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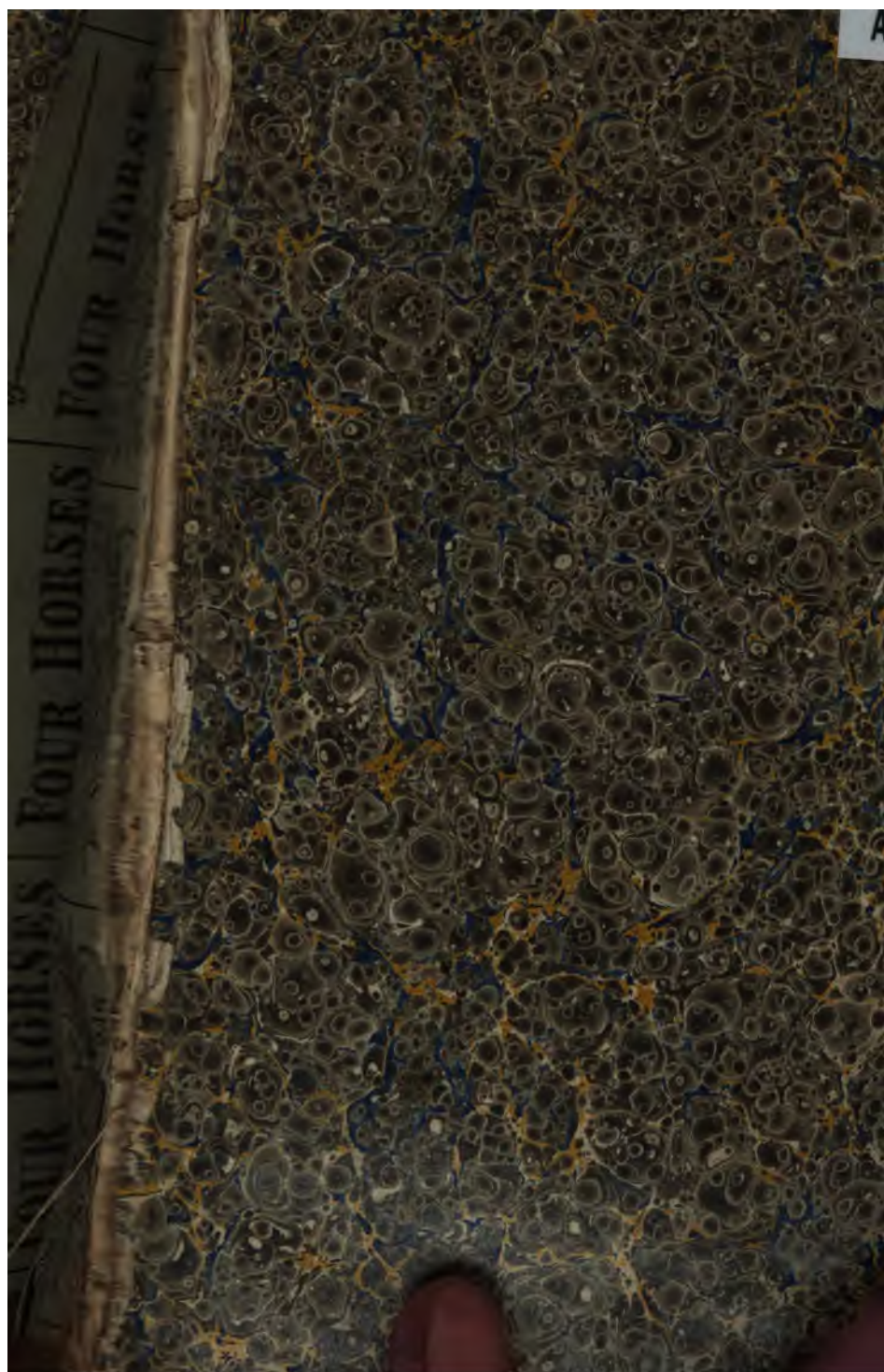
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A

COPIOUS  
GREEK GRAMMAR

BY

AUGUSTUS MATTHIÆ.

*TRANSLATED FROM THE GERMAN*

BY

EDWARD VALENTINE BLOMFIELD, M.A.

LATE FELLOW OF EMMANUEL COLLEGE, CAMBRIDGE.

—◆—  
IN TWO VOLUMES.

VOL. I.  
—◆—

*FIFTH EDITION,*

THOROUGHLY REVISED, AND GREATLY ENLARGED FROM THE LAST  
EDITION OF THE ORIGINAL, BY

JOHN KENRICK, M.A.

—◆—  
LONDON:  
JOHN MURRAY, ALBEMARLE-STREET.

—◆—  
MDCCCXXXII.



TO  
HIS REVERED FRIEND  
PROFESSOR WYTTEBACH  
OF LEYDEN

THIS WORK

IS DEDICATED  
WITH A GRATEFUL RECOLLECTION OF HIS INSTRUCTIVE  
INTERCOURSE WITH HIM

BY  
THE AUTHOR.





# P R E F A C E

TO THE FIFTH EDITION.

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**AFTER** an interval of eighteen years, the learned Author of this Grammar published a new edition of his work, of which the first volume appeared in 1825, and the second in 1827. The knowledge of the Greek language, especially of the Syntax, had made a greater progress in that time than in the preceding half-century ; and the Author was enabled from his own continued study and the labours of other critics, to correct and enlarge his original work so materially, that hardly a single section remained the same. In its present state it exhibits by far the most complete system of grammatical rules and examples that has yet been given to the world, embodying the latest results of those subtle investigations of Greek and especially of Attic construction, which characterize the scholarship of the present age.

The present Editor furnished to the Fourth Edition a

translation of that part of the new German Edition which treats of Conjunctions and Adverbs, and no further use was made of it. But the sole superintendence of the Fifth Edition having been committed to him, he determined to revise it thoroughly, and make it throughout conformable to the original in its enlarged and altered state. Much inconvenience must no doubt result from such extensive changes in a work so widely diffused. If, however, the convenience of present possessors pleads against a change, that of future purchasers pleads as strongly for it, and justice to the Author may be allowed to decide between their opposing interests. It would have been most injurious to his reputation to have permitted a work still to circulate under his name, exhibiting errors which he had rectified, and deficiencies which he had supplied.

It was necessary to avoid any great increase of the bulk of these volumes, since their magnitude has been already felt as an inconvenience. A more economical mode of printing has been adopted, and a small part of the Syntax has been included in the first volume. The quotations have sometimes been shortened, by omitting clauses not essential to the exemplification of the rule ; and still more frequently a reference only has been made to passages which are quoted in the original, when they

contained nothing essentially different from others which had already been given at full length. This is the only kind of abridgement which has been practised: not a single grammatical remark or criticism has been intentionally omitted.

The former Editions were accompanied by an Index of the passages of Greek authors quoted in the Syntax, drawn up by Mr. Walker, of Trinity College, Cambridge. The numerous changes which have been made rendered this Index inapplicable to the present Edition; and instead of it one furnished by the Author himself, and comprehending the quotations of both volumes, will soon be published in a separate form, with such a type and arrangement as greatly to facilitate its use.

J. K.

*Manchester College, York.  
January 1832.*





THE  
EDITOR'S PREFACE.

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**T**HE Greek Grammar, of which a translation is here presented to the public, enjoys a high and deserved reputation amongst the Scholars of the Continent. In perspicuity of arrangement, in fulness of exemplification, and in philosophical views of general grammar, it is far superior to all publications of the same nature which had preceded it. More especially in the Second Part, which treats of Syntax, the deficiencies of former treatises are supplied in the most learned and satisfactory manner. Indeed, the Second Volume forms a complete manual of Greek philology, which will be found eminently serviceable to the learner who has made some progress in the study of this noble language, and not without its use even to the finished scholar. The various lights which the erudition and sagacity of modern philologists have scattered upon the difficulties or the beauties of the Greek tongue, are there concentrated and brought to bear with their united force upon the illustration of its syntax. I am far from believing that the genius of this noble and copious language is even yet perfectly understood. We are still obliged to have recourse, in the way of explanation, to many gratuitous suppositions and unphilosophical shifts, for which grammarians have in-

vented fine names, that serve as circumlocutions to express our ignorance of the real causes and reasons of the peculiarities which we would explain. We meet with a dative case where the laws of construction require a genitive ; and it is considered to be a sufficient account of the matter, if we say that it is *per schema Colophonium*. A word is used in a way which violates the analogy of language ; we satisfy ourselves with remarking a *catachresis*. For unaccountable changes in the forms of words, *metaplasmus* is the panacea. It is scarcely possible to calculate the mischief which has been done to knowledge of all kinds, by the invention of technical terms. In the first instance, they facilitate the acquisition of a science ; but afterwards they have a natural tendency to stop the progress of research and improvement ; because men are generally disposed to acquiesce in an established nomenclature, without considering the principles upon which it was originally formed. Thus even the necessary terms of grammar, which we imbibe almost with our mother's milk, become so familiar to our ears, that we are seldom led to investigate, by the philosophy of language, their precise signification, or the justice of that classification of which they are the generic expressions. In this respect, however, a great improvement has taken place during the last hundred years. Philosophy, in that period, has taken rapid strides. The operations of the human mind have been examined with an accuracy as great, perhaps, as the present state of our faculties permits. And consequently the principles of language, which are intimately connected with metaphysical researches, have been laid down with a degree

of precision altogether unknown to the ancients. As to the grammarians, the further we go back the more unreasonable and absurd we find them to be. They had no fixed principles to guide them ; and they are in consequence perpetually differing from one another, and from themselves. The oldest complete Grammar is that of Dionysius, called the Thracian ; and that is contained in twenty-five short sections, occupying no more than fourteen octavo pages ; unless, indeed, that which Mr. Bekker has published from the MS. be only the epitome of a much larger work. Small as it is, however, it abounds with minute and perplexing distinctions. The Scholia upon this treatise occupy more than 300 pages ; and are a precious specimen of grammatical trifling, interspersed here and there with useful remarks. The remains which we have of Apollonius Dyscolus, the most subtle and learned of the old grammarians, of Choeroboscus, Joannes Philoponus, Moschopulus, and others, are all, in a greater or less degree, of the same character. The Grammar of Constantinus Lascaris is a collection of bare rules. The first persons who made any material improvement in the mode of treating the subject, were Henry Stephens, and his pupil F. Sylburgius, whose remarks on the Greek Grammar of Clenardus are full of learning, especially his *Syntaxeus Compendium*. But although Sylburgius did much towards the classification of the language, he did not materially simplify the grammar. Angelus Caninius, in his *Hellenismus* a. 1555, gave the first accurate account of the dialects. It was Laurentius Rhodomannus who first reduced all Greek nouns under three declensions. This improvement, which is men-

tioned, says Morhof, in the *Philomusus* of Rhodomannus, was afterwards claimed by Weller, who introduced it in his Grammar, first published in 1630, as also the reduction of all the conjugations into one. The merit of having first simplified the declensions was likewise arrogated by Claude Lancelot, the author of the Greek Grammar commonly called The Port Royal. He borrowed it, no doubt, from Weller's book, which had been published but a few years before. The Port Royal Grammar is divided into nine books, and these books into a multiplicity of detached rules, abounding in mistakes, and illustrated by examples taken from writers of inferior authority. Weller and Verwey made considerable progress towards simplification; but much remained to be done. A great accession was made to grammatical knowledge in the remarks of Fischer upon Weller's treatise, in three volumes octavo; in which the author has collected, with great industry, a vast variety of examples, adding many new observations of his own. Much light was thrown upon the structure and origin of the language by the sagacity and erudition of Hemsterhuys, who supposed that the primary verbs consisted of two or three letters, from which all the other forms and inflexions were derived. So much, indeed, was he thought by some to have effected in this way, that his pupil Ruhnken says of him, *denique tenebras linguæ per tot sæcula offusas ita discussit, ut, qua lingua nulla est neque verbis, neque formis, copiosior, eadem jam nulla reperiatur ad descendum facilior*\*. That there is considerable truth

\* *Elog. T. Hemsterhusii*, p. 41.

in the etymological theory of Hemsterhuys, it is impossible to deny. But that it has been pursued to too great an extent, is no less certain. One obvious and unanswerable objection to its universality is the undoubted fact, that much of the Greek language, together with its written characters, was borrowed from some Asiatic nation. This theory, the first intimations of which had been given long before by Scaliger and Is. Vossius\*, (and of which the old grammarians seem to have had some notion,) was never explained by Hemsterhuys in a distinct work; but it was generally received by that tribe of eminent scholars, of whom the most distinguished were Valckenaer, Ruhnken, Lennep: and it was applied to the Hebrew language by the celebrated Albert Schul- tens. The principles of the theory were laid down by Valckenaer in his *Observationes ad Origines Græcas*, a treatise which, like the *Analogia* of Lennep, was for many years well known in manuscript before its publication, which did not take place till after his death in the year 1790. Valckenaer was the scholar of Hemsterhuys, and the tutor of John Daniel von Lennep, who prosecuted the notions of his illustrious predecessors, in his *Prælectiones Academicæ de Analogia Linguae Græcæ*, and in his *Observationes ad Origines Linguae Græcæ*. In the last-mentioned work his notions are often very fanciful, and afford an example of the abuse of a useful instrument. He is, however, far outdone by his editor, Everard Scheide, whose absurdities are only matched by the senseless trifling of the ancient etymologists. The

\* *De Natura Rhythmi*, p. 44. See Morhof's *Polyhistor*, I. p. 775.

plausibility of this theory has also misled the present learned and excellent Bishop of St. David's, who, in his Appendix to the *Miscellanea Critica* of Dawes, has pushed the simplification of etymology much too far. In fact, there can be no doubt that the theory of Hemsterhuys has been perverted in a manner which he never dreamt of. Lord Bacon observes ; "Primo autem minime probamus curiosam illam inquisitionem, quam tamen Plato, vir eximius, non contempsit ; nimirum de impositione et originali etymologia nominum ; supponendo ac si illa jam a principio ad placitum indita minime fuissent, sed ratione quadam et significanter derivata et deducta : materiam certe elegantem, et quasi ceream, quæ apte fingi et flecti possit ; quoniam vero antiquitatum penetralia perscrutari videtur, etiam quodammodo venerabilem ; sed nihilo minus parce veram, et fructu cassam\*." This remark is in great measure true of the etymological systems above mentioned.

A philosophical view of Greek Grammar was taken by the celebrated Godfrey Hermann, in his treatise *de emendanda ratione Græcæ Grammaticæ*, in which, however, he may be thought to have trusted too much to metaphysical principles, and the *universa sermonis natura*. For it is to be remembered that the Greek language grew up by degrees, and was drawn from various sources ; and that it had acquired a high degree of consistency and polish, before any attention was paid to the language itself, as a language. In how great a degree of

\* *De Augm. Scient.* VI. 1.



uncertainty the Greeks themselves were, about the origin and genius of their own tongue, we may perceive from the *Cratylus* of Plato. The natural consequence of this order of proceeding was, that many anomalies continued to subsist in that language, for which it is very difficult to account upon any principles of universal grammar. Still less are they to be explained according to the established rules of Greek Grammar, which have themselves been drawn from the national usage, 'as it is to be collected from the surviving works of the authors who wrote in it. The following is a sensible observation of the Scholiast on Dionysius Thrax; "The producing cause of grammar is indistinctness. For men, meeting with poems and prose compositions, themselves no longer preserving the ancient and polished language, sought for some art which might explain this language to them\*."

There are two kinds of Grammar, according to the distinction laid down by Lord Bacon,—the literary, and the philosophical; the former treating of the analogy of words to one another; the latter of the analogy between words and things. Now if we set out in our researches by laying down a certain number of general principles, drawn from a consideration of philosophical grammar alone, and then proceed to explain any individual language by them, we soon find that we must either desert

\* Αἴτιον οὖν τῆς γραμματικῆς ἡ ἀσάφεια. καὶ γὰρ οἱ ἄνθρωποι ἐν-  
τυγχάνοντες ποιήμασι καὶ πεζοῖς συγγράμμασι, τὴν ἀρχαίαν καὶ ἀπεξε-  
σμένην φωνὴν οὐκ ἀποσώζοντες, ἐπεζήτησαν τέχνην τὴν σαφηνίσαι ταύτην  
δυναμένην. p. 656, 15. ed. Bekker.

our guide, or have recourse to very unnatural expedients to make the *literaria* agree with the *philosophica*. Some devices of this nature have been resorted to, even by the learned author of this Grammar ; but rarely, and always with ingenuity. That the generalizing processes of philosophical grammar, unless they be applied with great judgement and caution, serve rather to obscure and perplex than to clear up and simplify, is a truth which the reader has seen exemplified in Harris's *Hermes*. It appears to me that several anomalies subsist in the Greek language, of which no good account can be given, except that they are the remains of an age in which the poets, for the sake of euphony, or from inattention, neglected the laws of analogy which ought to regulate the construction of words. This was very likely to happen amongst a people who had no written works ; if indeed it be true, which after all is very doubtful, that writing was not in use till after Homer's time.

In order that the young student may not be perplexed by some expressions which he will meet with in the present work, it seems necessary to premise a few observations. Every complex idea which admits of definition, consists of three parts ; the subject, the predicate, and that which connects them : e. g. *man is mortal*. *Man* is the subject, *mortal* that which is predicated of him, *is* the connecting link. Every proposition, apparently bipartite, may be resolved into a triple enunciation ; as *man breathes*, i. e. *man is breathing*. These three parts are called *subject*, *predicate*, and *copula*. And hence

words, which are the symbols of ideas, should be reducible to three classes, corresponding to the triple division of ideas.

Some of the ancients, and amongst them Theodectes\*, taught that there were three parts of speech, *nouns*, *verbs*, and *connecting particles*, which last Quintilian calls *convinctiones*. I understand them to have meant by this last term, those particles of condition which must necessarily be coupled with some subject; and if so, their account of the matter will coincide with that of Hermann†, viz. that the parts of speech are three: first the noun, which is the symbol of the subject; secondly the particle, or sign of the predicate, which expresses a condition that exists not independently, but only as belonging to a thing; and thirdly the verb, which denotes the *copula*, and connects the predicate with the subject. According to this account adjectives belong to the noun, or sign of the subject: adverbs, interjections, prepositions and conjunctions, belong to the particle, or sign of the predicate. Adjectives properly serve for definitions of the subject, and do not, strictly speaking, enter into the predicate. Thus, when we say *the man is good*, it is a short expression for *the man is a good man*, where two subjects are coupled together by the verb substantive:

\* Quintilian 1. 4. says Aristotle; but in his Poetic, c. 20. (34. ed. Tyrwhitt,) he seems to make four parts of speech; unless, as I am inclined to think, the *συνδεσμός* and the *ἄρθρον* may both be included under the *συμπλοκή*, which he speaks of in the Categories as connecting subject and predicate. See Harris's *Hermes*, p. 34.

† *De Em. Gr. Gr.* p. 127.

but if we say *the man is well*, we have a complete proposition, *man* the subject, *well* the predicate, *is* the copula. This is a different account from that given in the common books of logic and grammar. Hermann is of opinion that we must attribute it to a defect of language, that an adjective so frequently occurs in the predicate. Our own language furnishes us with several instances where the predicate is expressed by an adverb. *He is finely. The horse is well enough.* So in Greek *κατ'ὑπερθε γενέσθαι*, &c. See §. 309. p. 527. This division, however, is not followed in the present Grammar.

I have now only to give a short account of the translation here offered to the public. It was nearly finished about three years ago by the Rev. E. V. Blomfield, M.A. Fellow of Emmanuel College, Cambridge. Had he lived to carry it through the press, it might have been in some respects a work of more finished execution than it may now, perhaps, be found to be: I mean with regard to the language of the translation. But he was called away from his career of promise at an early age; and those who knew him well, can estimate the loss which classical literature has suffered by his death. To an extensive familiarity with the languages of modern Europe, he joined a critical knowledge of those of Greece and Rome. The distinguished success which attended his classical studies at the University, was a sufficient attestation of his scholarship as a young man: and the Greek and English Lexicon, which he was preparing for the press, would, if he had lived to complete his undertaking, have

established his reputation at a maturer age. The reader will forgive the affectionate regret which prompts this tribute to the memory of a brother, whose intellectual attainments, although eminent, were yet surpassed by the excellent qualities of his heart ; in whom the accomplishments of the scholar and the artist were heightened and improved by all the gentler feelings of humanity, and by the gifts and graces of a Christian life.

nunquam ego te, vita frater amabilior,  
Aspiciam posthac ? at certe semper amabo.

He did not live to revise his translation, which had been chiefly performed in the spring of 1816, and which he intended to complete and correct after his return from the Continent in the autumn of that year. But he was seized, immediately upon his return, with a fever, which carried him off in a few days. If he had been permitted to resume his task, the work would have been more perfect than I have been able to make it with a slender knowledge of the original language. Any inaccuracies which may be found in the Indexes, Notes, and Addenda, which last I have incorporated in their proper places, are to be attributed to me. I have subjoined to the Preface such remarks as I judged it expedient to make upon several points in this Grammar ; for some of which I am indebted to a Review published in a foreign journal, and written, as I suppose, by Professor Hermann.

C. J. B.

*Chesterford,*  
*April, 1819.*

I HAVE been requested to insert in the Second Part an English translation of *all* the examples. I have not done it, because it would have increased the bulk of a work already too voluminous. The more remarkable idioms are in most instances already translated.

*October, 1823.*



## P R E F A C E.

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AT a period when philosophy aspires to approach the standard of Plato, and the literature of Germany is emulating the models which Greece has left to us ; when too the knowledge of the Greek language has been so materially advanced by the efforts of the Scholars of Holland, England, and Germany, I conceived that a Grammar of Greek, more copious, and more adapted to practice than any that have yet appeared, would be a work of no small utility ; and that such a Grammar would be calculated to effect, for the Greek language, what the Grammar of Scheller has done for the Latin. We have not, indeed, of late years been deficient in Greek Grammars ; but they are chiefly employed in treating of the elementary parts. More especially, since the method of Lennep has found followers in Germany, and every one has laid claim to the praise of a philosophical genius, in proportion as he deviated from the old method and attached himself to the new one, the department of Syntax has been neglected, and confined entirely to the common rules. Even the Grammar of Buttman, which undoubtedly claims the first rank amongst those which have appeared more recently, is but meagre in the department of Syntax ; and although it contains many excellent observations upon the common rules, and many philosophical views, yet it embraces too small a proportion of those philological remarks, which are necessary to a grammatical acquaintance even with the authors who are commonly read in schools. The Grammar of Weckherlin is more complete in this respect ; but the rules are given confusedly, without any regard to their natural connexion, and delivered without sufficient precision, and very rarely proceed from an acquaintance with the spirit of the language : the elementary part also is treated of in a very unsatisfactory manner.

I intended this Grammar not so much for beginners in Greek (for whom, as well as for the use of schools in general, a smaller Grammar, being an abridgement of the greater one, will shortly be published\*), as for those who study the classical Greek authors critically and grammatically, and are desirous of gaining a more intimate knowledge of the several parts, together with a general view of the language. It was intended to be a manual, which should contain the result of philological researches up to the present time, in a manner as complete as my abilities might permit, and as precise and clear as possible. Hence it was my endeavour to render both parts of the Grammar equally perfect, and hence both have the same degree of fullness: but in the second part I was obliged to add considerably more of my own observations than in the first, in which so much had already been effected by others. In a Greek Grammar the same things are requisite, in my opinion, as in a Latin one: that it should contain, on the one hand, full directions for the explanation of the authors in that language, as far as this depends upon the knowledge of the structure of the language; and on the other hand also, an introduction to writing Greek; an exercise, which, in modern times, has been so often recommended as useful for every learner of Greek, and as indispensable for the Philologist, that I think it cannot be necessary for me to add any observation on the subject. My first object was, therefore, to render the remarks on the language as perfect as possible: as well those which belong to the grammatical rules, as those which concern the Syntax: and of this at least I am certain, that I have brought together more than has been done in any other grammatical work whatever; although I fear that here and there much has been omitted which would be required for absolute perfection. However, the chapters on the particles I have compressed into a shorter space than the rest, because I thought that in a Grammar it was only necessary to treat in detail what concerns construction; although in the mean time I could not resist the temptation of adding much that properly belongs to distinct treatises on the particles, but which lay directly in my way.

\* This Grammar has already appeared.

The rules of the language can be rendered clear only by suitable examples to each rule, taken from classical authors. Such examples in the Grammars which have hitherto appeared, have generally been wanting; or the collection has been deficient, scanty, or partial. This deficiency may, indeed, be supplied in some respects by Fischer's very valuable *Animadversiones ad Welleri Gr.* But even this estimable work is neither complete in the department of Syntax, nor convenient for the use even of the real Scholar. I perused, therefore, the classical Greek authors again, and formed for myself a collection of examples, from which I made a selection for the purposes of this Grammar. By these means many observations occurred to me during the perusal, which I had not seen before, or which at least were not anywhere distinctly stated; together with combinations, which threw light upon a whole class of rules, or confirmed individual, doubtful, or suspicious cases. It was only when I found, in the compilation of the Grammar itself, that I had overlooked a peculiarity of language or expression, or, because it was a well-known form or turn, had neglected to mention an instance of it, that I permitted myself to supply the requisite examples from Fischer's work, or from the remarks of the editors of single authors. But I made a selection of the authors themselves. As in a Latin Grammar it is not usual to accompany each observation with quotations from every author indiscriminately, but from the Classics only, so I judged that this Grammar ought to be made an illustration of the usage of Greek, in the period of its vigour and purity, before the time of Alexander: I therefore thought it right to depart from the custom of most editors, who are too ready to take their instances from the later Sophists and Poets, from Philostratus, Themistius, Libanius, Alciphron, Aristænetus; from the Anthologia, &c. although these examples can only bear the stamp of genuineness when they are drawn from the models which those authors copied. The circle of writers whom I read and collected from for this purpose, closes with the age of Alexander\*. In the Syntax I

\* The learned author, however, quotes the *πρὸς Δημόνικον Παράφρασις*, which is commonly attributed to Isocrates the elder; but which, in my

have designedly avoided quoting an example from even Aristotle, or from Apollonius Rhodius, Callimachus, Lucian, &c. except when it could be illustrated by being placed in juxtaposition with a passage in a more ancient writer. Theocritus, however, as the model of the Doric dialect, and as an original author, and Apollonius Rhodius, afforded many remains of Epic forms, which were of importance to the elementary part. In a manual like this, together with the examples from the authors themselves, there ought to be found references to those passages in the works or remarks of later philologists, where single rules are explained, and sometimes more in detail. Such passages often contain the ground, or the confirmation of my views. Frequently, however, I thought it necessary to dissent from the representation of other philologists. The reason of such deviation is, for the most part, easily discovered in the instances which are subjoined. I seldom thought it expedient to discuss at full length the several reasons which determined me, or to refute the various modes of explanation pursued by others, wishing to avoid the reproach of having indulged too much in controversy.

In delivering the rules themselves, I have endeavoured to be as precise as possible; taking as my standard the wants of the very earliest beginners. From my practice during many years of explaining the chief rules of Greek Syntax, not merely in the occasional illustration of Herodotus, Thucydides, Xenophon, and other authors, but in the exercises of my scholars in Greek composition, I succeeded by degrees in comprising the rules in such terms, that for the most part no doubt should remain about the application of them.

One principal object was to detail all these remarks on the Greek language in their natural connexion, and according to fundamental and leading principles; as far as these may be

opinion, Muretus (V. L. I. 1.) has rightly considered to be the production of a much later writer. Ruhnken, upon the authority of Harpocratio and Suidas, assigns it to Isocrates of Apollonia, the disciple and successor of Isocrates of Athens. It seems to me, both in style and construction, to bear the marks of a more recent age.

C. J. B.

settled and established by a general view of the language, as matter of historical fact, not as a matter of speculation detached from practice; at the same time paying regard to the gradual development of the language. The simplification of variety is not merely a product of philosophizing reason, but is the foundation of all the operations of the understanding, even in the vulgar and unscientific of mankind; an endeavour after simplicity is the original and innate tendency of the understanding, although the way by which this simplicity is sought, and the specific mode of simplifying this variety depend upon the determining causes which proceed from the nature of the civilization and culture, and the peculiar disposition of a nation; and hence they are not always consonant with a pure philosophical mode of tracing to one principle the variety which actually exists. In no nation does this endeavour after simplification appear more evident than in the Greek, because no nation was more free and independent of foreign influence, or more favourably situated for improvement, with regard to external circumstances, in its constitution, religious sentiments, and the universal cultivation of knowledge; in which latter respect, especially, it attained to a just equilibrium of all the powers of the mind, no one being allowed by exclusive culture to predominate over the rest. In the study of Greek it is particularly incumbent on the philological inquirer, to arrange the different individual appearances themselves, with reference to the leading principles which are their common foundation; and to simplify them, without permitting to himself any other assumptions than such as are to be deduced from facts, and which derive confirmation from facts.

This, therefore, was my object; as it is more or less that of every author of a Grammar. I have aimed at an analogy pervading the whole language, as exhibited especially in what is called the etymological part, by Hemsterhuys and Valckenaer, with a philosophical mind, of which scarcely a trace is to be found in the more extended works of Lennep and his German followers. Whether I have been true to this idea generally and throughout, and how far I have succeeded in thus reducing the several peculiarities of the language to this principle, and in

explaining and deducing them from each other, must be left to the judgement of those who possess an accurate knowledge of the several parts, and are able to take a comprehensive view of the whole language, and of its genius. This explanation and deduction could not be drawn from principles, which the man of science, or the philosopher who sets about inventing a language, would lay down; but it was to be accomplished in a language already existing, which gradually developed itself from the genius of the Greeks, and from their mutual intercourse, under all the external relations and circumstances of several nations belonging to one stock; and this could only be effected by comparing together the several peculiarities, both of forms and modes of construction; and either reducing them to a common original (e. g. in the dative plural of the third declension §. 75. in the double fut. §. 173. in the genitive §§. 315. 322. &c. in the use of the relatives instead of various conjunctions §. 479. in the distinction of the infinitive and participle §. 530. &c.), or in finding in one a cause, often merely accidental, of the others. The Attic dialect exhibited the Greek language in its finest bloom and highest perfection; and hence, as well as from the greater number and value of authors in it, this dialect demands the chief consideration: this dialect, however, itself arose from the Ionic, and took from others many forms and inflexions, which can hardly be illustrated without reference to their source or their cause in other dialects. I have therefore endeavoured to conceive the language as a whole, which is determined within itself, and whose several parts again mutually determine each other. The various forms of the words, and their inflexions, as well as the various modes of construction, were to be considered, in their relation with the oldest forms and inflexions which occur in the oldest authors; and if any of them appeared to be different branches of one root, this common root was to be investigated. This indeed, for the most part, can be supplied only by hypothesis: for instance, in the case of Valckenaer's enumeration of the radical forms, the deviation of the various forms of verbs from the original §. 217—221. and in Hermann's illustration of the origin of the two futures, which I have adopted entire, §. 173. Hypotheses, however, are sufficient for our purpose,



if they serve to fix any point upon certain data, without any other assumption; especially if they assist simplification. Thus it is not an erroneous mode of proceeding, if, in aid of derivation, we make use of forms which never occur, which perhaps were never in use, but which yet are in perfect analogy with other acknowledged forms; if, as I have carefully done, we state accurately what was really in use, and what is merely assumed. Thus many comparatives are explained §. 131. Obs. and forms of verbs; for instance, in the derivations from *σκάλλω*, *σκήλω*, p. 436. Frequently the Greeks appear merely to have assumed a form, in order to derive from it another, from an analogy which it bore to others; without giving any reason to conclude that the imaginary form was ever in actual use at all. I have attempted many explanations on this plan: in most cases I have thus considered the fut. 2. as merely an imaginary basis for the aorist 2. and perfect 2. in common use; and thus the verbals *ἀφεκτέος*, or others from *ἐκτέος*, necessarily suppose a form *εἶκται* (perfect. p. from *ἔχω*), although I am far from supposing that such a form was ever in use. Frequently also a form, or an idiomatic usage, appears to have an accidental or arbitrary origin. Thus Hermann has explained the forms *ἔχω*, *ἔσχον*, *σχεῖν*. *ἔπομαι*, *σπέσθαι* (see §. 221. IV. 3, *b*. §§. 234. 235.): and in the same manner I have endeavoured to explain the forms *εἶρηκα*, *ἐρρέθην*, *ρήτωρ* (§. 232. under *εἶπεῖν*), the imperatives *τέθναθι*, *ἔσταθι*, and others (§. 221. IV. 3, *a*.), and some in the Syntax. I have, however, throughout gone upon the principle, that all peculiarities of the Greek language have their origin only in the language itself, and are to be illustrated from it, without suffering a comparison with any other language (the Latin for instance) to have any influence in this respect. The preponderance which the Latin has maintained over the Greek, among the learned of modern Europe, has not been without a disadvantageous influence upon the elucidation of both languages: on the one hand it was thought necessary to bring the Greek Syntax nearer to that of the Latin; and hence modes of illustration were invented for the one, which at best were suited only to the other; hence the adoption of so many, and for the most part groundless, ellipses and other aids: but on the other hand, the Latin was con-

sidered as an original language ; and as those who laboured at the Grammar of it seldom possessed a fundamental and comprehensive knowledge of Greek, in endeavouring to illustrate the various peculiarities of Latin composition they had recourse to the strangest expedients, instead of seeking for the cause of them in the Greek. I cannot expect that my method of illustration will meet with equal approbation from every one, or in all its several parts : where anything depends upon the combination of individual parts under one point of view, and on their reduction to one uniform system, each of which parts is first to be found by successive observations, and not to be grounded on the original principles of reason, it must happen that different individuals will take different views of the subject. Indeed, on various points I am myself yet doubtful ; and on others, as in the disposition of the manifold relations which the genitive expresses, I am still distant from the most general point of view, which should unite the four principal classes under which I have comprehended those relations. But still I preferred reducing the different remarks to some degree of uniformity, imperfect and incorrectly founded as it might be, to producing them in a random and promiscuous manner, as has hitherto been the case in most instances.

In consequence of this notion of a perpetual analogy of the Greek, in both its parts, which I intended to pursue in this Grammar, and which I have here endeavoured to illustrate, I could not follow the analogy, as it is called, of Lennep or Trendelenburg,—a theory which is neither founded on philosophical views, nor facilitates in any degree the learning of the Greek language. I at least cannot possibly consider it as a philosophical mode of proceeding, when, for instance, the various tenses of the verb *τύπτω* are derived, not from one, but from nine roots, as they are called, without its being even conjectured that all these forms have to each other a certain analogy and relation ; and without showing how, for instance, *τυφθέω*, *τύφθημι*, *τετύπω*, are derived from the simplest form *τύπω*. Had this been tried, it would have been found that the method by which we would derive these various forms of present tenses from one radical form, entirely coincides with that

by which all the tenses of the verb (without supposing these forms of present tenses) are derived from one root; and that this method renders unnecessary several other round-about contrivances. Nor can it be called an assistance to the learner, if he is to keep before him a number of forms whose relationship to each other is not pointed out to him: especially if to this is added another difficulty, that the derivation is frequently at variance with the signification of the tenses; not to mention the superficial and shallow method which is by these means introduced into the study of Greek. It is, however, superfluous to say more upon this method, after what Primisser, Hermann, and Buttmann have remarked upon it; its greatest merit, perhaps, consists in having produced such researches and works as Hermann's treatise *De Emendanda Ratione Græcæ Grammaticæ*. I have, however, departed still further from this method, and approached nearer to the ancients than Buttmann. When Buttmann derives the aor. 1. pass. immediately from the present (τύπτω, ἐτύφθην), and Hermann from the future in -έσω (τυπέσω, ἐτυπέθην, ἐτύφθην), I can find no substantial reason for preferring this to the ancient method, which derives the tense from the third person perf. pass., especially as Buttmann p. 137. himself allows that the aor. 1. pass. is chiefly regulated by the perf. pass., and p. 115. derives the fut. 3. from the second person perf. pass. Doubtless a society of philosophical philologists in our times, who should meet to decide upon the mechanical composition of a language, would hardly adopt this method; but our views differ also materially in other grammatical and etymological questions from those of the ancients, and even of the Grecian philosophers; and who can blame the Greeks, if they, with whom the objects chiefly aimed at were euphony, and the most expressive and significant forms, thought that they could not mark the idea of a time completely past more clearly and determinately by the very form itself, than by taking the perf. pass. as the basis of it? Thus I have considered the second aorist and the second perfect in the same manner as the authors of older Grammars; as if the second form of the fut. was the basis of their formation §. 187. without, however, assuming this second form of the fut. or all the aorists to have been ever actually in use.

In a work of this compass it was unavoidable, that even during the printing many additions, corrections, and alterations should appear necessary. Other corrections and additions I hope to receive from those who are acquainted with the Greek language, who will find opportunities to impart their remarks to me by public criticism. Every admonition will be welcome to me, as tending to bring this Grammar nearer to that point which I proposed to myself in the composition of it. Perhaps I may one day be able to produce this Grammar under the title of a complete one; which will then take an unbroken view not merely of the writers of the age before Alexander, but of all, even of the latest, and those who are called the Hellenistic writers, as well as the remarks of the old grammarians, and will contain a complete history of the language in its mechanical construction, its Syntax, and grammatical inflexions, of which this Grammar contains only the foundation.

Altenburg,  
May 26, 1807.

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On occasion of this new Edition, I have nothing to add, except that I give it to the public with less confidence than the first. Both during the execution of it, and since it was finished, so many additions have occurred to me, as already to convince me how far I have been from attaining that completeness at which I aimed. "*Quin aliquando vel inter scribendum occurrit, quod modo non meminisse doleas,*" says Hermann *Præf. Electr.* ed. 2. The number of corrections and additions, however, will be found considerable enough to entitle this edition to be regarded as a re-composition of the first. I did not receive the second part of Buttmann's Larger Grammar till the greater part of my own was already printed off. I have availed myself of it as far as I could, without encroaching on the property of another, in the correction of the proofs, but still more in the Additions and Corrections.

Altenburg,  
May 1825.

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# PREFACE

## TO THE SYNTAX.

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**I**N laying before the public the Second Part of my Grammar, I am desirous of premising a few observations on the method which I have thought it right to pursue in treating of Greek Grammar generally, and the Syntax in particular.

In former times those who treated either of separate parts or of the whole, considered themselves as having fulfilled every reasonable requisition, when they had illustrated the construction under consideration by similar passages of the same or other authors, without troubling themselves to inquire why the Greeks had adopted this construction, or under what limitations it was used. When, for example, a participle was found after a verb, they contented themselves with the general remark that the Greeks were φιλομέτοχοι, without being aware that there is a difference of meaning between the construction with the participle and with the infinitive. Even then, indeed, some particular constructions, as the difference between the subjunctive and the optative, had been, generally speaking, satisfactorily explained by Dawes and others: but we have only to read Heyne's notes to Homer and Pindar, in order to be convinced how fluctuating and indefinite the notions even of the most learned and acute scholars then were; and hence we so often find that constructions which have only an apparent resemblance, but are essentially different, are placed side by side, and each explained from the other. It is only in later times, that after the example of F. A. Wolf and Hermann in Germany, and of Porson in England, it has been regarded as essential to establish the limitations under which each construction may be used,—a thing impracticable without examining its reason; and thus a *philosophical* treatment of grammar became necessary.

In following up this object, however, men went into the opposite extreme. In the writings of recent philologists we not unfrequently meet with expressions of dissatisfaction at the collection and accumulation of examples, and with such remarks as this, "that thousands of examples would be insufficient to prove that it was never allowed to depart from a rule." Many even appear inclined to infer the want of a philosophical method from a large collection of examples, especially if the author does not himself repeatedly remind his readers that he takes the philosophical view of his subject.

The only secure and solid foundation of a system of rules for expression in any language must, according to my conviction, be the accurate observation of its usage and idiom, as exemplified in the best writers of the nation: it is not sufficient to prove from the structure and genius of a language, that a particular phrase or construction *may* have been used, unless it be also shown that it *has* been used. It will be difficult, I think, to give any other satisfactory reason why the Latins said only *pluris facere*, but not *majoris facere*, though they said both *magni facere* and *maximi facere*, than that *such was their usage*. This usage can be established in no other way than by passages from authors admitted to be classical, and hence a complete collection of examples is an indispensable requisite in a systematic grammar of any language. By such a collection only can the rules laid down by scholars be brought to a proper test: the universality of Dawes' canon, "that *ὅπως* and *οὐ μή* are joined not with the subjunctive aor. 1. but with the future," has been disproved by unquestionable examples of the contrary. Brunck had the *ratio* only in view, when he wrote *Soph. Phil.* 36. *ἀνδρὸς τέχνημα* for *τεχνήματ' ἀνδρός*: but absurd as it may seem to us to place a plural noun in apposition to the name of a single object, it has been shown by examples that such was the usage of the Greeks. Other remarkable constructions, which would hardly have been thought correct had they not been confirmed by sufficient examples, will be found p. 703. and elsewhere.

It is true that these quotations and examples are only a life-

less mass, till they are animated by intelligent criticism, which separates modes of expression resembling each other in their external form, according to the relations and conditions under which they are respectively admissible. It would be absurd, for example, to teach, that either the infinitive or the participle may follow εἶδέναι, μάθάνειν, γινώσκειν, and illustrate each by a multitude of examples, without examining in what case each was used. This investigation has often great difficulties: we are often obliged to content ourselves with conjectures or hypotheses; as, for example, none of the reasons which have been alleged to explain the omission of ἄν (see p. 870.) has properly been proved. Yet even such conjectures are better than the inconsiderate haste with which two or more modes of expression are sometimes regarded as synonymous. There is danger here, too, lest in his anxiety to make distinctions, the grammarian should lose himself in empty subtilties, forgetting that in the expression of the same thought different views may be taken, so that constructions externally and grammatically different, essentially coincide. The Romans said, without any essential difference, *si potero ad te veniam*, and *si potuero*; in the former case considering the ability as continuing, in the latter as having necessarily existed before the action; *gaudeo quod bene vales* as the cause of *gaudere*, and *gaudeo te valere* as the object. Similar instances from the Greek grammar have been given in various parts of this work.

This discrimination of constructions apparently similar necessarily leads to the endeavour to investigate the reasons of construction, and it is this investigation which is properly called a philosophical method. Here also hypotheses are unavoidable (see Pref. to 1st edit. p. xxviii.), which can only be drawn from collected examples, and which become valid in proportion to the number of passages and constructions, which they explain in a natural and easy manner. It will readily be admitted that reasons *a priori*, deductions from the laws of thought, are inapplicable to grammar, the materials of which are real and historical. Language, it is true, is founded on the laws of thought, from which man can never depart without being in contradiction to himself; but in every language much

is also determined by the mode of perception and habitual train of thought which characterize the nation; and in the Greek language much is derived from the vivid imagination of the people, from their astonishing power of lively representation, their propensity to lay hold of slight and sometimes mere external resemblances, and their desire to exhibit the finest distinctions and shades of meaning. I have endeavoured to establish the peculiarities of the Greek language agreeably to these views, and not merely to the rules of logic. It is for this reason that I have explained so much by analogy and by similarity with other constructions, especially in the whole doctrine of the Cases. On this rests the whole arrangement of this doctrine, which contains also the ground of each particular rule, as the reader may convince himself by reading the paragraphs on the Genitive, for example, not detached but in their connexion. He will then see how I have commonly deduced one thing from another, according to their internal affinity or external resemblance. Comp. §. 411. Obs. 1. Arrangement, therefore, is by no means an unimportant point in a Grammar, as some one has recently maintained. The arrangement which I have adopted may make it more difficult to find what is wanted without having recourse to the Index;—but is it unreasonable to expect that he who wishes to use a book will make himself generally acquainted with its contents, and read a part at least connectedly, not contenting himself with merely referring to the passage which he wants? Single rules would, indeed, be more readily found if the doctrine of the cases were divided according to the parts of speech; Genitive with Substantives, with Adjectives, with Verbs, &c.; but this is at best only a logical arrangement, grounded on external characteristics, not a philosophical, which regards the intrinsic nature of the object to be treated of, and seeks in this the foundation of the special rule. According to a merely logical arrangement, the construction *κρατεῖν τινος* must be placed under the head of Genitive with Verbs, *ἐγκρατής τινος* of Genitive with Adjectives, and *ἐγκράτεια ἡδονῆς* of Genitive with Substantives. The philosophical arrangement considers them according to their essence; and comprehends them under one point of view, because one and the same reason is applicable to them all.



Finally, criticism must be applied to the passages which are quoted : it is not enough that the reading which is suitable to our purpose be found in the edition which we commonly use ; we must see whether it be confirmed by MS. authority as original and genuine. I confess that I sometimes fell into this error in the first edition ; as, for example, where I maintained that *είβεκα* occurs in the Attic poets. Passages in which the MSS. vary prove nothing ; though in Latin such uncertain evidence is deemed sufficient to prove the correctness of the construction *haud scio an ullus*, or the use of *ac* before a vowel, &c.

The quotations in the notes below the text were intended partly to serve as a repertory of all that has been hitherto done for Greek grammar, partly to enable the reader to judge without trouble which of the remarks here made belong to myself, and which to my predecessors. The grammarian who never refers to the works of others seems to many to wish to make the reader believe that he has discovered everything himself. Should any one be disposed to infer from the citation of other grammatical works that the rule, as here laid down, contains nothing but what has been taught before, the references will enable him to decide on the truth or falsehood of this supposition.

*Altenburg,*  
*January 1827.*



## REMARKS.

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### DIALECT.

THE Author observes, that in early times there were but two dialects. He should have said that originally there was but one common language, and this was the Doric; not indeed the Doric of later times, but a language spoken by the Dorians, from which were derived the Æolic and Ionic varieties, after the colonization of the coasts of Asia Minor.—Perhaps I should say the *Æolo-Ionic* variety; for it is reasonable to believe that the Æolians and Ionians, for some time after that settlement, spoke the same language. The following brief historical account may be acceptable to the student. Hellen, the son of Deucalion, reigned in Phthia, between the Peneus and the Asopus. His younger sons went to seek for settlements elsewhere. Dorus fixed himself near Parnassus; Xuthus went to Attica, and married the daughter of Erechtheus, by whom he had two sons, Achæus and Ion. Achæus, having committed an accidental homicide, passed into Laconia; and the inhabitants of that country were called, from him, *Achæi*, till the return of the Heraclidæ. Ion led an Attic colony into the Peloponnese, where they settled, between Elis and Sicyonia. He was afterwards recalled to Attica, routed the Thracians under Eumolpus, was invested with a part of the government, and gave his name to the Athenians. He did not, however, succeed Erechtheus, whose crown devolved upon Cecrops. The Ionians from the Peloponnese returned to Attica in the reign of Melanthus; and after the death of Codrus, Nileus led them into Asia Minor\*. At that period, therefore, it seems probable that the Doric and Ionic were the same as the Hellenic, and as the Æolic; for Æolus was a son of Hellen.

It was not till the Greeks colonized Asia Minor that their language began to assume both consistency and polish. The Ionians were the first who softened its asperities, and, by attention to euphony, laid aside by degrees the broadness and harshness, which were retained by their Æolian neighbours on one hand, and the Dorians on the other. The rich soil of Ionia, and the harmonious temperature of its climate, com-

\* See Larcher on Herodotus I. p. 432.

bined with the more proximate causes of its vicinity to Lydia, and its commercial prosperity, will account for this change of language\*. And it was from the colonies that the mother country first adopted any improvements in her own dialects. I observed, that at first all the Greek colonists in Asia Minor probably spoke a common language, and that the Ionians began first to change. They were the first to lay aside the digamma, which the Dorians disused at a later period, and the Æolians not at all. The Æolians deviated less from the original language than the Ionians; perhaps even less than the Dorians themselves.

The first change which the inhabitants of Attica naturally made, was to modify their old Doric to the more elegant dialect of their richer and more polished colonists. So that, if we recur to the date of about 1000 years B.C., we may conclude that the language of Attica was nearly the same as that in which the Iliad was composed; that is to say, a dialect more soft and copious than the early Doric, but yet comprising most of its peculiarities, or rather of those forms and inflexions which in after times became peculiarities. Subsequently, however, as the people of Attica embarked in a more extended commerce, the form of their dialect was materially altered, and many changes were introduced from foreign idioms†.

P. 5. l. 24. The differences between the Doric and Æolic dialects are by no means trifling; and what the author calls the chief distinction was no distinction at all, originally: moreover, the digamma was not a *breathing*, but a letter.

P. 6. l. 16. Simonides of Ceos in all probability used the Doric dialect only when he was writing for Doric employers.

P. 7. l. 4. With regard to the three models of the New Ionic, the student will take notice, 1st, that he is to attribute to Anacreon only the fragments which were collected by F. Ursinus, and a few additional ones; and not those poems which commonly go under his name, a few only excepted; and that as Anacreon lived more than a hundred years before Herodotus, his dialect was probably different. 2ndly, that Herodotus *adopted* the Ionic dialect for his History, being himself a Dorian; consequently he is not always consistent in his usages; and perhaps he is more *Ionic* than a real Ionian would have been. His dialect is certainly different from that of Hippocrates.

\* See Hermann's *Observationes de Græcæ Linguae Dialectis*, p. v.

† R. P. Knight Prolegom. in Homer. §. 69. Xenoph. de Rep. Ath. 696 C. καὶ οἱ μὲν Ἕλληες ἰδίᾳ μᾶλλον καὶ φωνῇ καὶ διαίτῃ καὶ σχήματι χρῶνται. Ἀθηναῖοι δὲ κεκραμένῃ ἐξ ἀπάντων τῶν Ἑλλήνων καὶ βαρβάρων. See Pierson on Mæris, p. 349.

P. 10. l. 20. *In Aristophanes, &c.* This observation is not very accurate. He should have said, that Aristophanes, writing comedy, used the familiar phraseology of common life, and consequently the most idiomatic form of his native dialect. Plato wrote in easy dialogue, and has more of idiom than Xenophon, who lived a considerable part of his life away from Athens, and had formed his style to the standard of simple narrative. Aristotle's writings, being purely philosophical, had of course still less of idiomatic peculiarity; for the idioms of a dialect are for the most part confined to the language of common life.

P. 17. l. 2 from bottom. *γράμματα Φοινικικά.* A very curious enumeration of the fanciful speculations of the old grammarians on this appellation is given by the Scholiast on Dionysius Thrax p. 782. ed. Bekker. It may perhaps be advisable to set before the reader the oldest form of the Greek characters with which we are acquainted.

Α Α Δ	* Ε Ε	Ι	Ν	Ρ	Φ
Β	Ι	Κ	Ξ † Ζ Ξ	ϸ ϸ ≤ *	Χ
Λ	Η	Υ	Ο	Τ	Υ
Δ	Θ	Μ	Γ	Υ	Ω

P. 18. Note <sup>b</sup>. See Diomedes Schol. ad Dionys. Thrac. p. 780. ed. Bekker. Villoison. Anecd. Gr. II. p. 122. Prolegom. p. v. not. Valcken. ad Iliad. X. p. 55.

P. 20. l. 15. *δυσμενής, &c.* This is merely an arbitrary improvement of the German scholars, which is perhaps not very material. The distinction is not observed in the oldest MSS., nor in any of the early editions; nor have I followed it in printing this translation,—partly, I confess, from inattention.

P. 22. §. 3. l. 8. The dispute about pronunciation is interminable. The student may consult Havercamp's *Sylloge Scriptorum qui de linguae Græcæ vera et recta pronuntiatione commentarios reliquerunt*, et Joh. Rodolf. Wetstenii *Orationes Apologeticæ*, Amstelæd. 1681. Morhof.

\* Ptolem. Hephæstio in Photii Bibl. L. v. fin. relates that Apollonius the Mathematician, who lived under Ptolemy Philopator, was called *Ἐφελον*, because the figure of that letter resembled that of the Moon, whose motions had been his particular study. Montfaucon thinks, that *Λ* and *ϸ* were both later forms than *Σ*, having been invented *ταχυγραφίας χάριν*. But see Ruhnken on Longinus §. 3. Facciolati Lex. v. *Sigma*. Photium v. *Ὀρχήστρα*. Lex. Seguer. v. *Καταρομή*. p. 270, 21. On the ancient form of the Greek letters see J. Lascaris *Epistola ad Petrum Medici*. Maittair. *Anal. Typogr.* I. p. 277. Scaliger de Litteris Ionicis ad Euseb. p. 110. Bouherii *Dissert. ad fin. Montfaucon. Palæogr.* Fischer. ad Weller. I. p. 239. Auctores citatos a Belin de Ballu ad Oppian. I. 172.

† Auson. Id. p. 202. *Mæandrum flexusque vagos imitata vagor* Σ.

*Polyhistor*. I. p. 787. Scaliger. *Opusc.* p. 130. Baro a Locella ad *Xenoph. Ephes.* Index. v. *Iotacismus*.

P. 27. §. 8. The *spiritus lenis* was an invention of the grammarians. It denotes nothing more than the absence of the *spiritus asper*. The ancients used this latter, but not the former. In the Sigean marble, which is as old as the Peloponnesian war, we have **HEPMOKPATOC** and **HOIAE**. When the Ionic letters came into use at Athens, the H was divided, and the first half (H) was used to denote the rough breathing. The other half was adopted at a later period, by the grammarians, to denote the *spiritus lenis*. The mark H was prefixed by the Dorians to words which do not usually take the rough breathing, as **HOKTΩ**. (See Taylor. *Marm. Sandv.* p. 45.)

P. 29. & 30. In the first edition of his Grammar, the learned author had written inaccurately on the subject of the Digamma; the use of which in the poems of Homer is ascertained beyond all doubt. As to the assertion that the old grammarians knew nothing of the use of it by the Ionians, Trypho (*Mus. Crit. Cantab.* I.) expressly asserts, *προστίθεται δὲ τὸ δίγαμμα παρὰ τε Αἰολεῦσι, καὶ Ἰωσι, καὶ Δάκωσιν*. The digamma is found in the Delian marble, and on the coins of Velia; now Delos and Velia were both colonized from Ionia. Mr. Knight, in his learned *Prolegomena in Homerum*, §. LXXXIV. thinks that Bentley has done wrong in attempting to restore the digamma to Homer, without endeavouring to bring the whole orthography of his poems to the original form, without which, he observes, the digamma, replaced only at the beginning of words, will corrupt more passages than it will cure. A singular assertion; and no less singular is that which follows,—that although the language of Homer's poems has been changed, yet the numbers and measures of the verses remain uninjured; than which nothing can be further from the real matter of fact. There are many anomalies in the Homeric metre, which the insertion of the digamma removes. It helps us to get rid of numberless unmeaning particles, γε, δε, τε, which the grammarians foisted into the verse to stop a chasm. The reader will find some excellent information on this subject, together with a copious list of those words which received the digamma in the older poets, in Mr. Kidd's valuable notes on Dawes's *Misc. Crit.* pp. 234 seqq.

P. 34. l. 9. ὀρήτε, ὀρή are not contracted from ὀπdere, ὀπάde, but from ὀπέere, ὀπέει.

*Ibid. Obs.* There is no interchange at all in these instances, which are not dialectic variations, but parts of distinct verbs.

P. 35. l. 8. E, H, EI were all anciently expressed by one character, as were O, Ω, OY. See Kidd on Dawes's Misc. Crit. p. 32. and hence Homer varied the quantity of these vowels, according as the ictus fell upon them or not, e. g. Il. I. 406. ΛΕΙΣΤΟΙ ΜΕΝ ΓΑΡ ΤΕ ΒΟΕΣ ΚΑΙ ΡΙΠΗΙΑ ΜΕΛΑ. 408. ΑΝΔΡΟΣ ΔΕ ΠΣΥΚΗΕ ΠΑΛΙΝ ΕΛΤΗΕΝ ΟΤΕ ΛΕΙΣΤΕ. So ἄρτιπος for ἀρτίπους Il. I. 505.

P. 41. l. 4 from bottom, In the common editions of Herodotus we have ωῦ printed as though it were not a diphthong. The two points put over the υ are owing to the MSS. where ü and ï are usually so marked. It is most probable that they pronounced θωῦμα much as we should pronounce *thooma*.

P. 47. l. 5. The student will distinguish ὄκκα with the last syllable short, from ὅκκα with the last syllable long, which is for ὅκα κα (ὄτε κε) Theocr. IV. 68. οὐ τι καμείσθ', ὄκκα πάλιν ἄδε φύηται.

P. 54. l. 5 from bottom. μικρός has the first syllable long in all the Greek poets. The ι is long by nature; and in all probability the word was anciently written μεικρός, from μειός, whence μείων. The diminutive μικκύλος should be written μικύλος, with a single κ.

P. 84. §. 43. The question which relates to the use of the *apostrophenus* in prose writers, is a very doubtful one; and no general rule can be given. The Attic writers used it more than the Ionic, and the later Attic more frequently than the old; all of them chiefly in the monosyllable particles δέ, γε, τε, in the adverbs πότε, τότε, &c. in ἀλλά, αἰτίκα, &c. and always in the prepositions which end with α or ο; more rarely in other words. In Thucydides II. 71. we find οὔτε ἰμῶν, but Dionysius of Halicarnassus cites the passage οὔθ' ἰμῶν. The Monumentum Adulitanum has ΥΦΕΝ, ΜΕΘΑ. An ancient treaty in the Oxford Marbles has ΑΦΟΥ and ΑΦΑΣ, without any distinction between the words. An ancient Cyzicene inscription has ΥΦΕΑΥΤΩ. Many other instances are given by Wasse, in his note on the passage of Thucydides: not that any examples are wanting to prove that the ancients did use the apostrophus in prose; for it was scarcely possible for them not to do so in many instances; the question is, whether there was the same uniformity of usage amongst them as amongst the poets. And this question must be answered in the negative.

I. It depends in some measure upon the sense of a passage, whether the apostrophus is to be used or not: if the sense requires that any pause, however short, should be made after a word ending in a short

vowel, and preceding another which begins with a vowel, the first vowel is not dropped, e. g. *αὐτίκα, ἔφη, εἶση*. So in Plato Phædr. p. 293. ed. Heind. we should read *λέγεται δέ, ὥς ποτ' ἦσαν*.

II. A short vowel is not cut off before another, when such elision would injure the harmony of the sentence.

III. Nor when the particle is emphatic, as in Plato Charmid. p. 154 B. *οὐ γάρ τοι φαῦλος οὐδὲ τότε ἦν*, Phædr. p. 254 A.

IV. *ᾄρα* is apostrophized before *οὐ* and *οὐν*, but not before other words.

V. The elision of nouns is rarer, as *φίλ' ἄττα* Plato Lys. p. 221 C. *αὐτόματ' οἰόμενοι* Demosth. Ol. 1.

VI. If a particle closely adheres in sense to a preceding word, it does not generally suffer apostrophus; for apostrophus connects two words together, which here cannot happen, e. g. *ὁ δέ γε ἱκανός---**φίλοι δέ γε οὐκ ἂν εἶεν---**ᾄρα γε ὅλῳ*. Plato Lys. p. 215 B. But we have *παγγέλοιόν γ' ἂν εἶη* Phædr. p. 260 C. because *γ' ἂν* may be taken as one word.

VII. *τοῦτο* and *ταῦτα* are commonly apostrophized. Demosth. Ol. I. *τοῦθ' οὕτως ἔχει, τοῦθ', ὁ δυσμαχώτατον, ταῦτ' οὖν*; yet in the same page we have *μετὰ ταῦτα ἄν*. It is to be observed, in general, that the apostrophus is very frequent in Demosthenes, whose orations were written to be spoken, and a leading feature of whose style is rapidity. Upon the whole, it seems reasonable to say, respecting the prose writers, that, within certain limits, they used or neglected the apostrophus, as they judged it most conducive to harmony: and this must generally be the guide by which an experienced editor will determine himself, where the MSS. differ; for the authority of the MSS. on these points is, in itself, very small.

P. 95. l. 1 from bottom. *νι*—*πληθύι* is a dyssyllable in Il. χ', 458. But in this and in other cases, where *ν* seems to coalesce with a vowel following, as in *γενύων* Pindar Pyth. IV. 401. *Ἐρινύων* in Euripides, &c. it may be supposed to have taken the power of a consonant, like our V.

P. 111. l. 10. See this derivation of the genders pursued more at large in Harris's *Hermes*, ch. IV.

*Ibid.* l. 7 from bottom. *Cases.* *Πρώσεις λέγονται, ἐπειδὴ ἡ φωνὴ ἀπ' ἄλλου εἰς ἄλλον μεταπίπτει*. Schol. in Dion. Thrac. p. 860, 25.

P. 112. §. 64. *ι subscr.* We are not to conclude that the *ι* was wanting



in the dative case in the old Greek because it is omitted in several inscriptions. In the case of those words where it was not pronounced separately, it was omitted by the Dorians and Æolians; and by the stone-cutters in all dialects. It is consonant with analogy to suppose that the termination of the dative case was originally uniform. The very ancient datives οἰκοῖ, πεδοῖ, were retained even in the Doric dialect. Adverbs in ι were also compounded of datives, ἀμαχί, ἀνοικτί, and the like: ἐντανθοῖ and ποῖ are old datives. Upon the whole I cannot but think, in opposition to Fabricius, Koen, and others, that the ι was the most ancient termination of this case.

P. 139. l. 7. αἰγᾶν is only a wrong reading.

P. 158. l. 17. The Attics made κέρας, κέρᾱτος, as they did φρέαρ φρέᾱτος. See Maltby's *Thesaurus Græcæ Poeseos* v. φρέαρ. and Observ. p. lxxx. but from φρεῖαρ came φρεῖᾱτος. In a verse of Eratosthenes ap. Valcken. Diatr. p. 218. ἡ σιρόν, ἡ κοῖλον φρέατος εὐρὺ κύτος, read φρεῖατος. Where κέραος and κερᾶων occur in Homer, we should probably read κέρεος and κερέων.

P. 158. last line. The Ionians did not decline κέρας, κέρεος, but took the oblique cases from κέρος. This appears from the compounds κερο-τυπέω, κεροβάτης, and the like. See Porson *Præf. ad Hecub.* p. viii.

P. 160. l. 8. from bottom. δορί. Also δόρει. Etymol. M. p. 284, 31. Seidler. *de Vers. Doctm.* p. 24.

P. 161. §. 87. The datives ἡμῖν, ὑμῖν have the N ἐφελκυστικόν, for they are contracted from ἡμέσιν, ὑμέσιν.

P. 165. l. 15. ὄνειρατος was formed from ὄνειραρ, not from ὄνειρας. See my notes on Callimachus Epig. L. 1.

P. 182. l. 10. ης. These feminines in τρια were sometimes, but rarely, formed from masculines in τηρ, as ἰήτρια, Alexis ap. Æl. Dionys. in Eustath. ad Il. Δ. p. 859, 51. πενθήτρια Eurip. Hipp. 816. προμνήστρια Aristoph. Nub. 42.

*Ibid.* l. 16. So Κρής, Κρήσσα.

P. 196. -ιμος. Of the two sorts of adjectives with this termination, one in -ιμος from nouns, the other in -σιμος from verbs;—the last have sometimes an active, sometimes a passive signification; e. g. ἀρώσιμος, arabilis, βρώσιμος, edibilis: φύξιμος qui fugit, Soph. Antig. 788. ἀλώσιμος, ad capturam pertinens, Æsch. Agam. 9. ubi vide.

P. 197. The reader will observe that the terminations in ινος and

*εινος* are in fact one, formed from the genitives of the nouns; *ξύλ-ινος*, *ἄρε-ινός*, *σκοτε-ινός*.

P. 205. §. 117. But it is to be observed, that of adjectives, which commonly have only the masculine and neuter terminations, we find the feminine form only in the *poets*. Yet *καυρή* occurs in Herodotus; and this termination was no doubt general in the ancient language.

P. 218. l. 11. Eustathius and the Etymol. M. say that *νεαίτερον* is very Attic; yet Thucydides I. 7. has *νεώτατα*. We have also *πεπαίτερος* Theocr. VII. 120. *ἀσμεναίτατα* Phrynich. App. Soph. p. 12, 11. *προυργαίτερα* Aristoph. Lys. 20. Thucyd. III. 109. *πρωιαίτερον*, (*reponendum* in Theophr. H. P. III. 2. *vid. Valcken. Nott. in Thom. Mag.* p. 174.) *ὀψαίτερον* Plato Cratyl. p. 433 A.

P. 228. l. 16. We find this hiatus in much older poets, e. g. Hipponax ap. Stob. XXIX. p. 129. Grot. *χρόνος δὲ φευγέτω σε μηδὲ εἰς ἄργός*. Epicharmus *ibid.* XXXVIII. p. 151. *τυφλὸν ἡλέησ' ἰδὼν τις, ἐφθόνησε δ' οὐδὲ εἰς*.

P. 234. l. 2. *τρίτον ἡμιτάλαντον* 'two talents and a half', i. e. the first a talent, the second a talent, the third a half-talent. So in Latin *Sestertius*, two *asses* and a half, is shortened from *Semistertius*: the first an As, the second an As, the third a half As (*tertius semis*). See Schweighæuser on Herodot. I. 50.

*Ib.* §. 144. Dr. Burney (*Monthly Review*, 1799. p. 89.) thinks that these terminations in *αῖος* arose from *ἄει*, compounded with numerals: a notion which is contrary to the analogy of the Greek language. From *δευτέρα*, *τρίτη*, &c. are formed *δευτεραῖος*, *τριταῖος*, as from *ἡμοιβή* comes *ἡμοιβαῖος*. These adjectives are not so much *numeral* as *temporal*, implying the time when: and akin to them are *σκοταῖος* (Xenoph. Anab. IV. 1.) *κνεφαῖος* (Euphorio ap. Hephæst. XVI. p. 105. Ælian. ap. Suid. v. *Τιμωροῦντος*), signifying 'in the dark'. *κοιταῖος* (Polyb. V. 17.) 'he who comes at bed-time'.

P. 235. l. 17. *-πλους*. He should have instanced *ἄπλους* 'single'. The Etymologist, p. 123, 1. derives these forms from *πέλω* but I apprehend that they are compounded of an old verb *πλέω* or *πλώω*, (whence *πλέω* to *fold*, as in Latin *-plex*. Hence *ἄπλους*, (*sine plica*) *simplex*. *διπλους*, *duplex*, &c. and in English *two-fold*, *three-fold*, &c. In Latin also the Greek termination remained, in the forms *duplus*, &c. The forms *διπλάσιος*, &c. I conceive, were compounded of the numerals, and *πλήσιος*, *equal*, *side by side*, *διπλάσιος*, *twice equal*, &c. This sense of *πλήσιος* is preserved in *παραπλήσιον*.

P. 237. 4. *τεῖν* occurs in a very ancient inscription mentioned by Herodotus V. 60. Both in *ἐμίν* and *ρίν*, the *ι* is long; and neither of these is enclitic; for *μοί* and *ροί* are used as enclitics, even in Doric writers. This is Hermann's remark, who also observes that the case is the same with the accusative *τί*, which is an enclitic, whereas *τέ* and *τίν* are emphatic.

P. 244. 1. 11. *ός* for *έός* occurs several times in the tragedians; see my note on Æschyl. Agam. 519.

P. 248. §. 152. *τή* is not used by the tragedians.

P. 268. To the instances of a double reduplication the Reviewer adds *μεμελοπεποιημένος* Athen. X. p. 453. D.

P. 269. *sub fin.* It is not true that the ancients always wrote *ἀνάλωσα*, although this is asserted by the grammarians. In the Choiseul Marble, *Mém. de l'Acad. des Inscript.* XLVIII. p. 337. we find ΑΘΕΝΑΙΟΙ ΑΝΕΥΟΣΑΝ.

P. 270. 1. 15. The Author seems to adopt the theory of Hemsterhuys, viz. that the Greek language, in its earliest state, consisted of monosyllable and dissyllable words. To this supposition there are two insuperable objections: 1st, that it contains a gratuitous, or ill-grounded assumption, that the Greek language was original and indigenous; 2ndly, that it is at variance with what we know historically of the language itself. It is manifest, from indubitable traces which still subsist, that the old Greek, like the old Latin, was rough, hard, and heavy. The safest and most probable mode of accounting for the various forms of Greek verbs, is to attribute them to the constant endeavour of the Greeks after euphony. Generally speaking, the *heavier* forms seem to have been the most ancient; in these they first shortened the long vowel, and then added additional consonants or syllables. Thus *λήβω* was changed into *λάβω*, which the Ionics made *λάμβω*, and then *λαμβάνω*. So *νώμω* was changed into *νέμω*, and this into *νεμέω*, of which the future only was retained in use. So *φίλω* with the first syllable long (of which the aorist *φίλατο* occurs in Homer) was made *φιλέω*. Again, *ώχω* (whence *όκωχή*, *συνοχωκότε*,) became *έχω*. This account deserves a more detailed explanation than is consistent with the limits of a note.

P. 274. last line. The 2nd future which is here spoken of, is an imaginary tense, invented by the grammarians, and ought to be expunged from the common school grammars.

P. 305. l. 4. According to analogy we should proceed thus, *τυπτε-  
μένοι, τυπτέμεν, τυπτέειν, τύπτειν, Dorice τύπτεν.*

P. 342. The perfectum imperatives, which are inserted in the table, have no existence.

P. 359. l. 3. *εἰεν* is the third person of *εἶα*, an ancient optative of *ἔω*. Both were used as interjections.

P. 361. l. 9. *ἔσοῦμαι*. I doubt whether the Dorians ever used this form with a single *σ*. In Thucydides the genuine reading *ἔσσοῦνται* is in some of the MSS.

P. 364. l. 3. *ῆα* may always be construed as an aorist, and in my opinion was actually the first aorist from *εἶω* or *εἶμι*, *εο. ἦσα*, contracted into *ῆα*, as *ἔχενσα* into *ἔχενα*, *ἔκησα* (from *κέω*) into *ἔκηα*.

P. 372. l. 12. *ἔσθήκειν*, Il. χ', 36. whence *ἀφεστήκω*, the future of which, *ἀφεστήξειν*, occurs in Xenophon, Anab. II. 4. 5. See the notes on Callim. H. Apoll. 15. *πεπλήθω*, Callim. fr. 492. *δεδύκω*, Theocr. I. 102. *πεπλήγῃω*, Il. ο', 113. *βεβήκει*, Il. χ', 21. *ἦκω* *passim*. *ὀπώπω*, Theocr. IV. 7. See Hermann. *ante Sophocl. ed. Schaefer*. p. ix.

P. 403. l. 9. 'it loses *ε*, as if it had been an augment.' The *ε* is an augment, *ἐσπόμην* is the aor. 2. from *ἐπομαι*, as *ἔσχον* is from *ἔχω* the old present forms having been *σπω*, *σχω*.

P. 412. l. 22. In Eur. Or. 114. Alc. 33. Mr. Elmsley has restored *οὐχ ἄζομαι*.

P. 425, *penult.* *οὔτα* and *ἔκτα* are not aor. 2. but anomalous forms: so *πίτνα*, p. 429.

P. 427. l. 5. *πένθω* was not another form of *πήθω*, but an entirely different verb, and of a different signification.

P. 429. *πιτνάω* does not occur in Hesiod, *Ἔργ.* 510. but *πιδνάω*.

P. 430. *πίμπλημι* is from *πλέω* rather than from *πλάω*.

P. 448, 3. *πανδημεί*, &c. All these adverbs should be written with a simple *ι*. See Glossar. in *Æsch. Prometh.* 216. Other terminations of adverbs might have been noticed; as *θα*—*δῆθα*, *μίνυθα*, *ἐνταῦθα*, *ἐνθα*. -ης, as *ἐξαίφνης*, which is properly *ἐξ αἴφνης*, as *ex tempore*. -δά, as *καναχιδά*, *κρυβιδά*, which are properly neuter adjectives. Some notice also should be taken of the adverbial usage of neuter adjectives, either in the singular or plural, with or without the article; as *κάμνοντι τὸ κάρτερον*, *τὰ μάλιστα*, *τὰ πρῶτα*, &c. The student is recommended to consult the treatise of Apollonius Dyscolus *de Adverbis*, where he will find many curious observations.

P. 451. l. 11. *ποῦ, πῇ, ποί, ὅπου, &c.* are all oblique cases from the obsolete pronouns *πός, ὅπος*. Hence also *πόθεν, πόσε, πόθι*, as *Ἰλίοθεν, Ἰλίοσε, Ἰλίοθι*.

P. 452. l. 11. *οἱ*. So *πεδοῖ*, Æsch. Prom. 280. which Mr. Elmsley objects to; but which is distinctly recognised by the Scholiast on Dionysius Thrax, p. 945. who, however, writes *πέδοι, ἐνδοι, μέσοι*.

SYNTAX. P. 460, 5. *τὸν Χρύσην* is, *him, Chryses*, and so in the other instances. *τὰ τεύχεα καλά* is a solecism, if *τὰ* be an article.

P. 461. last line. *σοφὸς γὰρ ὁ ἀνὴρ* would not be accurately rendered 'he is a wise man', but 'the man is wise'.

P. 466. l. 6. *τοιούτος* is 'such an one', *ὁ τοιούτος*, 'such as he is'.

P. 467. l. 7. Eurip. Iph. A. 122. *εἰς τὰς ἄλλας ὥρας γὰρ δὴ παιδὸς δαίσομεν ὑμεναίους*. We must omit *τάς* with MS. A. The verse is a paræmiacus spondeiacus.

P. 486. §. 281. The article has no feminine form of the dual nominative and accusative, at least in the Attic of the tragedians (we have *τὰ θεὰ* in Plato Symp. p. 180 D.); although it has in the genitive. Soph. Œd. T. 1472.

P. 494. l. 22. But *τι* in this example has nothing to do with *τά*: it refers to *μαχόμενοι*.

P. 516. l. 8. *Sometimes, though seldom, the dual of the verb is put with the plural of the subject*. Never, I apprehend, unless when speaking of two subjects. In the first instance quoted, we may combine *Ἐάνθε τε καὶ σὺ Πόδαργε* and *Ἀἴθων Λάμπε τε διε*, into two *pairs*, or sets. Il. ε', 487. is manifestly corrupt. Il. ι', 182. is not an example. In the first quotation from the *H. in Apoll.* 277. we should perhaps read *ἦσθαι*, and in the second *καθέμεν* for *κάθετον*, as *γαρνέμεν* is the true reading in Pindar Ol. II. 158. and not *γαρνέτον*. See Kidd on Dawes's M. C. p. 85. In Plato Theæt. p. 70. Heindorf justly prefers the reading of Stobæus. In Aratus Dios. 291. the true reading is *καὶ ὁψὲ βοῶν τε κολοῖς*. That the singular number is more appropriate will appear from the whole passage; *Χειμῶνος μέγα σῆμα καὶ ἐννεάγηρα κορώνη Νύκτερον αἰίδουσα, καὶ ὁψὲ βοῶν τε κολοῖς, καὶ σπίνος ἥῴα σπίζων*. v. 236. "Ἢ ποτὲ καὶ κρώξαντε βαρελὴ δίσσακι φωνῇ Μακρόν ἐπιφροῖςῃσι τιναζάμενοι πτερὰ ποκνά. Buhle has edited *κρώξαν τε* without explanation. "κρώξαντε ad rem facere videtur, nisi forsan sermo sit de duobus generibus, corvis scil. et graculis." Dalzel. in *Analect. Major*. Nott. p. 37.

P. 529. 1. 9. The nominative is put for the vocative in the question οὗτος, τί ποιεῖς; which is to be explained thus, τί σὺ ποιεῖς, οὗτος ὦν; The vocative is used with an article in Æschyl. Pers. 161. μήτηρ ἡ Ξέρξον γεραῖα, χαῖρε, Δαρείου γύναι, where two constructions are founded, ὦ μήτηρ Ξέρξον, and ἡ μήτηρ οὗσα Ξέρξον.

P. 539. Obs. This is called by Lesbos σχῆμα Ἀττικόν. Eurip. Hec. 1167. πολλὰ γὰρ ἡμῶν, αἱ μὲν εἰς ἐπίφθονοι, where see Porson. Thucyd. II. 4. οἱ μὲν, τινὲς αὐτῶν—Xenoph. Anab. I. 2. 15. οὗτοι μὲν ἄλλος ἄλλα λέγει. See Schaefer in Dionys. Halic. p. 421. Comp. Herodot. II. 55, 2. and *passim*. So in Latin, Virgil. Æn. XII. 161. Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas.

P. 545. Obs. 1. and 2. belong to one idiom.

P. 552. 1. 18. In the passage of Herodotus IX. 33. we should perhaps read μετέσαν τὰς χρησμοσύνας, 'laid aside their entreaties'. This is probably the sense of χρησμοσύνη, although Matthiæ says it certainly is not. χρησμοσύνη is opposed to κόρος (see Wesseling's note), and signifies *want* (so H. Stephens in *Thesaurus*); it is formed from χρήζω.

P. 557. 1. 1. In the passage of Tyrtæus we should supply ἔνεκα.

P. 560. 1. 15. πρόσω means *forward*, i. e. *to the fore part*, and hence naturally takes a genitive, like other adverbs of place, τοῦ ἐστι τῆς ἀρετῆς;—πρόσω. *At what point of valour is he?—at an advanced point.*

P. 562. 1. 2. τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων' this answers to the English phrase, *I am come to tell of my mother*. A remarkable usage of the genitive occurs in Eurip. Med. 286. ξυμβάλλεται δὲ πολλὰ τοῦδε δέιματος. i. e. πολλὰ ξύμβολα εἰσι τοῦδε δέιματος.

P. 607. Obs. 1. But in these cases a regard is paid to the preposition; the expression being elliptical, ἀποστρέφεισθαι τι (ἐμοῦ). Eurip. Troad. 393. Ἀχαιοῖς ὧν ἀπῆσαν ἡδοναί, 'the joys of which were absent to the Greeks', i. e. 'in the case of the Greeks', where αὐτῶν may be supplied. In the examples from Homer we are to understand γυναικός and γυναικῶν.

P. 736. 1. 7. θαυμαστὴν ὄσιν Plato Alcib. II. p. 137. Etwall. οὐράων ὄσιν Auctor ap. Suid. v. Ἀπήλησαν. Pierson *ad Moer.* p. 3. as in Latin *immane quantum*. Comp. Schaefer. *ad Dionys. Halic.* p. 184.

P. 769. 1. 7. In Soph. Philoct. 316. Porson's correction is οἱ Ὀλύμπιοι θεοὶ Δοῖέν ποτ' αὐτοῖς.

P. 793. l. 10 from bottom. In Eurip. Hec. 13. Porson explains *ῥμαε res. sc. τὸ εἶναι νεώτατον*. Wakefield *ad Lucret.* V. 1116. takes it for καθ' ὃ. Thucyd. VI. 33. *ὅπερ καὶ Ἀθηναῖοι—ἠυξήθησαν*.

P. 823. Perfect passive used in a middle sense. *ἀπεῶσθαι* Thucyd. II. 39. *ἀφήρηνται* Thucyd. VII. 13. *δεδέχται* Plato Apol. Socr. 23. *εἴργασθε* Thucyd. III. 66. *ἐκκεκομισμένοι ἦσαν* Thucyd. II. 78. *ἐνήλλακται* Soph. Aj. 207. ubi Erfurdt. *ἐσκεμμένοι* Demosth. Ol. II. p. 114. ed. Mounten. *ἐξηρασμένοι* Soph. CEd. Col. 1016. *ἐσπασμένοι* Xen. Anab. VII. 4. 16. *ἐψευσμένοι* *ibid.* V. 6. 35. *ἡκισμένη* Eurip. Med. 1127. *ἡκρωτηριασμένοι* Demosth. de Coron. 91. *κατεσκενασμένοι* Id. Ol. II. 10. *κατέστραπται* Id. Phil. I. 3. *πεπυσμένη* Æsch. Agam. 263. *περιείργασμαι* Demosth. de Coron. 22. *πεπαρῆσθαι* Id. Phil. I. 17. *πεποίηται* Id. de Coron. p. 102. ed. Harles. *πεφραγμένοι* Eurip. Or. 1411. See Valckenaer. *Schol. in Act. Apost.* p. 436.

2. It appears to me that the aor. 1. pass. has properly a middle sense in the following instances: *ἐδέρχθης* Æsch. Prom. 562. *προσδέρχθῃ* *ibid.* 53. *δέρχθῃ* Soph. Aj. 425. *καταδέρχθῃναι* Soph. Trach. 1017. *εὔρεθῇναι* Herodot. II. p. 161. *ἐπετάχθησαν* Thucyd. II. 7. *ἰμέρθη* Herodot. VII. 44. *φρασθεῖς* *ibid.* 45. *πειραθέντες* Thucyd. II. 5. *προυθυμήθη* Id. V. 17. VIII. 1.

P. 830. l. 5 from bottom. There seems to be an ellipsis of *ἐαυτόν*, &c. In Æsch. Pers. 197. the active *ρήγγυσιν* is used, because the words *ἀμφὶ σώματι* define the person. In N° 7. p. 831. all the examples will be found, upon examination, to have a middle sense—'you released him *for yourself*', &c.

P. 850, 3. *εἰμι*. See Kidd on Dawes's M. C. p. 125. seq. who has learnedly illustrated this peculiarity of *εἰμι*.

P. 862, 3. Antiatticista Sang. p. 107, 30. *Μὴ νόμισον. ἀντὶ τοῦ μὴ νομίσης. Σοφοκλῆς Πηλεΐ. Καὶ μὴ ψεύσον. Vid. Porson. ad Eurip. Hec. 1174.*

P. 917. l. 17. II. ε', 442. *τοῦνεκά με προέηκε διδασκεμέναι τάδε πάντα*. So in Latin, Virgil. *Æn.* I. 527.

P. 925. l. 13 from bottom. A more remarkable phrase is *ῥητὸν αὐδάσθαι* Æsch. Prom. 791. *οὐ φαρὸν λέγειν* Aristoph. Av. 1713. (Comp. Orph. Argon. 926.) *εὐδρακῆς λεύσσειν* Soph. Philoct. 847. where see Schaefer.

P. 938. l. 8. Hermann (*ad Soph. Aj.* 114.) observes that this account of the use of the article before the infinitive is not sufficiently distinct. For it is not the same thing, whether the article be used or omitted. An infinitive *with* an article (except where it is put simply for a substantive) is used in two ways. The first is explanatory, where it is referred to *τούτο*, expressed or understood, as *τὸ δρᾶν, τοῦτο λέγω* or *τοῦτο λέγω τὸ δρᾶν*. *Soph. Antig.* 79. *τὸ γὰρ βίη πολιτῶν δρᾶν ἔφυν ἀμήχανος*. This is stronger than it would be without the article. It is equivalent to *τὸ γὰρ βίη πολιτῶν δρᾶν, τοῦτο ἀμήχανός εἰμι*. *Philoct.* 1241. *ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν*. The second usage is, when an article is joined with the infinitive, with the same power as in other cases *ὥστε*. But this differs from the former only in appearance. Here also we may recur to the explanation *τούτο, τὸ δρᾶν*, but in the absolute sense of, *as to what concerns*. *Soph. Antig.* 264. *ἦμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χεροῖν, καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν, Τὸ μῆτε δρᾶσαι, μῆτε τῷ ξυνειδέναι, &c.* *Philoct.* 118. *μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν*.

The infinitive by itself, without an article, is often used for a noun. *Aristoph. Nub.* 482. *ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει, 'eloquence'*. *Æsch. Pers.* 726. *πῶς δὲ καὶ στρατὸς τοσόσδε πεζὸς ἦνυσεν περᾶν, 'effected a passage'*. *Agam.* 180. *καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν. Ibid.* 250. *Δίκα δὲ τοῖς μὲν παθοῦσι μαθεῖν ἐπιβρέπει*. With a negation, *Soph. Antig.* 1051. *μὴ φρονεῖν πλείστη βλαβή*. The infinitive is sometimes, but rarely, used for a noun in Latin. *Hor. Ep. VII.* 27. *Reddes dulce loqui; reddes ridere decorum*. *Pers. Scire tuum nihil est, nisi te scire hoc sciat alter?*

P. 944. l. 15. This idiom was common in Ionic; see especially the Aphorisms of Hippocrates. An infinitive and imperative sometimes are coupled together in the same sentence, as in the prayer cited by Plato *Alcib. II.* *Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνέγκοις "Ἀμμι δίδου" τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπαλέξειν*. See Bast and Schaefer *ad Gregor.* p. 424.

P. 956. l. 3. This appears to me to be a wrong explanation. The interrogation has no place in either of these passages. The true meaning of *οὐκ ἂν φθάνοις ποιῶν τοῦτο*, is, 'you cannot be too quick in doing this'. *φθάνει* is 'to be sooner'. *Hippocr. de A. et A.* p. 98. *οὐ γὰρ φθάνουσι παρὰ ἄνδρα ἀπικνεύμεναι, καὶ ἐν γαστρὶ ἴσχουσι. they no sooner—than they, &c. properly, coming to—they are not before-hand with what I am going to mention, viz. they conceive*. *Comp. paragr. c.*



P. 959. l. 4 from bottom. *τυγχάνειν*. Phrynichus *Ecl.* p. 121. observes that, according to ancient usage, *τυγχάνειν* in the sense of 'to be' requires a participle to be joined with it. And so Porson *ad Hecub.* 788. whose opinion is called in question by Erfurdt, in his Epistle to Schaefer. Schaefer himself *ad L. Bos.* p. 785. Elmsley *Mus. Crit. Cantab.* l. p. 351. Hermann. *ad Soph. Ajac.* 9.

P. 964. l. 10 from bottom. A singular instance of this disagreement is *Æsch. Agam.* 544. *δρόσοι—τιθέντες*.

P. 969. l. 7 from bottom. *φέρων* in these instances denotes nothing more than 'tending to', 'having a bearing towards'. Thucyd. I. 79. *αἱ γινώμει ἐφερον* *Æsch. Suppl.* 607. *φέρει φρήν*, *fert animus*. Something of the same sense belongs to the imperative in the phrase *φέρ' εἰπέ*, 'come tell me'. *φερόμενος* in the middle or passive is clearly a different idiom.

P. 992. l. 9. Some instances deserve particular notice: e. g. Thucyd. III. 10. *ἐν τῇ διαλλάσσοντι τῆς γνώμης*. II. 61. *τῇ τιμωμένῃ τῆς πόλεως ἀπὸ τοῦ ἄρχειν*, 'the honour which the city has by means of her command'. VII. 83. *τὸ ἡσυχάζον τῆς νυκτός*. Eurip. *Hec.* 303. *τὸ θυμούμενον* 'anger'. In general the participle thus employed conveys a kind of indefinite meaning.

P. 1001. §. 576. Many of the adverbs, which are joined with a genitive case, were originally nouns, which will account for this construction. Thus *ἄγχι* is the dative of *ἄγξ*, *the bend of the arm*; which etymology was suggested to me by the present learned Master of Gonville and Caius College. *ἐγγύς* is contracted from *ἐν γύη*, *in the hand*, or perhaps from *ἐν* and *γύης*, as *ἐμποδῶν* from *ἐν* and *ποδῶν*. So *μεσσηγύς* from *μέσση γύης*. Of the adverbs in *θε* and *θεν* some are manifestly genitive cases of nouns, and the others follow their analogy.

P. 1010. l. 3. Sometimes with *ἀριθμός*. Sophocl. *Acris.* fr. 11. *εἰς ἀριθμὸν ἐξήκοντα δῖς*. See Glossar. in *Æsch. Pers.* 345. So Theocrit. I. 26. *ποταμέλξεται εἰς δύο πέλλας*, not 'into two pails', but 'as much as two pails'.

*Ibid.* l. 6. Especially with the names of deities, *ιερόν* being understood, as *εἰς Ἀπρεμίδος*. So in Latin, *ventum est ad Cereris*.

P. 1013. c. *διὰ τρίτου ἔτους*, &c. In general *διά* expresses an interval, as in *δίστασθαι*, 'to stand at certain distances', *διαβαίνειν*, 'to stand

with the legs asunder', διὰ πάντων θεητός in Herodotus, *longo intervallo spectatu dignissimus*. Hence διὰ τρίτου έτους, 'at intervals of every third year'.

P. 1041. β. πρὸς ταῦτα, 'this being the case'. See the Glossary to Æsch. Prometh. 1065. Theb. 56.

P. 1102. §. 617, 5. εἴρ' οὖν—εἴρε Soph. Œd. T. 1050. εἴρε—εἴρε καὶ Æsch. Agam. 844. Suppl. 185. Comp. Elmsl. *ad Soph. Œd. T.* 92. εἴρε is omitted Æsch. Agam. 1405. Odyss. Δ. 109. οὐδέ τι φίλον Ζῶει ὅγ' ἡ τέθνηκεν.

A C O P I O U S  
G R E E K   G R A M M A R.

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INTRODUCTION.

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*Of the Greek Language generally.*

As no language ever developed itself under more favourable circumstances than the Greek, so none has ever united more advantages and excellences for the expression of thought. It received its first formation, in the strict sense of the word, in the colonies of Asia Minor and the islands of the Ægean, among a people who were awakened to cheerfulness and social intercourse by the mildness of their climate and the facility with which their wants were supplied by a productive soil, and who early derived versatility of mind from the political activity of their governments, chiefly democratic, from war, and from commerce. Their religion and mythology clearly show that fancy was the predominant faculty of their minds ; even in their earliest constitutions there are as yet no remarkable traces of the calculating understanding. The language, thus already become copious in expressive designation, and flexible to the perfect representation of objects, as they appear to the senses, received its first artificial formation by means of epic poetry and hexameter verse, among the Ionians, afterwards by lyric poetry among the graver Æolo-Doric tribes. Even this its first application to poetry multiplied the number of its forms, increased its capacity for vivid and distinct representation, and

made euphony its primary law ; but these effects must have become much greater, when it was employed by poets of such genius as Homer. In Homer's poetry we find the whole scheme and ground-plan of the Greek language, both in the forms of single words, and especially in their combination and the connection of propositions ; though in regard to the former, the gradual separation of the dialects made many changes subsequently necessary. For nearly five hundred years poetry was the only form of speech employed in intellectual productions ; and though writing by degrees became more common in this period than in Homer's days, still living oral communication was the most congenial to the lively character of the Greeks ; and therefore it became necessary for every one who sought fame by an intellectual work, to make an impression on the sense, the fancy, and the feeling of his hearers, by harmony of language and pleasing expression, by vivid representation and clearness acceptable to all.

These circumstances continued nearly the same in those countries in which *literature* subsequently flourished. The same animation and cheerfulness, the same love of social communication, sometimes running into loquacity, prevailed in Athens and the colonies of Lower Italy : free constitutions gave each citizen a share in the administration of the state, and the unrestrained communication of ideas in society exercised and formed all the powers of the mind. Fancy continued to find its nourishment in religion : from this source dramatic poetry was derived, first among the Dorian tribes, afterwards more perfectly at Athens ; this gave the language of the Athenians a dignity which holds a middle place between the serious gravity of the Doric and the light cheerfulness of the Ionic. Judicial and political eloquence produced rotundity, prosaic *numerus*, strength and emphasis in the language ; from the school of Socrates were derived flexibility and copiousness in the expression of philosophical and especially moral ideas and relations. The intercourse of the different tribes which had formed their dialects independently of each other by peculiar modes of speech, increased the variety of forms and the aptitude of the language for composition and

derivation. Still oral communication was what was chiefly required ; social activity and civil equality seemed to demand an approach to the inartificial language of conversation, and philosophers themselves were accustomed to impart their doctrines by this method.

Thus adaptation to represent with vividness sensible objects, distinctness for the senses and the fancy, and only as a remoter purpose for the understanding, became the leading principle of the Greek language throughout: the constant reference to euphony, both in the form of single words and the structure of periods and connexion of propositions, is only one aspect of this principle ; even the derivation of the tenses of the verb seems to have been determined by the feeling, that one or the other form would give the meaning of the tense in the manner most graphic and distinct to the imagination. Hence the construction of many words and the use of the different cases appears to be decided not so much by a philosophical view, as by the feeling of an external sensible resemblance, which, however, is often only subjective, and confined to the individual writer. The love of vivid representation produced the extraordinary facility which the Greek language has of expressing those fine shades of meaning which cannot be fully rendered in any other, and can even be apprehended only by a feeling formed by diligent reading. Hence the pleonasms which are found even in Thucydides, the most concise of all Greek writers, and the opposite quality of compression or *brachylogia*, where, though the expression may seem imperfect, the condensation of thought produces a stronger impression on the sense than completeness could have done : hence, finally, those *anacolutha* and frequent mingling of different forms of speech which, sometimes bordering on pleonasm, sometimes on brachylogia and ellipsis, by their pregnant sense make the fancy feel more than the words seem to imply.

We also perceive in the Greek language, more than any other, even the Latin, a simplicity and absence of pretence in style, and a certain indifference to the demands of a language formed by and for the understanding, amounting to what we might call incorrectness or carelessness. This simplicity was to be expected in a people which in all its relations remained

faithful to nature, and had no occasion, in its intellectual productions, to seek to surpass the earlier models of another nation, by new and unusual modes of expression: it was cherished by the approximation of all classes to one another, by the people's influence in the administration of the state, and that civil equality with which it did not accord, that any thing should by solitary study become the exclusive portion of a few: hence, too, originated the custom of expressing as a conjecture or opinion, what was meant as unconditionally true—a custom common also to the Latin. The neglect of grammatical rules in the cases already mentioned, which is incomparably more frequent in Greek than in Latin writers, and above all in Plato, who, while he ennobled, closely imitated, the style of conversation, seems to be the immediate result of an unconscious endeavour to come to the level of all classes, by copying the language of common life. It was in no small degree cherished by the circumstance that till the Alexandrian period there was no separate order of literary men, and that till that time no technical grammarian arose, to cramp language by submitting it to the rules of the understanding.

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*Of the Dialects generally.*

THE Greek language, like every modern one, was not in ancient times spoken in the same manner in all parts of Greece; but almost every place had its peculiarities of dialect, both in the use of single letters and of single words, in the forms of words, inflexions, and expressions, in the whole style, in the species of verse and in the quantity. But the Greeks were accustomed to express the peculiarities of their dialects in writing also; they wrote as they spoke; and if, for instance, the Dorians pronounced the *ov* differently from the rest of the Greeks, they expressed this also in writing, as δῶλος for δοῦλος: instead of which we (notwithstanding the very various pronunciation, and the different expressions and modes of speaking, used in particular districts,) yet have in general one orthography, and one form of language in writing. Of these dialects the four principal are, the Æolic, the Doric, the Ionic,

the Attic, because these alone were cultivated and rendered classic by writers. Each of these dialects had, according to the different places where it was used, different deviations, which were called local dialects, *διάλεκτοι τοπικάί*. In the Ionic, for instance, were reckoned four peculiar dialects<sup>a</sup>. The Spartans, the Messenians, Argives, Cretans, Syracusans, Tarentines, all spoke the Doric dialect; but each nation with certain variations<sup>b</sup>. Each of the principal dialects also in time underwent some changes and modifications in its general character, according as it was further improved by writing, or as the people which spoke it became connected with others.

The Æolic dialect prevailed on the northern side of the Isthmus, except in Megara, Attica, and Doris, as well as in the Æolic colonies in Asia Minor, and in some northern islands of the Ægean Sea; it was chiefly cultivated by the lyric poets in Lesbos, as Alcæus and Sappho, and in Bœotia, by Corinna. It retained the most numerous traces of the ancient Greek; hence the Latin coincides more with this than with the other Greek dialects<sup>c</sup>. It is distinguished from the Doric by trifling differences, some of which will be mentioned hereafter; chiefly, however, by the breathing before vowels at the beginning and in the middle of words, and before some consonants, as *ρ*, called the Æolic digamma (*ϝ*). The grammarians remarked three principal changes in this dialect, which, however, cannot now be ascertained for want of information. Alcæus is considered as the model of it<sup>d</sup>.

The Doric dialect, which was spoken in Peloponnesus, in the Dorica Tetrapolis, in the Doric colonies of Lower Italy (Tarentum for instance), and Sicily, as in Syracuse, and Agrigentum, and in Asia Minor, was, like the language of primitive mountaineers generally, hard, rough, and broad, particularly from the frequent use of *a* for *η* and *ω*; for instance, *ἀ λάθα*,

<sup>a</sup> Herod. 1, 142.

<sup>b</sup> Salmas. de Ling. Hellenist. p. 460. Of the Ionic and Doric dialects see Sext. Emp. p. 235. ed. Fabric. Gregor. p. (135) 294. ed. Schæf. Fisch. 1, p. 36.

<sup>c</sup> Burgess ad Daw. Misc. Crit. Præf. p. 3. and p. 397 sqq.

(*ϝ*) This letter refers to the Remarks which are subjoined to the Preface.

<sup>d</sup> Gregor. p. (2) 6. Fisch. 1, p. 43 sqq.

τᾶν κορᾶν, for ἡ λήθη, τῶν κορῶν<sup>e</sup>; and from the use of two consonants, where the other Greeks employed the double consonant; for instance, σδ for ζ, as μελίσσεται, &c. It was the most rude among the Spartans, the enemies of all change, but was spoken in the greatest purity by the Messenians<sup>f</sup>. The grammarians notice two epochs in it, according to which they divide it into the old and new Doric dialects. In the old, the comic writer Epicharmus, and Sophron, author of the Mimes, were the principal authors; the latter, however, chiefly adopted the peculiarities of the Syracusan dialect. In the new, which approached nearer to the softness of the Ionic<sup>g</sup>, Theocritus is the chief writer. Besides these, the first Pythagorean philosophers wrote Doric, fragments of whose works are still remaining; for instance, Timæus, Archytas, who is considered as the standard (*canon*) of this dialect, and Archimedes. Pindar, Stesichorus, Simonides of Ceos (κ), in his lyric poems, not in his elegies and epigrams, and Bacchylides, use in general the Doric, but softened it by an approximation to the others, and to the common dialect. Many instances of the dialect of the Lacedæmonians and Megarensians occur in Aristophanes<sup>h</sup>: of the former, the *Decretum in Timotheum* (Boethius de Musica l. 1. and Salm. de Ling. Hellenist. p. 82.) is a remarkable example. Besides these, the Doric dialect is found in decrees and treaties in the historians and orators, and in inscriptions.

The Ionic was the softest of the dialects, on account of the frequent meeting of vowels and the deficiency of aspirate letters. It was spoken chiefly in the colonies of Asia Minor, and in the islands of the Archipelago. It was divided into old and new. In the former, generally speaking, Homer and Hesiod<sup>i</sup>

<sup>e</sup> πλατειασμός. Koen ad Gregor. p. (152) 329.

<sup>f</sup> Paus. 4, 27. p. 346 sq.

<sup>g</sup> Koen ad Gregor. p. (165) 359.

<sup>h</sup> A collection of Laconian expressions is given by Valck. ad Theocr. Adoniaz. p. 257—300. Ruhnck. Ep. Crit. p. 214 sqq.

<sup>i</sup> Though Homer has varied and

ennobled the language of his people according to the necessities of harmony and rhythm, it cannot be denied that the old Ionic is the *basis* of the Homeric or epic language. This is evident from the close resemblance which, notwithstanding all their differences, is found between the language of Homer and Herodotus. We



wrote, and it was originally very little or not at all different from the old Attic. The new arose when the Ionians began to mix with other nations in commerce, and to send out colonies<sup>k</sup>. The writers in this were (R) Anacreon, Herodotus, and Hippocrates<sup>l</sup>.

The Attic dialect underwent three changes. The *old Attic* was scarcely different from the Ionic<sup>m</sup>, for the Ionians had inhabited Attica; and in Homer the Attics are still called 'Ἴαονες; and hence we find in Homer many forms of words which were otherwise peculiar to the Attics. In this dialect Solon wrote his laws. Through the proximity of the Æolic and Doric tribes in Bœotia and Megara, the frequent intercourse with the Dorians in Peloponnesus, and with other Greek and foreign nations, it was constantly more intermixed with words which were not Ionic<sup>n</sup>; and as Attica afforded a less luxurious and effeminate life to its inhabitants than Ionia, their language departed further from the Ionic, particularly in using the long *a* where the Ionians employed the *η* after a vowel, or the letter *ρ*; in avoiding the *collision* of several vowels even in two different words, by contracting them into a diphthong or long vowel<sup>o</sup>; in preferring the consonants with an aspirate, whilst the Ionians used the *tenuēs*, &cP. Thus arose the *middle Attic*, in which Gorgias of Leontini was the first who wrote. The writers in this dialect are Thucydides, the tragedians<sup>q</sup>, Aristophanes, and others. The *new Attic* is dated from Demosthenes and Æschines, although Plato, Xenophon, Aristophanes<sup>r</sup>, Lysias, Isocrates, have many of its peculiarities. It differed chiefly

can speak of an epic language only in times subsequent to Homer, when his diction had become the standing model for the epos, while the living Ionic dialect continued deviating more and more from it.

<sup>k</sup> Gregor. p. (233) 490 ed. Koen.

<sup>l</sup> Of the difference of the Ionic dialect in Homer and in Herodotus, see Heyne Obs. ad Iliad. 8, 226 sqq. and Fisch. 1, p. 38.

<sup>m</sup> Benti. Opusc. Philol. p. 375 sqq. Koen ad Gregor. p. (176) 383.

<sup>n</sup> Xenoph. R. A. 2, 8. Piers. ad Mær. p. 349.

<sup>o</sup> Piers. ad Mær. p. 274. Gregor. p. (72) 168 sq.

<sup>p</sup> Valck. ad Phœn. 1422. Piers. ad Mær. p. 245. 361. Koen. ad Gregor. p. (185) 398. Fisch. p. 153. 176. 218.

<sup>q</sup> Nicephor. ad Synes. p. 411. vid. Bern. ad Thom. M. p. 579. Hence οἱ μέσοι Mær. p. 404. ubi vid. Piers.

<sup>r</sup> e. g. θάλασσα Hemsterh. ad Plut. v. 396. μυρρίνη Id. ad Lucian. 1, p. 317.

from the foregoing, in preferring the softer forms; for instance, the aor. 2. συλλεγείς, ἀπαλλαγείς, instead of the old Attic and Ionic συλλεχθείς, ἀπαλλαχθείς<sup>a</sup>, the double ρρ̄ instead of the old ρσ, which the old Attic had in common with the Ionic, Doric, and Æolic<sup>t</sup>; the double ττ instead of the hissing σσ<sup>u</sup>. The new Attic said also πλεύμων, γναφεύς, for πνεύμων, κναφεύς<sup>x</sup>, and σύν, instead of the older ξύν<sup>y</sup>.

It is evident that the date of these changes in particular dialects cannot be determined with sufficient accuracy; but that they were introduced gradually, and especially by the example of the most eminent writers, orators, &c. as Pericles is said to have introduced the use of the ττ instead of the σσ. It was only in process of time too that these four principal dialects departed from one another in such a manner that their differences could be determined, in the way in which it has been done by the grammarians. In old times they differed from each other far less. In Homer and Hesiod forms of words and expressions occur, which are considered by the grammarians as Æolic, Doric, Attic, or merely as peculiarities of a local dialect. But they could hardly have been such in the age of those poets, who would no more allow themselves such a mixture, than a poet of these days would adopt the provincial dialects of his own country. It is much more probable that the language of Homer was, generally speaking, that of the Ionians of his time, although his fine perception of sound and harmony, and the polish and richness of his expression as to phrases and inflexions, might lead one to suppose, that he retained words, forms and modes of speech already become obsolete, when they seemed to him appropriate, and preferred that which appeared to him the most harmonious, and which was received in the language of the most polished amongst his countrymen. Of these forms of words used in Homer, all did not

<sup>a</sup> Valck. ad Phœn. p. 356 sq. Eustath. ad Hom. p. 519, 41.

<sup>t</sup> Fisch. 1, p. 194. Valcken. ad Phœn. p. 22. Hemsterh. ad Lucian. t. 1, p. 317. ad Thom. M. App. p. 535. Koen ad Gregor. p. (66) 153.

<sup>u</sup> Hemsterh. ad Lucian. t. 1, p. 309

sq. 312. Valcken. ad Phœn. p. 149. Fisch. 1, p. 203.

<sup>x</sup> Hemsterh. ad Lucian. t. 1, p. 301. Brunck. ad Aristoph. Plut. 166.

<sup>y</sup> Hemsterh. ad Lucian. t. 1, p. 317. Koen ad Gregor. p. 10. Fisch. 1, p. 199.

remain in the Ionic dialect; but some were retained only in the Æolo-Doric: and of these, some only among single tribes, as the Cretans, Tarentines, &c.; others only in the Attic<sup>2</sup>. The grammarians, in speaking of Homer, call that Attic, Æolic, Doric, Cretan, &c. which had become so in their time<sup>a</sup>. So, previous to the Ionic migration 1130 B. C. the old Ionic and old Attic dialects were so nearly allied, that they may be considered as one dialect, which was afterwards divided into two: the Æolic and Doric were originally nearly allied, and had a common basis, till the language of the Dorians was improved by poetry and writing and the extended intercourse of the people<sup>b</sup>.

<sup>a</sup> Thus many words formerly in general use in the ancient language of Germany, are now left only in a few single dialects; for instance, the Upper-German, or rather Swiss word *lügen*, i. e. *to see*, which must have been used also in Low-German, since it remains in English in *to look*.

<sup>a</sup> On the Homeric dialect see Burgess Præf. ad Dawes. Misc. Crit. p. xix. Heyne Obs. ad Hom. t. 7, p. 712 sq.

<sup>b</sup> It has become a prevalent opinion in modern times, that we must assume a *primitive old Greek language* as the mother of all the dialects. If this be meant of a single common language, in which as yet there were no dialects, it is a mere hypothesis, which may be admitted as a *philosophical* view of the matter; since the understanding naturally seeks a common root, for that which exhibits diversity combined with affinity; but which cannot be *historically* established, unless we admit the deduction of Mr. Blomfield in his Remarks on the former edition of my Grammar, p. xxxvii. Engl. ed. to be historically founded; according to which, Dorus and Æolus, as sons of one father Hellen, and Ion and Achæus, as his grandsons, the supposed patriarchs of the Dorians, Æo-

lians, Ionians and Achæans, would naturally speak one language. But such a supposition contradicts all history; for no nation was ever found, or can ever exist even in the lowest stage of civilization, at all extensively diffused and yet speaking a language free from all dialectic variety; difference of soil and climate, of diet and occupation, exercises an unperceived influence on the organs of speech, and through them on language itself. The only case in which the ancestors of the Greeks can have spoken a language without dialects, is if we suppose their four original tribes to have formed four small families in Phthia according to the mythic tradition; and these must have changed their language when the family of Ion removed to Attica, and that of Achæus to the Peloponnesus, even if they did not adopt the speech of the inhabitants whom they found there. Nor have I as yet been able to discover any proof of Hermann's position (*de Gr. Ling. Dial.* p. v.), that the Ionians in Attica once spoke Doric. On the other hand, we are often inclined and even compelled in our investigations to assume *one* root for various forms of the same word, which root may have existed in the language

The writers in any dialect, however, seem not to have taken the language of their own nation, with all its peculiarities; but to have selected, in a greater or less degree, the general language of the people, abstracted from all peculiarities of *single* subdivisions. If Sophron wrote in the popular dialect of the Syracusans, and Corinna in that of the Thebans, Theocritus, on the contrary, and Pindar, chose that which was not found merely in the local language of one single nation, but in the general Doric dialect of that age, the latter with an intermixture of epic forms<sup>c</sup>. Hence, perhaps, may be explained what is said of Pindar, that he wrote in the *dialectus communis*, κοινή<sup>d</sup>, an expression, however, which was adopted by the grammarians not from this view of the subject, but because all the forms are not found in him which occur in other Doric writers. The comic writers used the popular dialect of Athens, the tragedians often use in the dialogue epic forms, as μῶνος, ἔσω, etc. Each writer modified his language as seemed acceptable to the public, for whom he destined it, or according to his particular kind of writing and his own taste and habit. In Aristophanes (R) many more peculiarities of the Attic dialect are found, than in Plato; in Plato, more than in Xenophon; and in him, more than in Aristotle: and hence it appears hazardous systematically to introduce into a writer in a certain dialect, forms which occur in other writers in the same dialect, or only in the remarks of the grammarians. These, however, call that only pure Attic, which was peculiar to the Attic dialect alone:

before any written documents: e. gr. -οο for the two forms of the genitive -οιο and -ου; a form in -ντι for the third persons -ουσι, -ασι, -εῖσι, -αν, -ονται, -ενται, -ανται; -εσω for the two futures σω and ὦ, and numerous forms of verbs of which only particular parts occur in authors. These are indeed hypotheses; but they do not contradict history and the natural development of language, and they are supported by the analogy of several cases; e. gr. the derivation of ἐμεῦ and ἐμοῦ from ἐμέο. There is no objection to calling the language

in which these forms were current a primitive language, except the vagueness of the expression; but there is still a wide distance between the assumption of such a language and the denial of all dialectic differences.

<sup>c</sup> Hermann de Dial. Pind. p. (iv.) 252. thinks on the contrary that the epic language is the groundwork of the Pindaric.

<sup>d</sup> κοινή δὲ, ἣ πάντες χρῶμεθα καὶ ἡ ἐχρήσατο Πίνδαρος, ἡ γοῦν ἡ ἐκ τῶν δ' συνεστῶσα. Gregor. p. (5) 12. ubi v. Koen. Salmas. de Hellen. p. 28. sqq. Koen ad Gregor. p. (171) 373

common (*κοινόν*), and Hellenic, on the contrary, that which was found in other dialects also, although it was equally received in the Attic<sup>e</sup>; and they regarded as the principal models of the Attic language, Aristophanes and the poets of the old comedy<sup>f</sup>, Thucydides and Demosthenes<sup>g</sup>; Herodotus and Hippocrates are the standards of the Ionic, not Anacreon; of the Doric, Archytas and Theocritus, not Pindar.

Now as each dialect in this respect, as we observe it in the writings of the ancients, is not so much a faithful copy of the popular speech, as a species of book-language, the choice also of his dialect would, in each writer, be regulated by the models which had used it in an earlier period. Because Homer had written his poems in the old Ionic dialect, all succeeding epic poets chose it for their compositions, even at a time when the Ionic dialect had long ceased to be current as a book-language. The lyric choruses in the tragedies of the Athenians approached the Doric, in the use of *a* for *η*, and a few forms, e. g. *νιν*, *Οἰδιπόδα*, genit. for *Οἰδιπόδου*<sup>h</sup>, because the most eminent lyric poets had written in this dialect. In the lyric parts, the Doric dialect predominates where strong emotion is to be expressed, the Attic where the tone is more calm<sup>i</sup>. In prose, the Ionic dialect was used for a long time, because prose had first been composed in it: in this too Herodotus and Hippocrates wrote, although both were of Doric origin. Afterwards, however, it was in a great measure supplanted in all kinds of prose by the Attic dialect, in which the principal models of prose composition were written. As Athens was long the seat of literature, and especially of philosophy and rhetoric, its language maintained its superiority, became that of the Macedonian kings and grandees, and diffused itself by their means over the conquered provinces of Asia and Ægypt.

Thus from the Attic was gradually formed, especially at Alexandria, a book-language, which adopted those expressions, forms of words, and phrases, which were not peculiar to one dialect, but in use amongst all the Greek nations, and intelli-

<sup>e</sup> Piers. Præf. ad Mærid.

<sup>f</sup> Hemsterh. ad Thom. M., p. 179.

<sup>g</sup> Gregor. p. (2) 6.

<sup>h</sup> Dorv. ad Charit. p. 240.

<sup>i</sup> Matthiæ ad Eur. Hec. 96. Hipp. 263. Elms. ad Eur. Med. 95.

gible to them; and approximated in the form of its words chiefly to the Attic language of composition (ἡ κοινὴ διάλεκτος, Ἑλληνική<sup>k</sup>), although expressions escaped from many writers, which were rather provincial<sup>l</sup> or colloquial, and on that account are frequently condemned by the grammarians. In Alexandria (the resort not only of Greeks of all tribes, but also of foreigners), a dialect arose, which was composed of several dialects, and of phrases from foreign languages; but this was used in writing only by some individuals, as by the Greek translators of the Old Testament, and by the writers of the New. This is called the Alexandrian dialect, and, as a Hebrew or Syrian speaking Greek was called Ἑλληνιστής, in modern times has been named the Hellenistic Greek. On the other hand, writers appeared, especially from the age of the Antonines and Adrian, who employed their chief care upon acquiring a fine flowery style, and to this purpose imitated the Attic writers, sometimes even in their faults and solecisms<sup>m</sup>. Of this school are Dio Chrysostom, Aristides, Libanius, Philostratus, Heliodorus, Longus, Ælian, &c. also Themistius and Lucian: the two latter, however, were very advantageously conspicuous among them. These artificial writers are called Sophists in reference to the manner in which they treated subjects of every kind, and Atticistæ on account of their style (Ἀττικισταί, Ἀττικίζοντες<sup>n</sup>).

The modern Greek appears to be derived chiefly from the language of the country people, which contained most traces of the Æolo-Doric<sup>o</sup>.

*Obs.* 1. The principal ancient work on the dialects is Gregorius, Corinthi Metropolitæ, de Dialectis, published by Koen, Lugd. Bat. 1766, 8vo, and by Schæfer, with the notes of Koen, Bast, Boissonade and his own, Lips. 1811, 8vo. An extract of the work of an old grammarian, Joannes Gramm. on the dialects, is found in *Θησαυρός, κέρας Ἀμαλθείας*, Venet. ap. Ald. 1496, fol. 235—245. Much diligence in collecting, but

<sup>k</sup> Salmasius de Hellenist. p. 152.  
Bentley Opusc. Philol. p. 380.

<sup>l</sup> e. g. πέφρικαν, ἐσχάζουσαν, in Lycophron.

<sup>m</sup> οἱ σολοικίζοντες Ἀττικῶς, Lucian. Pseudos. t. 9, p. 224. Bip. Bentley Opusc. Philol. p. 326 sq.

<sup>n</sup> H. Steph. App. de Dial. p. 241—247. Koen ad Gregor. p. (27) 67. not. 5.

<sup>o</sup> Bæckh's Public Economy of Athens, 2, p. 394. (Germ.) Coray ad Isocr. p. 61.

little judgement, is shown in Mich. Maittaire *Græcæ Ling. Dialecti*, 1706, republished by J. F. Reitzius, Hag. Com. 1738, 8vo; and by F. W. Sturz, Lips. 1807, 8vo. To this subject belongs F. W. Sturz de *Dial. Maced. et Alexandr. Lib.* Lips. 1808, 8vo. A useful work is *Æmilii Porti Δεξικὸν Ἰωνικὸν Ἑλληνορωμαϊκόν*, and his *Δεξ. Δωρικὸν Ἑλληνορω.* Francof. 1603, 8vo; the former repr. Oxon. 1817, 8vo. Hermann *Progr. de Dialectis*, Lips. 1807, 4to, and *De Dialecto Pindari*, ib. 1809, 4to. Several ancient grammarians who have written on the dialects are quoted in Fabr. *Bibl. Gr.* 6, 164, ed. Harles. and Koen *Præf. Greg. Cor.* p. xv. sqq. ed. Schæfer.

*Obs.* 2. The origin of a systematic Greek Grammar belongs to the Alexandrian period. We find, indeed, earlier traces of inquiries into the elements of speech: Plato's *Cratylus* contains many etymologies, generally childish, and makes mention of men who devoted themselves to such investigations p. 407. A. οἱ νῦν περὶ "Ὅμηρον δεινοί, p. 424. C. (where he is speaking of the division of the φωνήεντα, ἄφωνα καὶ ἄφθογγα) οἱ περὶ τούτων δεινοί. Among them the Sophists, Prodicus, Protagoras and Hippias are particularly mentioned<sup>p</sup>. To them also appears to have belonged Antimachus, who occupied himself chiefly in correcting the text of Homer<sup>q</sup>. Aristotle was regarded as the founder of grammar and criticism<sup>r</sup>, but the observations on language which are found in all his writings, especially περὶ Ἑρμηνείας and *Poet.* c. 20. 21. 22. belong more to philosophical grammar, as do those of the Stoics who, after Aristotle and the Peripatetics, bestowed most care on this department<sup>s</sup>. The study of Homer and other ancient poets at Alexandria, gave birth to inquiries respecting various parts of the Greek language, the origin and nature of letters, words, their etymology and flexion, the dialects, accent and quantity. The Commentaries of Eustathius, the Venetian Scholia and the Etymologicon, are rich in such remarks, chiefly proceeding from Zenodotus, Aristarchus, Aristophanes, Apollonius Dyscolus, and his son Herodian, and Apion. Dionysius Thrax, who lived in the time of Pompey and Cæsar, was the first who established a system of Grammar, confined however to the etymological part. His *Τέχνη Γραμματική* is lost; for the little treatise which has reached us under his name was considered by many even of the ancients as spurious<sup>t</sup>, and is probably a compilation made by the gram-

<sup>p</sup> Wolf *Proleg.* ad Hom. p. clxvi. sqq.

<sup>q</sup> Schellenberg *Antim.* rel. p. 33 sqq.

<sup>r</sup> Dio Chrys. l. 3, p. 553. C. ed. Morell.

<sup>s</sup> Dionys. Hal. π. συνδ. c. 2. with Upton's and Hudson's notes. *Quint.* I. 4. 18 sqq. and respecting the Stoics, *Diog.* L. 4, 44. especially 56—59. *Menag.* p. 288 sq.

<sup>t</sup> Fabr. *Bibl. Gr.* 6, p. 310.

marians of Constantinople<sup>1</sup>. *Tryphon*, a contemporary of Augustus, treated of the *Πάθη τῆς Λέξεως* (*affectiones dictionum*), of the dialects, flexions of nouns and verbs, and almost every part of the accidence. *Apollonius Dyscolus*, who lived under Hadrian and Antoninus Pius, a man not only of learning but of an acute and philosophic mind, left instructive works on Syntax (*περὶ Συντάξεως*, Lib. iv.) on the pronouns, conjunctions and adverbs, which we still possess, and others (which have been lost) on derivative nouns (*παρώνυμα*, *denominativa*), on the verb, participle, &c.<sup>2</sup> which united, would have embraced the whole of elementary grammar. Of his son Herodian are quoted works either on parts of grammar, as prosody, nouns, and their declension, orthography, &c. or *τέχναι γραμματικαί* and lexicographical writings<sup>3</sup>. These are the most valuable of the grammarians who were called *Τέχνικαί* by the ancients: there was a much larger number who cultivated the same science without much advancing it. Aurelian's devastations drove the learned men from Alexandria; Constantine the Great afforded them a refuge in his new capital, and opened an academy in his palace, after the model of the Bruchium at Alexandria, called *οἱ οἰκουμηνικοί*, at whose head was the *οἰκουμηνικός διδάσκαλος*. Here probably originated the grammar attributed to Dionysius Thrax; it was orally expounded by Theodosius of Alexandria, one of the most eminent grammarians of his time, who composed a classical work on the eight parts of speech, *Εἰσαγωγικὸν Κανόνας*, of which an extract has been preserved<sup>4</sup>. On these *Canones* a commentary was again written in the fifth century by *George Chæroboscus*, one of the most esteemed grammarians, of whose numerous writings several have been published, but still more remain in MS.<sup>5</sup> All these grammarians are valuable to us by preserving words and forms from the ancient classics which facilitate etymology, but we desiderate in them that correct and comprehensive view, guided by philosophical acuteness, which belonged exclusively to Apollonius Dyscolus. The more the language degenerated,

<sup>1</sup> Gœtting Præf. ad Theod. p. v. sqq.

<sup>2</sup> Fabr. Bibl. Gr. 6, p. 271—276. Comp. p. 319, 320, 381.

<sup>3</sup> Fabr. Bibl. Gr. 6, p. 278—285. Villosion Proleg. Hom. p. xxxi. Phil. Lex. ed. Osann. p. 305 sqq. Other Fragments in Bekk. Anecd. 3, p. 1086. sqq. 1142.

<sup>4</sup> Θεοδοσίου Γρ. περὶ Γραμματικῆς. E Codd. MSS. ed. et notas adj.

C. G. Gœtting, Lips. 1822. 8vo. Θεοδ. Κανόνας περὶ Κλίσεως Ὀνομάτων in Bekk. Anecd. 3, p. 975; and περὶ Κλ. Ὀνομάτων, ib. p. 1008.

<sup>5</sup> Fabr. Bibl. Gr. 6, p. 338 sqq. Comp. ib. p. 294. 309. 320. 335. Villos. Anecd. Gr. 2, p. 103 not. 2. Gœttl. præf. ad Theod. p. xiii. Fragments of his Commentary on Theod. Bekk. Anecd. 3, p. 1180. sqq. p. 1209 & Ind.



the more they occupied themselves with the comparatively unimportant subjects of pronunciation and accent.

The Greeks who alarmed at the growing power of the Turks took refuge in Italy and taught their language there, pursued the path which the Alexandrians and Byzantines had opened. The most considerable of them are *Emanuel Chrysoloras* in the 14th and beginning of the 15th centuries (*Ἐρωτήματα τοῦ Χρυσολωρᾶ*<sup>b</sup>) which Reuchlin in Germany, and Erasmus at Cambridge, made the text-book of their prelections. *Theodore Gaza* of Thessalonica, about 1430, *Γραμματικὴς Εἰσαγωγῆς Βιβλία δ'*.<sup>c</sup> *Manuel Moschopulus* of Byzantium, nephew of the Cretan Moschopulus about 1453. *Περὶ τῆς Ὀνομάτων καὶ Ῥημάτων Συντάξεως, περὶ Προσφθίας, περὶ Σχεδῶν, περὶ Γραμμ. Γυμνασίας*<sup>d</sup>. *Constantine Lascaris* of Byzantium, about 1460, lived chiefly at Milan, and was the author of a Greek Grammar, Mediol. 1476, 4to, often reprinted and with improvements, under the title *Ἐρωτήματα*, Venet. 1495, 4to.<sup>e</sup> &c. *Demetrius Chalcondylas* at Milan, died 1510. *Erotemata Synoptica Octo Partium Orationis, sine loco et anno* (Mediol. 1493,) Gramm. Gr. Paris 1525. 4to.<sup>f</sup> *George Lecapenus* *Περὶ Συντάξεως τῶν Ῥημάτων* in the Gr. Gramm. of Aldus, Venet. 1525, 8vo, p. 171—216. These grammarians made no improvements, but they are valuable from having extracted and combined the doctrines of the older writers, as Apollonius and Herodian.

The first native of the West who wrote a Greek grammar was *Urbanus* of Belluno, a Franciscan monk and teacher of Leo X., who is said to have heard Constantine Lascaris lecture at Messina; died at Venice 1526. *Urbani Bellunensis Institutt. in Ling. Gr. Gramm. lib. ii.* Venet. 1512, and several times at Basil. Then followed *Aldi Manutii Gramm. Institutt. Gr. Ven.* 1515, 4to, wholly in Greek<sup>g</sup>. *Phil. Melanchthonis Institutt. Gr. Gramm. Hagenæ*, 1518, 4to, studio Jo. Camerarii, Lips. 1552, 8vo, 1571, 8vo. *Aug. Caninii Ἑλληνισμός*, Paris 1555, 8vo. ed. Th. Crenius, 1700, 8vo, executed with great care, especially in what relates to the dialects.—*Nicol. Clenardi Institutt. ac Meditatt. in Gr. Ling. Colon.* 1530, 1541, 8vo, c. scholiis et praxi P. Antesignani, Paris 1572, 4to, Francof. 1580, Lugd. Bat. 1594, 4to, was rendered of value by the addition of *Sylburgius's notæ*, Francof. 1583, 4to.—*Jo. Verwey Nova Via*

<sup>b</sup> See the editions in Fabr. Bibl. Gr. 6, p. 327 sqq. where, however, that which I have used, Paris ap. An. Wechelium, 1559, 4to, is not mentioned.

<sup>c</sup> Fabr. B. Gr. l. c. p. 333. not. also Basil. ex offic. Valderiana 1541. 4to.

<sup>d</sup> Fabr. l. c. p. 322 sqq. Man. Moschopuli Cret. Opera Gramm. e cod. nuper in Bohemia reperto nunc primum ed. gr. F. N. Titze. Lips. et Pragæ 1822, 8vo.

<sup>e</sup> Fabr. l. c. p. 329.

<sup>f</sup> Ibid. l. c. p. 334.

<sup>g</sup> Ibid. l. c. p. 382.

Docendi Græca, Gouda 1684. Ultraj. 1735, 8vo. without any thing new. —Geo. Henr. Ursini Gramm. et Electa Græca, Noriberg. 1691, 8vo, which Hemsterhuis recommended to his hearers. See Scheid. ad Lennep. de Anal. p. 247. The Grammar of MM. de Port Royal contains many good remarks in luminous order, Paris 1655. Eng. London 1746, vol. 2. 8vo. The doctrine of the declensions, of which the old grammarians reckoned ten, was simplified by Jac. Weller. Gramm. Gr. Lips. 1635, 8vo, and by J. F. Fischer, Leipz. 1756, 1780, 8vo; to which also belong J. F. Fischeri Anim. in Jac. Velleri Gramm. Gr. Spec. i. Lips. 1798; spec. ii. ib. 1799. spec. iii. 1. ed. C. T. Kuinoel, ib. 1800. spec. iii. 2. 1801. But the men who made an epoch in this department were Tib. Hemsterhuis and L. C. Valckenaer; their prelections on the analogy of the Greek language appeared together, under the title L. C. Valckenaerii Obs. Academ. quibus via munitur ad Origines Gr. investigandas Lexicorumque defectus resarciendos et Jo. Dan. a Lennep. Præl. Acad. de Analogia Ling. Gr.—rec. Ever. Scheidius Traj. ad Rh. 1790, 8vo; to which also belongs, Jo. D. a Lennep Etymologicum Ling. Gr. cur. Ev. Scheidius, ib. eod. vol. 2. By the methodical arrangement of the primitive roots and the development of their gradual formation, the doctrine of the verb in particular received a degree of clearness and simplicity which has greatly facilitated the study of the whole language, though much that is hazarded without sufficient ground occurs in the details, especially in the prelections of Lennep, and still more of Scheid. J. G. Trendelenburg's Elements of the Greek Language (Anfangsgründe der Gr. Sprache) Leipz. 1782. 88. 8vo, is an excrescence of this method; but we owe to these inquiries also Buttmann's short Gr. Grammar (Kurzgefasste Griech. Grammat.) Berlin, 1782, 10th ed. 1822. the first which erected a system of the language on an historical foundation with philosophical criticism. Another leading work is Godofr. Hermann's de Emendanda Ratione Græcæ Grammat. Pars i. Lips. 1801, 8vo. Of great utility for the Homeric language is Fr. Thiersch's Grammar (Gr. Grammatik, vorzüglich des Homerischen Dialects) 2d ed. Leipz. 1818, 8vo.

In all these works the etymological part is treated with especial care, the syntactical very scantily and almost as an appendix. This desideratum may be in some measure supplied from Jo. Posselii Syntaxis Gr. Witeb. 1561, often repr., and Calligraphia Oratoria L. Gr. Hanov. 1605, 8vo: still more from Franc. Vigeri de Præcipuis L. Gr. Idiotismis, especially with the notes of Hoogeveen and Hermann. 2d ed. Leipz. 1813, 8vo. Most instructive of all, however, are the notes of the editors of the classics, Hemsterhuis, Valckenaer, Ruhnken, Brunck, F. A. Wolf, Hermann, Schæfer, and very recently P. Elmsley.

*Of the LETTERS, and their Pronunciation.*

THE Greek Language has the following 24 Letters (στοιχεῖα, §. 1. γράμματα). (10)

Figure.	Pronunciation.	Names.	Figure.	Pronunciation.	Names.
Reuchlin. Erasm.	Reuchlin. Erasm.		Reuchlin. Erasm.	Reuchlin. Erasm.	
A α	a	alpha	Ξ ξ	x	xi
B β	β	bita, beta	Ο ο	ō	o μικρόν <sup>i</sup> (parvum)
Γ γ	γ	gamma	Π π	p	pi
Δ δ	d	delta	Ρ ρ	r	rho
Ε ε	ε	{ e ψιλόν epsilon <sup>h</sup>	Σ σ	σ	sigma
Ζ ζ	z	zita, zeta	Τ τ	t	tau
Η η	i, e, or æ	*ita, ēta	Υ υ	ü	{ y ψιλόν ypsilon <sup>h</sup>
Θ θ	th	thita, theta	Φ φ	ph	phi
Ι ι	i	iota	Χ χ	ch	chi
Κ κ	k	kappa	Ψ ψ	ps	psi
Λ λ	l	lambda	Ω ω	ō	o μέγα (magnum) <sup>i</sup>
Μ μ	m	my			
Ν ν	n	ny			

*Obs.* 1<sup>i</sup>. The old Greek alphabet consisted of 16 letters only, α β γ δ ε ζ κ λ μ ν ο π ρ σ τ υ, which, according to tradition, were brought by Cadmus from Phœnicia, and hence were called γράμματα Καδμήϊα (*Herodot.* 5, 59.), Φοινικῆϊα (*id.* 58.), Φοινίκια, or Φοινικικά (κ). In fact they agree in form and order with the Samaritan or Phœnician letters, with

<sup>h</sup> ε̇ ψιλόν and υ̇ ψ. (smooth, not aspirated) appear to have received this appellation, to distinguish them from Η (which was anciently the mark of the *spiritus asper*, and was expressed also as a vowel by ε), and from the υ, as the ancient sign of the digamma, another species of aspirate, since otherwise ου was put for υ. [Salmas. ad Inscr. Herod. p. 30.] The Greeks called the ε εῖ, and the ο οῦ. Eust. ad Il. ε'. p. 511. ed. Rom. Respecting οῦ see Dawes Misc. Crit. p. 12.

\* The reader will observe, that in this account of the pronunciation the i and e are to be sounded as in the French word *élite*.

<sup>i</sup> These letters were originally dis-

tinguished only by their size, ο Ο; afterwards two cross strokes below were added to ω μέγα, Ω. Mazochi ad Tab. Heracl. p. 124 seq.

<sup>k</sup> The figure C and E for the older Σ is first found on coins and monuments of the Augustan age. Montf. Palæogr. Gr. p. 153; but Ruhnken ad Longin. s. 3, shows that the use of C is older. The Ionians called this letter *sigma*, the Dorians *san*.

<sup>i</sup> An Analytical Essay on the Greek Alphabet, by R. P. Knight, London, 1791, 4to, is chiefly a hypothetical application of the doctrine of the digamma to determine the quantity of syllables.

which they are compared by Scaliger, Euseb. p. 110. Montfaucon *Palæographia Gr.* p. 122. (Fischer ad Well. 1. p. 13.) To these Simonides of Ceos and Epicharmus of Sicily, about the time of the Persian war, (instead of Epicharmus some mention Palamedes, in the time of the Trojan war,) are said to have added ζ (or ξ) η ψ ω and θ ξ (or ζ) φ χ, or rather to have brought them from Asia Minor and the Islands to European Greece. (Plin. H. N. 7, 56. Schol. ad Dion. Thr. Gr. p. 780 seq. Fischer ad Well. 1. p. 5.) But θ φ χ occur on the oldest inscriptions, e. g. the Sigean and the Delian, in Montf. Pal. p. 134, and Inscr. 1. in Boeckh's Public Economy of Athens (German ed.). See Payne Knight, p. 18<sup>a</sup> seq. We find ζ also in the form Ξ Boeckh. Pl. 1. No. 2. l. 3. Κυζικηνο, and Pl. 2. No. 3. l. 11, ζερεσαντες, i. e. ζητήσαντες. For ξ they wrote ΧΞ, e. gr. ΧΣΥΝ ΕΧΞ, Pl. 1. No. 1. l. 2, for ξύν, έξ, even when another σ follows; χ for κ, ΕΧΣΑΜΟ for εκ Σάμου, Pl. 1. No. 1. l. 20, 34; for ψ ΦΣ, e. g. ΦΣΕΦΙΣΑΜΕΝΟ ΑΝΑΓΡΑΦΕΣΑΝΤΟΝ, Pl. 1. No. 1. l. 3, for ψηφισαμένων, ἀναγραφάντων. Η was the *spiritus asper*; for η ε was used, επι res βολες for ἐπὶ τῆς βουλῆς, Pl. 1. No. 1. l. 1; or in the dative, for η ΕΙ, στελει for στήλῃ, Pl. 1. No. 1. l. 18; ΗΕΙ for ἦ, Pl. 1. No. 1. l. 1; ΕΙ for ἦ, Pl. 2. No. 3. l. 30; as ΟΙ for ω, εν τοι πολεμοι, for ἐν τῷ πολέμῳ. We find also εε for η, as ΜΑΤΕΕΡ, Villos. Anecd. Gr. t. 2. p. 124. Proleg. in Il. p. v. not., whence δέελος for δῆλος, Il. κ', 466. For ω was written Ο (ο) or οο. Vill. ibid. The Ionians first adopted all the 24 letters, and of them first the Samians, from whom they were received by the Athenians; but it was not till after the Peloponnesian war, in the archonship of Euclides (*Ol.* 94, 2. B. C. 403.), that they were used in public acts; whence τὰ γράμματα τὰ ἀπ' Εὐκλείδου ἀρχοντος. This new character is found in the Sandwich Marble, *Ol.* 100, 4-101, 3<sup>b</sup>. The 24 letters are called Ἰωνικὰ γράμματα, and the 16 Ἀττικὰ γράμματα. The Æolians retained the ancient mode, and wrote κένος for ξένος, Πέλοψ for Πέλοψ<sup>c</sup>.

*Obs.* 2. The most ancient Greeks had three other letters, which dis-

<sup>a</sup> According to the grammarians, e. gr. Schol. Dion. Thr. Gr. p. 780, in Bekker Anecd. Theodos. p. 11, 26, the ancient Greeks wrote TH, ΠΗ, KH, for θ φ χ; but this is found only on the Columna Naniana (the Venetian Votive Tablet in Payne Knight, pl. 1. fig. 2.), ΕΚΙΗΑΝΤΟ, ΕΠΕΥΚΗΟΜΕΝΟΣ, on another and probably older inscription K and Π for χ and φ. Villos. Anecd. Gr. t. 2. p. 120.

<sup>b</sup> Fisch. ad Well. Gr. i. p. 4-14. Wolf Prolegom. ad Hom. p. LI. sqq. impr. p. LXII. sqq. Valcken. ad Eurip. Phœn. p. 260. 688. Fisch. 1. p. 25. Lennep. de Anal. p. 33 sqq. Maïtt. p. 164. (R) It is evident from the Fragm. of Euripides in Athenæus x. p. 454, that η was in use in his time, though not in public documents.

<sup>c</sup> Greg. p. (288) 613, § 39.

appeared from the alphabet in later times, and were called *ἐπίσημα*, numeral marks. 1. Βαϛ, Vau, 6th in place, answering to the Hebrew Vau, **Ⲫ**, **ⲫ**, and **Ϛ**; whence, from its accidental resemblance, Ϝ is still used as the numeral for 6<sup>d</sup>. This is probably the character for the digamma. 2. Κόππα, Ϙ between π and ρ, used on the coins of Crotona for κ, the Hebrew Koph and Latin Q. At Athens horses were branded on the hips with this letter, whence κοππαρίας ἵππος<sup>o</sup>. 3. Σαμπι, also Σαν Ϙ after ω, the Hebrew Shin. This was also used in branding horses, whence σαμφόρας<sup>l</sup>. These letters ceased to be written in early times. See *Obs.* 4<sup>5</sup>.

*Obs.* 3. In all the monuments of antiquity, and in the passages in which the forms of the letters are described (Athen. x. p. 454.) the capital, or as it is called *uncial*, writing is found; and this predominates even in MSS. till the 8th century<sup>b</sup>, and is retained in the editions of the Greek authors by Janus Lascaris at Florence (Wolf Anal. i. 237 seq.). It is doubtful whether the Greeks in common life used an easier character; but it is probable that they did, as the cursive character is found in an Egyptian conveyance on papyrus of the year 104 B. C. (See Bœckh's Explanation of an Eg. Papyrus. Berlin. 1821. 4to.) The cursive character is not found in MSS. till the 8th and 9th centuries.

*Obs.* 4. The Greeks used the letters as numerals. On old monuments only the uncial letters occur; I or **Ⲛ** for unity, (from the old Ia for μία?), II 2 (or **ⲚⲚ**), III 3 (or **ⲚⲚⲚ**), IIII 4 (or **ⲚⲚⲚⲚ**), II 5 (the initial of πέντε), Δ 10 (δέκα), H 100 (HEKATON), X 1000 (χίλια), M 10,000 (μύρια). As many units were added to II, as the number up to ten required III 6, IIII 7, IIIII 8, IIIIII 9. The rest of the numbers were repeated as often as the sum required; ΔΔ 20, ΔΔΔ 30, &c.; HH 200, &c.; XX 2000, &c.; but when the number amounted to 50, 500, 5000, the letters for 10, 100, 1000, were placed within a II; thus, **ⲚΔ** 50<sup>l</sup>, **ⲚH** or **ⲚX** 500, **ⲚM** 5000, for πεντάκισ δέκα, ἑκατόν, χίλια, **ⲚΔ** 51, &c., **ⲚΔΔ** 60, &c.<sup>k</sup>. It is evident, however, from the denotement of the 10 Athenian courts by the 10 letters of the alphabet, from α to κ, (Schol. Aristoph. Plut. 277. comp. Eccles. 683. seq.) that at least as far as κ, i. e. 10, the

<sup>d</sup> Mazochi ad Tab. Heracl. p. 128 seq.

<sup>e</sup> Aristoph. Nub. 23. et Schol. Comp. Scalig. ad Euseb. Chr. ad a. MDCXVII. Salmas. Exerc. Plin. p. 626. Mazochi l. c. p. 221 seq.

<sup>f</sup> Aristoph. Nub. 122. 1300. Eq. 603.

<sup>g</sup> Bœckh's Public Economy of Athens, 2, 385. (Germ.)

<sup>h</sup> Montfaucon Palæogr. Gr. p. 262.

<sup>i</sup> **ⲚΔ** **ⲚX** stand for 50, 10 talents, **ⲚH** 100 talents.

<sup>k</sup> Ἡρωδιανοῦ περὶ τῶν ἀριθμῶν, in H. Steph. Thes. L. Gr. Append. p. 205 seq. and an abstract in Scapula. Notæ Græcorum. coll. rec. explic. Ed. Corsinus. Florent. 1702. fol. Prol. p. xix. seq.

order of the alphabet was used in numeration. This became the more common method under the Ptolemies, and Aristarchus used all the 24 letters to number the Rhapsodies of Homer,  $\kappa'$  being 10,  $\lambda'$  11,  $\omega'$  24; and so the books of Herodotus were numbered. To these in the time of Claudius the Vau was added (Ϝ Ϟ ϙ) for 6, and Koppa Ϟ ϙ ϙ ϙ for 90. Both these are found on coins and marbles; the Sampi Ϟ for 900 only in MSS.<sup>a</sup> The small letters have a stroke above when used as numerals,  $\acute{\alpha}$   $\beta'$   $\gamma'$   $\delta'$   $\epsilon'$   $\zeta'$   $\eta'$   $\theta'$   $\iota'$ , 1 2 3 4, &c. The thousands a stroke beneath,  $\alpha$  1000,  $\beta$ , 2000;  $\kappa\acute{\alpha}$  stands for 21,  $\nu\beta'$  52, &c.

*Obs. 5.* The different characters for the same sound are used indiscriminately, except  $\sigma$  and  $s$ .  $\sigma$  is used at the beginning and in the middle,  $s$  only at the end of words. In later times F. A. Wolf, following the example of H. Stephanus, has introduced the practice of using  $s$  at the end of syllables also, when they make an *entire* word, with which another is compounded, (x) e. g.  $\delta\upsilon\sigma\mu\epsilon\nu\acute{\eta}\varsigma$ ,  $\epsilon\iota\sigma\phi\acute{\epsilon}\rho\omega$ ,  $\pi\rho\omicron\sigma\epsilon\iota\pi\omicron\nu$ . But this practice, which has not even the authority of MSS., cannot be systematically introduced without inconvenience to orthography, (e. g.  $\delta\upsilon\sigma\sigma\epsilon\beta\acute{\eta}\varsigma$ ,  $\lambda\alpha\omicron\sigma\sigma\acute{o}\omicron\varsigma$ ,) and is not agreeable to the genius of the ancients, who were not accustomed to separate by the understanding the different parts of discourse<sup>b</sup>.

*Obs. 6.* In the most ancient times, according to Paus. 5, 25, p. 444, the Greeks, like the Orientals, wrote from right to left. They soon began, however, to write in the first line from the left to the right, in the second from the right to the left,  $\beta\omicron\nu\sigma\tau\rho\omicron\phi\eta\delta\acute{o}\nu$ , as the ox turns with the plough. So the laws of Solon were written, Harpocr.  $\delta\acute{\alpha}\tau\omega\theta\epsilon\nu$   $\nu\acute{o}\mu\omicron\varsigma$ , and so is the Sigean Inscription, (ed. Edm. Chishull. Lond. 1721-8. Lugd. B. 1727-8, and Rich. Chandler in Inscriptt. Ant. Lond. 1774. fol.) as well as some others, Fisch. ad Well. 1, p. 22<sup>c</sup>. But as early as the time of Herodotus it was the established custom to write from left to right. Herod. 2, 36.

§. 2. Of these 24 letters, 17 are consonants ( $\sigma\acute{\upsilon}\mu\phi\omega\nu\alpha$ ), and 7 (13) vowels ( $\phi\omega\nu\acute{\eta}\epsilon\nu\tau\alpha$ ),  $\alpha$   $\epsilon$   $\eta$   $\iota$   $\omicron$   $\upsilon$   $\omega$ .

I. The Consonants are distinguished as follows:

1. According to the pronunciation,

a.  $\text{'H}\mu\acute{\iota}\phi\omega\nu\alpha$  (*semivocales*),  $\lambda$   $\mu$   $\nu$   $\rho$   $\sigma$   $\zeta$   $\xi$   $\psi$ , to which some

<sup>a</sup> Corsini, l. c. p. xxix. seq.

<sup>c</sup> According to Mazochi ad Tab.

<sup>b</sup> Wolf. Præf. ad Hom. Odyss. a. Her. p. 221 not., the first line went from right to left.

1794, p. viii. sq.

added  $\theta$ ,  $\phi$ ,  $\chi$ <sup>d</sup>. Of these the 4 first are called by the Latins liquids (*liquidæ*), on account of the facility with which they connect themselves with other letters.

b. Mutes (*mutæ*, ἀφωνα), and these again are subdivided into,

a. Aspirated (*aspiratæ*, δασέα),  $\phi$   $\chi$   $\theta$ .

β. Smooth (*tenues*, ψίλα),  $\pi$   $\kappa$   $\tau$ .

γ. Middle (*mediæ*, μέσα),  $\beta$   $\gamma$   $\delta^e$ .

2. According to their power, into simple and double: The double are,

a. ζ for σδ. (*Dionys.* p. 167. *Sext. Emp.* p. 239.)

b. ξ for γσ κσ χσ.

c. ψ for βσ πσ φσ.

*Obs.* These double letters are universally used instead of their corresponding simple letters, except where the two simple letters belong to two different parts of the compound; e. g. ἐκ-σεύω, not ἐξεύω. Yet Ἀθήναζε is used instead of Ἀθήναςδε.

3. According to the organ with which they are pronounced, labials β μ π φ ψ, palatics γ κ ξ χ, and linguals δ ζ θ λ ν ρ σ τ; the application of which is explained § 57 *Obs.* 1.

II. The Vowels are η and ω long, ε and ο short, and α ι υ doubtful, *ancipites*, δίχρονα (ἀμφίβολα *Sext. Emp. adv. Math.* 1. § 100).

When two vowels are pronounced with one sound, they constitute a diphthong, δίφθογγος. Diphthongs are,

1. *Propriæ*, κυρίως δίφθ. αι αυ ει ευ οι ου.

2. *Impropriæ*, καταχρηστικῶς δίφθ. α η ηυ υι φ ωυ<sup>f</sup>.

<sup>d</sup> *Sext. Emp. adv. Math.* 1. § 102. These seem to be the φωνήεντα μὲν οὐ, οὐ μέντοι γε ἀφθονγα. *Plat. Cratyl.* p. 424. C.

<sup>e</sup> *Dion. Hal. de Comp. i.* 14. p. 154. ed. Schæf. *Sext. Emp. adv. Math.* i. 5, 100. p. 238. *Dion. Thr. Gr.* p. 631. Bekk. The mutes may be divided with Thiersch into P-sounds, φ π β, K-sounds, χ κ γ, and T-sounds, θ τ δ.

<sup>f</sup> The ι *subscriptum* is written by the ancients, who used capital letters, as a regular letter, ΤΩΙ ΛΗΙΣΤΗΙ, τῷ ληιστῇ. *Herm. de em. Gr. Gramm.* p. 49 sqq. divides the diphthongs into, 1. those in which both vowels are short, *propriæ* αι αυ ει ευ οι ου υι; 2. those in which the first vowel is long, *impropriæ* α η ηυ υι φ ωυ. O was used for ου even after Euclides. (*Bœckh Inscr. Pl.* 3. No. 7. a.)

## Of Pronunciation.

§. 3. In instituting an inquiry into the pronunciation of the Greek,  
 (15) our object is not to ascertain local peculiarities, but the pronunciation of the Athenians and of the well educated in general, after the Attic language became predominant. The best expedient is to observe how the Romans expressed Greek, and the Greeks Roman names.

In Germany there are two modes of pronouncing the vowels and diphthongs in Greek (R). One was introduced by Reuchlin, and coincides with the pronunciation of the modern Greeks, according to which *η ει οι* are pronounced like *i*<sup>a</sup>, *αυ* like *af*, *αι* like *ä*<sup>b</sup>, *ευ* like *ef*. The other was introduced by Erasmus, and gives to *η* the sound of *e* long, nearly that of *ä*<sup>b</sup>, and to the diphthongs a double sound, so that *ει* is pronounced like *ei*, *οι* like *oi*, *αυ* like *au*<sup>c</sup>, *ευ* like *eu*<sup>d</sup>. The latter is preferable on account of its perspicuity.

H had certainly in some periods and dialects the sound of *i* (*e*), as Plato (Cratylus, p. 418. B. C.) expressly says of *ἡμέρα* that it was anciently pronounced *ιμέρα*; but it is evident from the following considerations that *η* was generally pronounced *ä* (*ay*). 1. Cratinus ap. Eust. ad Il. p. 1721, 16. Etym. M. p. 196, 7, expressed the bleating of a sheep by *βῆ βῆ*. 2. Dionys. Hal. p. 164, says the sound of *η* is formed at the root of the tongue, *ε* about the teeth, just as *ē* and *i* are actually formed. 3. In Latin *η* is always expressed by a long *e*. *Σειληνός Silenus*, *Ἀθῆναι Athenæ*, as in Greek the long *e* of the Romans is expressed by *η*, e. g. *Plut. Rom.* 21. *τὸ στέρεσθαι οἱ Ῥωμαῖοι κάρητε (carere) ὀνομάζουσιν.* Numa 19, *μαῖώρης (maiores)*, Numa 21. *ῥῆγας (reges)*, Sull. 34, *φῆλιξ (felix)*. The Greeks indeed wrote *Σκηπίων* for *Scipio*; but they probably formed this word according to the analogy of *σκήπων*, with which *scipio* coincides in sense.

§. 4. The pronunciation of the diphthongs *αι ει* and *οι* is more  
 (16) dubious. Not only do the Latins express *αι* by *e*, e. g. *Μοῦσαι*

<sup>a</sup> In English pronunciation *e*.

<sup>c</sup> In Engl. *ou*.

<sup>b</sup> In English *a* in *ale*.

<sup>d</sup> In Engl. *eye*.



*Musæ*, as the Greeks write Αἴλιος for the Latin *Ælius*; but in an Epigram of Callimachus, n. 30, Echo answers the word *ναιχί* by ἔχει, and it might hence appear that *αι* was sounded like *æ*<sup>e</sup>. But 1. *αι* must have been sounded as in *Kaiser* (nearly as the English *i*) in those words in which *αι* were divided into two syllables, and *αι* arose from this diæresis; as *δεδαιγμένοι*, *Pind. Pyth.* 8, 125. from *δεδαιγμένοι*, *δαίξω*, *Æsch. Ag.* 216, from *δαίξω*. To this head belong *παῖς* in *Homer*, *παῖς*, *αἴσσω*, in the Attics *αἴσσω* ἄσσω, *γραιδίον* from *γραιδίον*. 2. If the Greeks had pronounced *αι* like *æ* (the English *ay*), it is difficult to conceive how from *κλαίω*, *καίω*, *αἰεί*, could have arisen *κλάω*, *κάω*, *αεί*, or from *καὶ ἐγώ*, *κὰγώ*, &c. 3. *Eustathius*, p. 365, 28, says the Bæotians expressed the *αι* in the partic. pres. pass. *λεγόμεναι*, *ποιούμεναι* by *η*, *λεγόμενη*, *ποιούμενη*. In describing the Bæotian pronunciation thus, he wished to show the difference between it and the common Greek; whence it follows that *αι* was indeed pronounced by the Bæotians as *η*, or *æ*, but not by all the Greeks<sup>f</sup>. The same remark applies to the Æolic pronunciation *θναίσκω*, *μμναίσκω*, for *θνήσκω*, *μμνήσκω*; and the Ionic pronunciation *θεῆς* for *θεαῖς*, arose chiefly from the preference which the Ionians gave to the *η* over the *αι*. Hence we may conclude, that in *αι*, *a* had the principal sound, and that it was sounded also like *αι*, but in one syllable. The ancient Latin mode of writing was *Ailius*, *Caisar*, *aulai*; it was only in later times that *æ* was used for *αι*<sup>g</sup>.

The Latins express *ει* sometimes by *e* long, as *Μήδεια Medæa*, §. 5. *Μουσείον Musæum*; sometimes by *i* long, as *Ἰφιγένεια, εἰκόν, Iphigenia, icon*. By the ancient Greeks it was pronounced separately, which mode is retained by Poets and Ionians, *ὄρεϊ, Ἀτρεΐδας* (see §. 13.). These deviations, as well as the differences in the dialects, become clear, if we assume that *ει* was pronounced like *ει* separately, yet in one syllable, so that according to the different dialects, sometimes *e*, sometimes *i* had the predominant sound.

*Οι* might seem to have the same sound as *ι*, from the inter- (17)

<sup>e</sup> In Engl. *ay*.

<sup>f</sup> Hermann draws different conclusions, de em. Gr. Gr. p. 52.

<sup>g</sup> Traces of the genuine pronunciation of *αι* are still found in *Αἶας, Μαῖα, Αἶαρ, Μαῖα*.

change of *λοιμός* and *λιμός* in *Thucydides* 2, 54. But this interchange appears to have arisen not so much from the similar sound of *οι* and *ι*, as from the resemblance of the two words in other respects, by which also one was easily substituted for the other in the tradition. Had *οι* been pronounced like *ι*, the two words which occur in *Hesiod* *Εργ.* 241, *λοιμὸν ὁμοῦ καὶ λιμὸν* could not have been distinguished, at least so long as the poems did not exist in writing, but only in recitation. *Οι* was mostly formed from *οῖ*, as *οῖα*, *οῖστός*, from *οῖα*, *οῖστός*, and the Latins expressed *οι* by *æ*.

*Αυ* and *ευ* probably had the sound of *ou* and *ey* in *out* and *eye*, both because they are often separated, and because the pronunciation *ef* and *af* would produce a harshness, of which there is not another instance in Greek, e. g. *nafs*, *Orphefs*, *pepaidevntai*, for *ναῦς*, *Ὀρφεύς*, *παιδευνται*, and because in Latin, where the two diphthongs when followed by a vowel are written *av*, *ev*, the *a* and *e* are always long, e. g. *Evander* *Ἐβανδρος*, *Agave* *Ἀγανή*, which could not happen had *av* and *ev* not been diphthongs.

*Ου* is always represented in Latin by *ū*; but it appears from the censure of *Quintilian* xii. 10, 27, that the Greeks had not the sound of the Latin *u*.

- §. 6. In respect to the pronunciation of the improper diphthongs, we have no information. We know not whether the *ι* *subscriptum* was audibly pronounced or not: *υι* was probably pronounced like the French *ui* in *pluie*. The Latins in some words express *φ* by *α*, as *tragædus*, in others by *ο*, as *rhapsodus*. The diphthong *ων* is exclusively Ionic, as we now write *ἄντο*, not *ὠντο* in Attic authors. Nothing can be determined respecting the pronunciation of the vowels in *crasis*, *ἐγὼ οὐ*, *ἡ εἰδότης*, *ἐγὼ εἰμι*, *ἡ οὐδεῖς*, &c.

*I* is merely a vowel, never the consonant *j*, although in Latin, when between two vowels, it becomes sometimes (not always, as *Αἰακός*, *Αἴολος*) a *j*.

The following is the order of the vowels and diphthongs, proceeding gradually from the greatest opening of the mouth to the smallest.

Vowels.	Diphthongs.	
η	αι	οι
α	αυ	υι
ε	ει	ου
ι	ευ and ηυ	
ο ω		
υ		

Here follow some remarks on the pronunciation of the consonants. §. 7.  
(18)

1. The modern Greeks pronounce β like *b* with an aspirate *bh*, or rather like a *v* with a hissing through the teeth, which was probably the pronunciation of the ancients, since they expressed the Latin *v* either by β or ου, e. g. *Servius* Σέρβιος, Βάρρων and Ουάρρων *Varro*: the Dorians expressed the digamma by β, and many interchanged φ and β. But the Romans always wrote the Greek β *b*, and the Greeks the Roman *b* β.
2. γ before another γ, and before the rest of the consonants, was pronounced with a nasal sound like *n* or *ng*, e. g. ἄγγελος, ἐγκαρτερεῖν, ἐγγρίω, as is evident from the Latin *Anchises* for Ἀγχίσης. See §. 218. f. 3.
3. δ and θ are pronounced by the modern Greeks with a hissing, yet so that it is less in δ, and more strong in θ, which latter is exactly expressed by the pronunciation of *th* in English. That the ancients pronounced θ in this manner, is evinced by the substitution of σ for it in the Æolo-Doric dialect, e. g. σιός for θεός. Probably also they pronounced δ like the modern Greeks, with a slight hissing, whence it came, that δ of the present tense was changed into σ in the future.
4. ζ had the sound of a soft *s*, being compounded of σδ, like *s* in the French words *aïse*, *Muse*.
5. κ always had the sound of *k*, e. g. Κικέρων, τ that of *t*.
6. It appears that the ancients pronounced ν, not only in compound words, but also at the end, before labials like μ, before palatics like γ, and before λ and σ, like these letters, e. g. in the beginning of the *Hecuba*, ὃς τὴν ἀρίστην Χερ-

συνήσιαμ πλάκα Σπείρει φίλιππολ λαὸν εὐθύνων δορί. *Soph. Ant.* 1266, ξυμμόρφ. ἐμπόλισμα, in two MSS. of *Her.* 1, 98. At least this mode of writing is found commonly, though not always, in inscriptions, e. gr. Τῇ μητέρα, τὸν χρόνον, κατὰ πόλιν καὶ in the Parian Inscription; ΥΠΑΡΧΕΙΝ ΔΕ ΤΩ ΔΙΚΑΣΤΑΙ ΚΑΙ ΠΡΟΞΕΝΙΑΜ ΠΑΡΑ ΤΑΙ ΠΟΛΕΙ ΚΑΙ ΕΦΟΔΟΝ ΕΠΙ ΤΑΜ ΒΟΛΛΑΝ ΚΑΙ ΔΑΜΟΜ ΜΕΤΑ ΤΟΓ ΧΡΗΜΑΤΙΣΜΟΝ ΤΟΜ ΠΕΡΙ ΤΩΝ ΙΡΩΝ in the Inscription in Koen ad Greg. p. (83) 192. ΗΙΕΡΟΓΧΡΗΜΑΤΟΝ, Bœckh. Pl. 1. No. 1. l. 2. ΕΣΣΑΜΟΙ, *ibid.* l. 35, for ἐν Σάμῳ. Traces of this mode of writing are occasionally found in MSS. e. g. *Eur. Phæn.* 603. οὐμμέσω, *Dem. in Bæot.* p. 995, 27, τὰμμέσω; and thus *Theocr.* 9, 5, some take ἔμποθεν for ἔμπροσθεν, others for ἐν ποθ' (πρὸς) ἐν. *Greg.* p. (121) 263 *et seq.* This is less wonderful when we remember that there were no intervals in the ancient writing. On the other hand we find *συνκλήτου, συνχωρήσωσι, λανχανόντων, ἐντυγχάνωσι* *Marm. Ox.* iv. l. 10. CLXXIV. l. 3. III. l. 54. CLVI. l. 7. *Comp. Dorvill. ad Char.* p. 317<sup>a</sup>.

7. σχ was pronounced like *sc*, since σκ is sometimes substituted for it, *σχινδάλαμος, σκινδάλαμος*.
8. φ and υ are called by Quintilian *Inst. Or.* xii, 10, 27, "the most pleasing of all the Greek letters, instead of which the Romans used the dull, barbarous, harsh letters *f* and *u*." *Comp.* i, 4, 14. Hence it is evident that we have not the correct pronunciation of φ, which is but little illustrated by the remark of Priscian (*I.* p. 543.), that φ must be pronounced with the lips more closed than *f*. The Latins always expressed φ by *ph*, except in words which had been naturalized, as *fuga, fama, fur*: the Greeks, on the other hand, always use φ for the Latin *f*.

Priscian (p. 544) says, "Æoles — *θυγάτηρ* dicunt pro *θυγάτηρ, ου* corripientes, vel magis υ sono u soliti sunt pronunciare, ideoque ascribunt ο, non ut diphthongum faciant

\* Fisch. p. 150, 184. *Herm. de* Dionys. *de Comp.* 312, 316.  
Emend. *Rat.* p. 10 seq. Schæf. ad

ibi, sed ut sonum v Æolicum ostendant." Comp. *Quint.* i, 4, 16.

9. Whether we correctly pronounce ξ and ψ as *x* and *ps*, is rendered doubtful by the circumstance that before the introduction of the double letters they were expressed by χσ and φσ, not κσ and πσ. This finer pronunciation, however, cannot have been universal, as the Æolians continued to write κσένος, Πέλοπς (§ 1.), and in process of time must have disappeared from common speech, as Dion. Hal. de Comp. p. 167. ed. Schæf. and Sextus Emp. adv. Math. say without qualification that ξ and ψ originated from κσ and πσ.

### Spirits, or Breathings.

To the written characters belong also the spirits, *spiritus*, or §. 8. breathings, of which there are two, the lené (*spiritus lenis*, (19) πνεῦμα ψιλόν) and the rough (*spiritus asper*, πνεῦμα δασύ, or *h*). All words which begin with a vowel, but are not pronounced with the rough breathing, have the *spiritus lenis* over their initial letter, because every word that begins with a vowel can be distinguished in the pronunciation by no other means from the preceding letters, than by drawing the breath from the lungs with a moderate effort. (The same is the case in German, in compound words, e. g. *ent-erben*, which sounds very differently from *en-terben*.) In old inscriptions the *sp. asper* alone occurs in the figure H, e. g. ΗΕΡΜΟΚΡΑΤΟΣ, ΗΕΘΜΟΝ for Ἑρμοκράτους, ἡθμόν, in the Sigeian Inscription, and in the inscriptions in Bæckh. Pl. i. l. 1, 2, though often omitted. The omission appears to have become the rule after the time of Euclides, when H was taken as the sign of η; thus we have ΟΣΟΝΕΚΑΣΤΟΣ, ΟΙΣ for ὄσον, ἑκαστος, οἷς. Bæckh. Pl. III. No. 7 a. l. 4<sup>b</sup>. The *spiritus lenis* is never written; for ΗΑΙΣΟΠΙΟΣ ΗΑΔΕΛΦΟΙ on the Sigeian Marble is for ὁ Αἰσωπιος, οἱ ἀδελφοί<sup>c</sup>. Thus the spirits gradually fell into disuse, till Aristophanes, the Byzantine grammarian, about 200 B. C. in-

<sup>b</sup> In the inscriptions of Herodes Atticus the old mode of writing is pedantically imitated.

<sup>c</sup> Of ΗΕΛΠΙΑ for ἐλπίδ' in the Potidæan Inscription see Thiersch Act. Monac. t. 2. p. 421.

roduced them again, divided the H and made  $\vdash$  the *asper*,  $\dashv$  the *lenis*<sup>a</sup>.  $\vdash$  is sometimes found on monuments, never  $\dashv$ , both in MSS. not earlier than the 7th or 9th century<sup>b</sup>. They occur in the above form in the earliest editions in small capitals, whence by degrees were formed  $\perp$   $\lrcorner$  and in the cursive character ' and '.

*Obs. 1.* The investigations of the old grammarians respecting these spirits may be found collected in *Λεξικὸν περὶ Πνευμάτων* in Valckenaer's *Ammonius*, p. 207 seq. *Comp. Fabr. Bibl. Gr. ed. Harles*, t. 6. p. 320. We may remark a) that in diphthongs the spirits, like the accents, are placed over the second vowel, except when  $\iota$  is adscribed after a capital letter, e. g. "Αἰδῆς, "Ωκουν. b) that  $\nu$ , beginning a word, has always the *sp. asper*; and also every  $\rho$  beginning a word, because every  $\rho$  standing by itself is uttered with a similar breathing or effort<sup>c</sup>. If two  $\rho$  come together in the middle of a word, the first has the *sp. asper*, the second the *sp. lenis*, e. g. ῥήτορ, Πύρρος, Lat. *rheto*r, *Pyrr*hus. The grammarians except only the words Πάριον, ῥάπος<sup>d</sup>, giving the first  $\rho$  the *sp. lenis*, perhaps because another  $\rho$  follows in the next syllable; in which case we should write *ῥερνπωμένα*, not *βερνπωμένα*. *Od. ε'*, 59.

*Obs. 2.* The grammarians gave the *spiritus* to  $\rho$  in the middle of words and after other consonants; the *sp. asper* when the preceding consonant was an aspirate, as χρόνος, the *lenis* if it were a *tenuis*, Ἀρβύς<sup>e</sup>: also in the middle of words to syllables beginning with a vowel, as πρᾶος, νῖος<sup>f</sup>, and in compound words *ζυνέηκε*, *προσέλειν*. Proper names took the *lenis* before that part of the compound which in its simple state had the *asper*, Φιλίππος, Ὠκύαλος (to distinguish it from the adjective<sup>g</sup>). So in the Tab. Heracl. *παρ*†*ε*ζονται, i. 59. 72, *αν*†*ε*ωσθαι, i. 105, *αν*†*ε*λομενος, i. 120. 128. This is not followed in MSS. and editions. The Lacedæmonians are said in some words to have used the *sp. asper* for  $\sigma$ , e. g. Μῶά, πᾶά. See § 30.

*Obs. 3.* The Æolians had not the *sp. asper*, but pronounced words

<sup>a</sup> Villosion *Epist. Vinar.* p. 115 seq. *Prol. ad Hom.* p. v. *Fisch.* l. c. *Priscian.* p. 560. *Comp. Quint.* i. 4, 9.

<sup>b</sup> Montf. *Pal. Gr.* p. 224, 293. *Fisch.* l. c. *Mazochi Tab. Her.* p. 127 seq. *Payne Knight Ess.* p. 9.

<sup>c</sup> This ' is never found over  $\rho$  in ancient inscriptions. *Payne Knight*, p. 15.

<sup>d</sup> *Schol. Ven. ad Il. á.* 56. *Comp.*

*Fisch.* ad *Weller.* 1. p. 244. *Göttl. ad Theod.* p. 213.

<sup>e</sup> *Fisch.* p. 244 seq. *Vill. Anecd. Gr.* 2. p. 114.

<sup>f</sup> *Fisch.* p. 242 seq.

<sup>g</sup> *Vill. Prol. ad Il.* p. ii. *Burgess Præf. ad Dawes Misc. Cr.* p. xiv. *Brunck. ad Aristoph. Lys.* 551. *Fisch.* l. c. *Schweigh. ad Athen.* t. 5, p. 195 seq.

beginning with a vowel with the digamma<sup>h</sup>: in the Homeric dialect it is often wanting, as in *ἄλτο* from *ἄλλομαι*, *ἵκμενος* from *ἱκνέομαι*<sup>i</sup>, *ἡέλιος* for *ἥλιος*. It was still more lost as the Ionic dialect became gradually softer; in Herodotus and Hippocrates we always find *ἐπ' ῥε*, *ἐπίστημι*, &c., for *ἐφ' ῥε*, *ἐφίστημι*, which we have in Homer; so that it is doubtful whether the later Ionians did not wholly suppress the *sp. asper*, like the French and Italians. The Attics, on the contrary, loved aspiration, and said *ἡνυσαν*<sup>k</sup>, *ῥῆς*, *εἶργω*, *αἶος*<sup>l</sup>, which were usually not aspirated<sup>m</sup>.

The most ancient Greeks pronounced every word which began §. 9. with a vowel, with an aspirate, which had the sound of *ou* or the (20) English *w*<sup>n</sup>. This was the 6th letter, Βαυ, the Latin F (§ 1. Obs. 2.), having the figure of a double Γ, F, whence the name *digamma*, which was called *Æolic*, because the *Æolians*, of all the tribes, retained the greatest traces of their original language. Thus the *Æolians* wrote or pronounced *Φοῖνος*, *vinum*, *Ἰέλεα*, *velia*, (for the Latins expressed this digamma often by a *v*, often too by *s*, *sex*, *septem*, *Ἑξ*, *Ἑπτά*). It was also placed between two vowels, as *ναῦς*, *ναΦος*, *navis*, *οΦις*, *ovis*, *αιΦων*, *avum*, *αΦορνος*, *avernus*, *βοΦος*, *bovis*. This digamma is found in inscriptions, as in those of Orchomenus and Heraclea. In other dialects the letter became obsolete, but not always the sound, and it was expressed by β, γ<sup>o</sup> and υ, and later still by ου. Hence the *Æolic* forms arose *νανός*, *αὐήρ*, *αὐός*, for *ναός*, *αἴρ*, *άός*, i. e. *ἡός*, *χέω*, *χεΦω*, *χεύω* (hence fut. *χεύσω*), *θέω*, *θεΦω*, *θεύω* (futur. *θεύσομαι*), and from the original form *ἐλάω* came *ἐλαΦω*, *ἐλαύω*, and *ἐλαύνω*. Thus also *κάω*, *καΦω*, *καύω*, whence futur. *καύσω*; *λάω*, *Hym. in Merc.* 360. *λέω*, § 21. 1. *λέΦω*, *λεύω*, futur. *λευσώ*, and new present *λεύσσω*; *πλέω*, *πλέΦω*, *πλεύω*, futur. *πλεύσω*<sup>p</sup>. Hence in the Homeric language *κανάξαις*, *εὐαδε*, in

<sup>h</sup> Göttl. ad Theod. p. 213.

The grammarians alleged as the rule for this that α is not aspirated before λ, when λ or a lingual or palatic letter followed. Eust. ad Il. p. 145, 10. 766, 41.

<sup>k</sup> Matthiæ ad Eur. Hec. 1143.

<sup>l</sup> Thiersch in Act. Monac. 2. p. 422.

<sup>m</sup> Fisch. p. 153. 246. Brunck ad Æsch. Prom. 438, maintains without ground, that the *sp. asper* lengthens the preceding vowel.

<sup>n</sup> That this is the old Greek pronunciation is asserted by Dióñysius Halic. Antiq. R. t. i. p. 52 seq. Reisk. p. (16. 22. Wech.)

<sup>o</sup> See Interp. ad Hesych. t. 1. p. 818, 26.

<sup>p</sup> See Dawes Misc. Crit. Præf. p. xxii. &c. Koen ad Greg. p. (169) 354. Heyne Obs. ad Hom. t. 7. 708 sqq. Fisch. p. 239 sqq.

Pindar *ἀνάτα*. Amongst the Dorians a β supplied the place of the F, as in *θάβακος* for *θάακος*, *θακος*, 'the seat,' *βαδύς*, *βέδος*, *φάβος*, for *ἀδύς*, *ἔδος*, *φάος*<sup>a</sup>; hence *βρόδον*, *βρυτήρ*, *βράκος*, *Theocr.* 28, 1. (*Φρόδον*, *Φρυτήρ*, *Φράκος*,) have been noticed as Æolic and Laconic for *ρόδον*, *ρύτήρ*, *ράκος*<sup>b</sup>. It is found as γ in *γέντο*, §. 227. *γάδεται*, *γοῖνος*, *γέντερ*, *Hesych.* for *ῆδεται*, *οῖνος*, *ἔντερα*; as *spiritus asper* in *ἔλετο*, *ῆδεται*, and words beginning with ρ. Among the Ionians and the Attics, on the contrary, the mark as well as the sound was lost.

*Obs.* In Homer and Hesiod, and some Homeric hymns, words occur beginning with a vowel, which others ending with a short vowel precede, without the short final vowel being cut off by the apostrophus, or the long vowel losing its original quantity, e. g. *κατὰ δ' ἄρματα ἄξω*, *βέε οἶνοπε*, or before which short syllables ending in a consonant or a diphthong, e. g. *ος ον οι αι*, become long, as if by position, even when they do not form the first syllable of a new foot (do not stand in the *arsis*), e. g. *Ἀπόλλωνος Ἑκάτοιο, εἴ τις | οἱ γαιέων, μέγε|θος καὶ | εἶδος ὁμοίη*. This is most striking in the case of the pronoun *οὐ*, *οἶ*, *ἐ*, before which the ν *ἐφελκυστικόν* is not found in the oldest MSS. e. g. *Il.* ε', 4. *δαῖτέ οἱ ἐκ κύρ*, though vers. 7. we have *τοῖον | οἱ πῦρ δαῖεν ἀπὸ κρατὸς τε καὶ ὤμων*<sup>c</sup>. This led Bentley to the conjecture, which Dawes and Heyne have since followed out, that these words were pronounced in Homer's time with a digamma, which had the power of a consonant. This conjecture cannot be supported by direct evidence, as the poems of Homer were not written down till long after they were composed; but in *αὔιαχος* for *ἀταχος*, *γέντο* (see Defective Verbs), *εὐαδε*, *κανάξαις*, the existence of the digamma has long been recognized, and the hypothesis is not opposed by any evidence, and solves the phenomena in question. This digamma then must be considered as a relic of the old harsh pronunciation, which afforded the accidental advantage of preventing the hiatus from the collision of a vowel at the end with one at the beginning of a word, which Homer usually avoids. This harsh pronunciation was softened down first by the Ionians, who with the Attics

<sup>a</sup> See Hemsterh. ad Hesych. t. 1. p. 1670.

<sup>b</sup> Gregor. p. (270) 572. et Koen Apollon. in Bekk. Anecd. 2. p. 573. 29. Valck. ad Theocr. Adon. p. 317.

<sup>c</sup> Such words are chiefly *ἄγω* or *ἄγνυμι*, *ἄλις*, *ἄλῶναι*, *ἄναξ*, *ἔδνα*, *εἶδος* (as *ιδεῖν*, *εἶσατο*, *οἶδα*), *ἔοικα*, *εἶμα*, *ἐννυμι*, *ἐκάς*, *Ἑκατος*, *ἐκαστος*,

*ἐκών*, *ἐλπομαι*, *ἔλσαι* (*ἐελμένος*), *ἐλώσω*, *ἐο*, *οἶ*, *ἐ*, *ἐός*, *εἰπεῖν*, *ἔπος*, *ἔργον*, *ἔργω* or *εἶργω* (*Od.* ξ', 511. *τὰς μὲν ἄρα ἔρξαν*), *ἔρεῖν* *ἔσπερος*, *ἔτος*, *ἰάχω*, *ἴεσθαι*, *Ἴλιος*, *ἴον*, (but not *λός*,) *ἴφι*, *οἶκος*, *οἶνος*. Respecting the whole doctrine of the Digamma, see Heyne Exc. II. III. IV. ad *Il.* τ'. t. vii. p. 708 seq.





themselves to have a common root. Their juxtaposition, according to the method which I have adopted, has also the advantage of throwing light upon many things which occur in the common formation, as the derivation of the forms *ἐτράπην*, *τέτροφα*, *ἐστάλην*, *ἔστολα* §. 21. 22.

It must be particularly observed in regard to the following statements, that the changes of the letters do not extend throughout the language, but are confined to particular words.

§.10. I. Changes of the Vowels :

(21)

1. The vowels *α* and *ε* are frequently changed, e. g. the Ionians said *τέσσερες* and *ἔρσην*, the Attics *τέσσαρες* and *ἄρσην*, the Dorians *πιάζω* for *πιέζω*, whence *πιάζας* *Theocr.* 4, 35. The Ionic and Doric dialects were particularly fond of *ε* before and after *λ* and *ρ*, where other dialects had *α*, e. g. Ion. Dor. *ῥελος*, Att. *ῥαλος*<sup>a</sup>. The same is the case with the Attic dialect in many instances, e. g. in *λεώς*, Ionic *Herodot.* 1, 22. (in *Pind. Ol.* 9, 100. *Pyth.* 8, 76. *λαός* is now the reading) and Attic, which is commonly *λαός*<sup>b</sup>, *νεώς* for *ναός*, *Μενέλεως* for *-λαος*, where, as the short *ε* takes place of the long *α*, the quantity of the last syllable changes. Instead of the verbal termination *άω*, the Ionians and Dorians, in many cases, had *έω*, e. g. *όρέω*, *φοιτέω*, *θέομαι*, which in Attic were *όράω*, *φοιτάω*, *θεάομαι*<sup>c</sup>. Again, the Ionians and Dorians, in many cases, put *α* where the Attic dialect had *ε*, e. g. *τάμνω*, *μέγαθος* (which, according to analogy, is more proper as from *μέγας*), Attic *τέμνω* (but 2d aorist *ἔταμον*), *μέγεθος*. The Dorians used *γα* for the Attic *γε*, and *κα* with a long *α* for the Ionic *κε*, whence Doric *ὄκᾱ* for *ὅτε κεν*, and *ὄκκα*, *κῆκᾱ* for *καὶ εἴ κεν*, *καὶ εἰάν*, *αἰκᾱ* in *Theocr.* But *ὄκᾱ* is for *ὅτε*, as *τόκα* for *τότε*, in which forms the Æolians retained *τ*, and said *ότά*, *ποτά*, *ἄλλοτα*<sup>d</sup>. So the Æolians said *λεγόμεθεν*, *τυπτόμεθεν*, instead of *λεγόμεθα*, *τυπτόμεθα*, but

<sup>a</sup> Hemsterh. ad Thom. M. p. 862.

<sup>b</sup> Koen ad Greg. p. (17.) 42.

<sup>c</sup> Fisch. p. 56 sq. Koen ad Greg. p. (183, 7.) 397, 69. So *χρέεσθαι* in Herod. *χρεόμεθα* in Hipp. *ἐκτέετο*, *ἐκπηδέειν*, *ἐπειρώτεον* in Herod. and many other forms. Hence *γελεῦσα* in *Theocr.* *γελεῦντι*, 1, 90, where others

read *γελῶντι*, *ἐσορεῦσα*. This however must not be so understood as if the Ionians never said *όράω*, *γελάω*, &c. Herod. has *ἐνορᾶν*, *ἐνεώρα*, *χρᾶσθαι*, *χρᾶται*, *ἐπειρωτᾶς*, and *Theocr.* *γελάουσα*, 1, 95.

<sup>d</sup> Fisch. p. 71. Koen ad Greg. p. (138.) 304.

ἐνερθα, ὑπισθα, πρόσθα, for ἐνερθεν<sup>c</sup>, &c.; and the Latin *peller* is formed from the Æolic pronunciation of the word πάλλαξ. Φρασί is found now in Pindar, *Ol.* 7, 44, and elsewhere, though he says φρήν, not φράν, and σκιάρός for σκιερός.

A and η. It has been already observed, that the Doric dialect is chiefly distinguished from the Ionic and Attic by the frequent use of *a*, where the other dialects had η. Yet this is not to be understood as if the Dorians had used *a* for η universally. They said ἴσταμι, ἴσαμι, φαμί, but not τίθαμι or ἴαμι<sup>f</sup>. The older Dorians at least seem to have preferred η in derivatives from verbs in εω, as ποιήσω, οἰκήσω, κινήσω, εὐαίνητος, κρατήσω, ὕμνήσω, in which *a* is never found, but *a* in those from verbs in αω, (as αὐδάσμεν, ἐτίμασαν, συλαθεία, βοάσας, where in Pindar η is never found,) though there is no uniformity in the editions and the MSS. which have been hitherto compared<sup>g</sup>. H remains unchanged in verbals in ηρ; in those in ης it is changed into ας; so also in Ἡρα, ἥρως, κρητήρ, πῆμα, λῆμα, &c. They left also unchanged η in the second person of the conjunctives pass., therefore also δύνηται, not δύνᾱται<sup>h</sup>, &c. The Ionic, on the contrary, generally used η where the syllable was long; η is for the short *a* in διπλήσιος, *Apollon. in Bekk. Anecd.* p. 494, 10. 500, 17; and when the preceding syllable is shortened, εὐρεῖα, εὐρέη, ἀλήθεια, ἀληθινή. The Attics observed a mean between the two; where a vowel or ρ preceded the Ionic η they used *a* (with few exceptions, as αἶθρη, ἀθάρη, γεωμέτρης); instead of the diphthong ην they had the diphthong αυ, except in case of the augment, e. g. Ionic σοφίη, Ἡρη, πρήσσω, ἡτρός, νηῦς, γρηῦς, Att. σοφία, Ἡρα, πράσσω, ναῦς. So the Attics used the forms ὀπαδός, κυναγός (but κυνηγέτης), ποδαγός, λοχαγός, ξεναγός (but not στραταγός, as the Dorians said *Fr. Pyth.* p. 304, 15. *Koen ad Greg.* p. (292) 618,) from the Dorian dialect<sup>i</sup> for ὀπηδός, κυνηγός, Ἀθάνα (but Ἀθηναία), δαρόν,

<sup>c</sup> Apollon. ap. Bekker *Anecd.* p. 563, 20. 604, 25. 606, 29. 607, 17. Bast. ad Greg. p. 187.

<sup>f</sup> Koen ad Gregor. p. (101) 223 seq.

<sup>g</sup> Herm. de Dial. Pind. p. 265.

Bæckh de Metris P. p. 294. Theocr. has from φιλέω always -άσω, which

Pind. has only, *Pyth.* 1, 25. *Nem.* 4, 74. 5, 82. 7, 129.

<sup>h</sup> Schol. Theocr. 1, 112. and Valck. *Comp. Eust.* ad Il. β'. p. 287, 18.

<sup>i</sup> Valck. ad Eurip. *Phœn.* p. 8. ad Hippol. p. 282. Dorvill. ad Char. p. 240. Pors. ad Eur. *Or.* 26.

ἔκατι, for Ἀθηνᾶ, δηρόν, ἔκητι, ἄραρε for ἄρηρε, δαῖος 'unfortunate,' which in the sense of 'hostile' is δῆϊος in Iambics<sup>a</sup>. On the other hand they retained in the aor. 1. of verbs in αἰνω the Ionic η, ἐσήμνηα, ἐμίμνηα, ἐρρύπηνα<sup>b</sup>, where the Doric dialect has always α, ἔσαναν, ἐκύδανεν, ἀνέφανεν, ἔφανας in Pindar. So in the verbs in λ μ ν ρ, e. g. ἔσφηλε, Dor. ἔσφαλε in Pindar. In other cases the Ionic and Doric dialects coincided where the Attic deviated, as in the contraction of αε and αει into η and η, e. g. ὀρήτε, ὀρή, for ὀράτε, ὀρά, and this the Attics retained in διψῆν, ζῆν, πεινῆν, χρῆσθαι, §. 49. Obs. 2. The Ionians also occasionally used α for η, e. g. μεσαμβρίη *Herod.* 1, 6. 142; 2, 8. 26; but λάξις *Herod.* 4, 21, is derived from the old word λάχω, as λελασμένος from λάθω.

A and o. The Æolians said, instead of στρατός, παῖς, πραῖς, στροτός, πόϊρ (*puer*), προῖς (*προFύς, probus*), βροχέως *Fr. Sapph.* for βραχέως. So the Dorians said τέττορες for τέτταρες, which occurs also in Hesiod, Ἔργ. 696. καθαρός, γέγροφα, *Tab. Her.* 1, 55. 36, and *vice versâ*, διακάτιοι, &c. for διακόσιοι, *Mazoch.* p. 158. εἵκατι (*Ἴκατι, Tab. Her.*) for εἴκοσι. In some words the Attics did the same, e. g. ὄσταφίς for ἀσταφίς<sup>c</sup>, ὀρρωδεῖν for the Ionic ἀρρωδεῖν.

Obs. This interchange of α and o remained also, in some forms, common to all the dialects, e. g. κτείνω, fut. κτενῶ, aor. ἔκτανον, perf. ἔκτονα. στέλλω, aor. ἔσταλον, ἐστάλην, perf. ἔστολα, whence στόλος (ε).

A and υ are interchanged in γλάφω and γλύφω. Thus instead of τέσσαρες, by changing the τ into π, the Æolians said πέσσυρες and πίσυρες, which occurs also in Homer, *Od.* ε', 70<sup>d</sup>.

- (23.) A and ω. Instead of τρώγω there was a form τράγω, whence aor. 2. ἔτραγον. Instead of κράζω the Attics said κρώζω, and θᾶκος for the Ionic θῶκος<sup>e</sup>. The use of α instead of ω in the gen. plur. of subst. of the fem. gender, e. g. τᾶν Μοισᾶν and Μωσᾶν, instead of τῶν Μουσῶν, belongs to contraction<sup>f</sup>. Thus

<sup>a</sup> Herm. ad Soph. Aj. 771. Comp. Aristoph. Ran. 1022.

<sup>b</sup> Fisch. 1. p. 61.

<sup>c</sup> Fisch. p. 62 sq. Koen ad Greg. p. (215) 455. (283) 600.

<sup>d</sup> Fisch. p. 64.

<sup>e</sup> Thom. Mag. p. 430. Br. ad Arist. Ran. 1522.

<sup>f</sup> Fisch. p. 106. Koen ad Greg. p. (85, 40) 196.

also, *φυσᾶντες*, *διαπεινᾶμες*, *πρᾶτος*, instead of *φυσῶντες*, *διαπεινῶμεν*, *πρῶτος*. *βᾶμες* for *βῶμεν*, *Theocr. Adon.* 22. *θεαρός* for *θεωρός*, *Archyt.* whence *θεάριον* in *Pind. Nem.* 3, 122. Hence *πράν* for *πρώαν*, *πρώην* in *Theocr.* 2, 115; and on the other hand *τετρώκοντα* for *τετταράκοντα* *Tabb. Heracl.* The Ionians changed *av* into *ωv* in *θῶνμα*, *τρώνμα* (*Herod.* 5, 180. also *τρώμα*), *έωντοῦ*, *έμεωντοῦ*, *τῶντοῦ* for *τοῦ αὐτοῦ*.

E and η (R). Instead of *βασιλέος*, or *βασιλέως*, *βασιλέϊ*, *βασιλέεε*, and the same terminations in similar forms, the Ionians and Dorians said *βασιλῆος*, *βασιλῆϊ*, *βασιλῆεε*, *τοκῆεε*, which last the Attics retained, but with the rejection of the *ε*, *βασιλῆε*, *τοκῆε*. On the other hand the Ionians said *έσσω*, where the other Greeks used *ήσσω*, and *έσαν* for *ήσαν*. Hence *ξερόν* for *ξηρόν* *Od.* ε', 402. *άργέτι δῆμψ* *ib.* These changes were the easier as there was only one letter, E for *ε* η and *ει*, and only O for *ο* *ου* and *ω*.

E and ι. *έστία* Att. *ίστιη* Ion. Hence the old forms *ίσχω*, (24.) *ίσπω*, for *έχω*, *έπω*. The enclitics *δε*, *γε*, which were affixed to the article and pronoun, were in Attic *δι*, *γι*, e. g. *όδί*, *ταδί*, *τανταγί*, *τουτογί*. This use of the *ι* for *ε* remained particularly in the Æolic dialects, in some of which *ίν* was said instead of *έν*, Lat. *in*; so *έντός*, *intus*. This took place particularly before vowels, e. g. *σιός* *Lac.* for *θεός*, *θίος* *Bæot.* according to Apollonius, *Cret.* according to Hesychius. The Dorians, particularly the Lacedæmonians, and the Sicilian and Italian Greeks, changed the *ε* in verbs in *εω* into *ι*: thus they used *ιῶ* contracted from *ιᾶω* instead of *έω*. Hence *έπαινιῶ* *Aristoph. Lysistr.* 198. *μογιῶμεε*, *λυχοφοριῶντεε*, *ib.* 1001, 2. for *μογέομεν*, *λυχοφορέοντεε*. Hence also the forms which occur in other dialects, *κατηφιῶ*, *άκηδιῶ*, *γειτονιῶ*, instead of *κατηφέω*, *άκηδέω*, *γειτονέω*, and probably *ΕΓΕΛΛΗΘΙΩΝΤΙ* *Tab. Her.* 1, 104, which Mazochi compares with *velites*.

<sup>ε</sup> Brunck ad Soph. O. T. 18. Fisch. p. 111.

<sup>κ</sup> Voss. ad Catull. p. 331. Fisch. p. 73 sq.

<sup>h</sup> Fisch. p. 84.

<sup>1</sup> Bœckh's Public Economy, 2, p. 396, 5. (Germ.)

<sup>1</sup> Blomfield quoted by Kild, Dawes Misc. p. 32.

<sup>m</sup> Koen ad Greg. p. (104 sq.)

<sup>1</sup> Koen ad Greg. p. (55. 95) 134.

229.

E and o (as in the old Latin *versus* and *vortex*, for *versus* and *vertex*). The Æolians and Dorians said ὄρπετον for ἐρπετόν, πρές for πρός<sup>a</sup>, ἔδοντας, ἐδύνας, for ὀδόντας, ὀδύνας. The Bœotians Ἐρχομενός for Ὀρχ.<sup>b</sup> So the Latins formed from γόνυ genu<sup>c</sup>. Ἐντεες is for ὄντες *Tab. Her.* 1. 69. 130, whence *absens*, *præs-ens*. Ἐχυρός and ὀχυρός were both in common use.

*Obs.* This interchange of ε and ο appears most common in derivation, e. g. from λέγω come λέλογα and λόγος, from ἔχω, the compounds αἰγίλοχος, ἀστύλοχος.

- (25.) H and ι. Instead of ἡμέρα the ancients said ἰμέρα, according to Plato, *Cratyl.* 31. Thus ἡδέ in Homer has another form ἰδέ.

H and ω. The lake Mæotis, Μαιώτις, is called by Herodotus after the Ionic form Μαιήτις. So πτώσσω and πτήσσω<sup>d</sup>.

H and αι were interchanged by the Æolians, who said θναίσκω, μιμναίσκω, for θνήσκω, μιμνήσκω<sup>e</sup>, and the Bœotians κή for καί (though also καί in *Inscr. Bæckh* 2. p. 399.), δεδόχθη, εὐεργέτης for -αι, -αις.

H, ει and ευ. The Bœotians, a branch of the Æolians, used ει instead of η, where the Dorians did not change this into α (*Bekk. Anecd. indd.* p. 1366.), e. g. τίθειμι, ἴστειμι, ἀδικεῖμένος, Θεῖβαι, instead of τίθημι, ἴστημι, ἀδικημένος, Θῆβαι, whence also the perfect, τέθεικα from τίθημι for τέθηκα, εἰμί for ἡμί (whence also the imperf. ἦν) are received in the common dialect, and on the contrary for κείνος (ἐκείνος), Æol. κῆνος, Dor. τῆνος<sup>f</sup>, τηνεί in Theocritus for τήνη, i. e. ἐκείνη, §. 29. τεῖδε for τῇδε<sup>g</sup>, and in the same manner the Doric-Æolic forms ἐπόεισεν, δεείσῃ, for ἐποίησεν, δεήσῃ<sup>h</sup>. The Æolians changed the termination ης in proper names into εως, as Γηρυονεύς<sup>i</sup>.

O and α, εἵκατι for εἴκοσι. Εἵκατι *Tab. Her.*

O and υ, e. g. ὕμοιως *Theocr.* 29, 20. *ed. Valck. Brunck.* στύματος *ib.* 25. ὄνυμα Æol. for ὄνομα, whence the compounds

<sup>a</sup> Koen ad Greg. p. (274) 585.

<sup>b</sup> Koen ad Greg. p. (281) 597. *Bæckh* 2, 383. (Germ.)

<sup>c</sup> Fisch. p. 75. 97.

<sup>d</sup> Fisch. p. 85. Wess. Herod. 9, 51.

<sup>e</sup> Fisch. p. 85.

<sup>f</sup> Apoll. π. ἀντων. p. 333. B.

<sup>g</sup> Valck. Ep. ad Roev. p. 30 seq.

<sup>h</sup> Koen ad Greg. p. (30) 75.

<sup>i</sup> Fisch. p. 87.

ἐπώνυμος, συνωνυμία<sup>j</sup>. So ἄγυρις in Homer and others is another form for ἀγορά. Hence the Æolian forms τνῖδε, μέσυι, for τοῖδε, μέσοι, i. e. τῶδε (ὦδε), μέσῳ<sup>k</sup>.

Among the Ionians the prefixing and inserting of vowels was §.11. very common. E especially was prefixed to another ε in the Homeric language, e. g. ἔεδνα, ἐείκοσι, ἔειπον, -ες (-ας) -ε, ἐείσατο, ἐέλδωρ, ἐέργειν, ἔεστο. As most of these words probably began with a digamma in ancient times, *Fέδνα, Fείκοσι, Fείπον, Fείργειν, Fέστο*, ε appears to have been prefixed to it for facility of pronunciation. E is also prefixed to words which began with a consonant, as ἐκείνος and κείνος, ἐθέλω in Homer (unless the original form has been shortened into θέλω), ἔνερθε and νέρθε, ἐνέρτεροι (*Il. ο'. 225.*), and νέρτεροι, both in Homer; what was in the epic poets χθές, χθιζός, the Attics pronounced ἐχθές, ἐχθεσινός; the Ionians, on the contrary, rejected the ε in ὀρτή for ἑορτή. An old form ἐβούλομαι is therefore assumed to explain the Attic forms ἡβουλόμην, ἡδυνάμην, ἡμελλον. H is also prefixed in ἡλύγη for λύγη<sup>l</sup>, ἡβαιόν for βαιόν; so we find ἁμαυροῦν and μαυροῦν, ἁστράπτειν and στράπτειν, &c., ὀδύρομαι and δύρομαι, ὀμόργνυμι and μόργνυμι<sup>m</sup>.

The Doric and Ionic prose writers interposed an ε before the long vowel, both before the contraction and where there was no contraction, as in Herodotus, τιμέωσι for τιμῶσι, from τιμάουσι, χρεώμενος, διαχρεώμενος, χρεώνται, μηχανεύμενοι, ὀρμεύμενοι. Without contraction in Herodotus, διαφυγέειν, συλλεχθέωσι, ὀρμηθέωσι; in Archimedes, ἀποτμηθέωντι, λαφθέωντι, ἐγγραφέωντι, for ἀποτμηθῶσι, &c. So also in Homer and Hesiod, πῖειν for πῖιν. These poets also lengthen this interposed ε into the diphthong ει, e. g. δαμείω for δαμέω, δαμῶ, *Od. σ', 54.* βείω *Il. ζ', 113.* for βέω, βῶ. θείω for θῶ<sup>n</sup> *Il. π', 83.* In the plur. and pass. the following syllable is then shortened,

<sup>j</sup> Koen ad Greg. p. (274) 585. Fisch. p. 98.

<sup>k</sup> Valck. Ep. ad Roev. p. 32. Koen ad Greg. p. (169) 368.

<sup>l</sup> Bæckh ad Plat. Min. p. 148 seq. Apoll. Dysc. ap. Bekk. Anecd. 2. p. 524.

<sup>m</sup> Bæckh ad Pind. P. 12, 24. Reisig ad Œd. Col. Exeg. 1508. Pors. ad Eur. Hec. 734. Med. 160. Elmsl. ad Arist. Ach. 714.

<sup>n</sup> Maittaire, p. 122. Fisch. 1. p. 76. 2. p. 423. Comp. Æmil. Porti Lex. Ionic. under ε, εἰν, ἐω, ἐωμαι.

καταβείομεν *Il.* κ', 97. βείομαι *Il.* χ', 431. θείομεν *Il.* α', 143. δαμείετε *Il.* η', 72.

*Obs.* 1. With this must not be confounded the ε in the future of verbs in λ μ ν ρ, e. g. *μηκνέων Herod.* 2, 35, for *μηκνῶν*, *διακρινέει Il.* β', 387. in which ε belonged to the original form, and was lost by contraction in the Attic, which does not seem to have been the case with the forms above given.

*Obs.* 2. Similar to the forms mentioned above are the Ionic *ἥέ, ἥελιος* for *ἦ, ἦλιος* in Homer and Hesiod; *ἀδελφεός* in Homer, Pindar, Herodotus, which Homer alters into *ἀδελφειός*; *κενός* for *κενός* in Homer, Pindar, and other poets; *αὐτέψ, τουτέψ*, &c. in Herodotus and Hippocrates, in the latter also *ἐωντέψ*.

In the Homeric language,

a.) The long vowel which has arisen from contraction is further lengthened either by its own repetition or the insertion of the corresponding short vowel, according as the metre requires<sup>a</sup>; *γελῶν Od.* ν', 347, (*γελοίων ib.* 347, and *γελοίωντες* 390, are doubtful,) *ἡβῶσα* for *ἡβῶσα, ἡβάουσα, μνάσθαι, μενοινῶ, μενοινάα*, and with a short vowel *όρώω, όράας, έάα, βοόωσι, αἰτιόω, τρυνγοῶ, όρώωσα*, instead of *όρώω*, &c. A is prefixed instead of o only in *ναιετάω*, e. g. *ναιεταώσης, ναιεταώση*, &c. *Il.* γ', 367. where, however, readings differ. So *φώως* from *φῶς (φάος)*, *θόωκος* from *θῶκος*, *Κόως*, *γαλόως* for *Κῶς, γάλως*.

*Obs.* In prose, only *κομῶσι* and *ἡγορόντο* are found, *Herod.* 4, 191. 6, 11. *Buttmann*, p. 498.

b.) The same thing takes place where there has been no contraction, as *ἐμβήη Il.* π', 94. *φθήη, φθήη* for *ἐμβῆη*, &c.

The short vowel also follows the kindred long one, as in *δῶομεν Il.* η', 299. *μνῶοντο, παρστήετον*, for *δῶμεν (δῶωμεν), ἐμνῶντο, παρστήτον*. The pure form of the optative even follows the ω, which has arisen from the contraction of *ao* in *ἡβῶοιμι Il.* η', 157. *δρῶοιμι Od.* ο', 317<sup>b</sup>.

§. 12. 2. Instead of short vowels the Ionians, Æolians, and Dorians (26.) used diphthongs, e. g.

<sup>a</sup> Eustath. ad *Il.* α'. p. 30 extr.  
31.

<sup>b</sup> *Jen. Litt. Zeitung.* 1809. No. 244.  
p. 134 seq. and No. 245.



**Αι** for **α** used by the Æolians, in the termination **ᾱς**, in the accus. plur. and where it is formed from **ανς**, e. g. **ταῖς, τιμαῖς, καλαῖς, μέλαις, τάλαις, τύψαις**, for **τάς, τιμάς, καλάς, μέλας, τάλας, τύψας**, but not **παῖς, παῖσα**, for **πᾱς, πᾱσα**<sup>c</sup>. So the Ionians said **αἰετός, αἰεί**, the Attics **ἄετός, ἄεί** with long **α<sup>d</sup>**. The Dorians and Æolians, on the other hand, said **ἔταρος** for **ἐταῖρος**, in Homer it appears to be a prosodial shortening. The Æolians especially rejected **ι** from **αι** followed by a vowel, as **ἄρχαος, Ἀλκάος**. The Attics did the same in **κάω, κλάω, ἐλάα** with a long **α**, for **καίω, κλαίω, ἐλαία**.

**Αν** for **α**, Æol. in **αὐώς (ᾠFως), φάνος (φᾠFος)**, §. 9, whence **φανσίμβροτος, πιφάνσκω** in Homer, **ὑπόφανσις Herod. 7, 36<sup>e</sup>**.

**Ει** for **ε**. **ξείνος, κεινός, εἰλίσσω, εἰρωτάω**, for **ξένος, κενός, ἐρωτάω**, of which **ξείνος** and **εἰλίσσω<sup>f</sup>** are also used in the tragedians; **εἵνεκα, εἵνεκεν<sup>g</sup>** in Homer and Herodotus; **εἰν, ὑπεῖρ, πεῖρας** occur only in the epic poets. In many other words, however, e. g. **τέλος, βέλος, μένος**, &c., the **ει** is not found. **Εἶσω** is used even among the Attics, and **Εὐξείνος πόντος** in the common dialect<sup>h</sup>; the Ionic poets, on the contrary, said **ἀγέρεσθαι Od. β', 385. χερός** for **χειρός**. Several tribes threw away the **ι** in **ει**, e. g. the Dorians in **Ἀλφεόν Pind. Ol. 5, 42. Κλεοῦς, id. Nem. 3, 145**; the Ionians in adj. paroxyt. and proparoxyt. in **ειος**, and the fem. properispom. of those in **υς**, as **τέλειος** in Herodotus (also Attic *Arist. Thesm. 353. Eur. Ion. 1439.*) **ἐπιτήδεος, ἐπέτεος, ἰθύν, βαθύν, εὐρέη (Herod. 1, 178. βαθέα, εὐρέα**, in Homer, **ὠκέα Ἴρις**), for **τέλειος**, &c., but **ἀληθινή**, not **ἀληθέη**, for **ἀλήθεια**, Dor. **ἀλάθεα<sup>i</sup>**. But **ἔργω, μέζων, ἔδεξα, ἀπόδεξις**, are the original forms, lengthened by the Attics into **εἶργω**, &c. So the Æol. and Dor. inf. in **-εν** for **-ειν**, **βόσκεν, ἔλκεν**, (see §. 192 e.) appear to have been the original forms.

**Εν** for **ε**. **εὐκλος, δεύομαι**, in the Ionic dialect, for **ἐκλος**,

<sup>c</sup> Koen ad Gregor. p. (94) 212. (282) 599 seq. Fisch. p. 92.

<sup>d</sup> Heyne ad Hom. vol. 6. p. 638. Bast. ad Greg. Cor. p. 347.

<sup>e</sup> Bæckh ad Pind. Pyth. 2, 76.

<sup>f</sup> Pors. Eur. Phœn. 1.

<sup>g</sup> **Εἵνεκα** in the tragedians has al-

most always **οὔνεκα** as a various reading; but **οὔνεκα** is often found without any variety, and is therefore now universally adopted.

<sup>h</sup> Elms. Eur. Med. p. 94 seq.

<sup>i</sup> Greg. p. (205) 440. (224) 473.

c. n. Koen. Fisch. 1. p. 94.

δέομαι, but only in poetry, probably from the digamma εῤέκη-  
λος, δέῤομαι<sup>a</sup>.

Ου for ο. νοῦσος, μούνος, οὔνομα, οὔδος, οὔρος, in Homer, Herodotus, Pindar, &c. for νόσος, μόνος, ὄνομα, ὀδος, ὄρος; μούνος, οὔνομα, γόννατα in the tragedians. But this took place only in nouns which are not derived from verbs, not in πόνος, στόνος, φόνος, στόλος<sup>b</sup>. The later Dorians changed this ου into ω, as ὦνομα, Theocr. but μῶνα for μούνη is found only Theocr. 20, 45. The Dorians, on the other hand, said ο for ου, e. g. βολλά for βουλή, τὸς θεός for τοὺς θεούς *Grut. Inscr.* p. 505. τὰς ἀμπέλος Theocr. The poets said βόλομαι (*Od.* α', 234), τρίπος, πολύπος, for βούλομαι, &c.<sup>c</sup>

Ου for υ was peculiar to the Æolians and Dorians, particularly the Lacedæmonians and Bœotians: μονσίσδεν for μυθίζειν, κοῦνες, κοῦμα, λιγουρός, θουρά (whence ἀμπίθουρος in Hesychius), without the syllable being thereby made long<sup>d</sup>. Hence ἀπεσσούα for ἀπεσσύνη in the epistle of the Lacedæmonian general *Xenoph. Hist. Gr.* 1, 23<sup>e</sup>. In Homer, εἰλήλουθα for ἐλήλυθα, however, is probably to accommodate the verse.

Οι for ο, e. g. ποίη, ροίη, χροίη, for πόα, ρόα, χρόα. The same took place in the Attic dialect in ροία<sup>f</sup>, χροιά (*Aristoph. Nub.* 718. 1012. *Eur. Med.* 1177.), στροιά (*Aristoph. Eccl.* 672. 680<sup>g</sup>). The Æolians and Dorians, on the other hand, used ο for οι, e. g. ποῶ, εὐνόα<sup>h</sup>, for ποιῶ, εὔνοια. This mode of lengthening the syllable was used by the Ionic poets especially, on account of the metre, in many other cases, e. g. ἐμέιο, σείο, for ἐμέο, σέο, ἡγνοίησε for ἡγνόησε, ἀλοιᾶν for ἀλοᾶν<sup>i</sup>. The poets also repeated the ι after οι, ὁμοίιος, in the dual -οῖν for -οῖν.

For οι and υ the Bœotians used υ, as ἔμυ, κάλυ, τῷ δάμυ,

<sup>a</sup> Buttmann Lexil. p. 145.

<sup>b</sup> Gregor. p. (179) 390.

<sup>c</sup> Fisch. 1. p. 105.

<sup>d</sup> Koen ad Gregor. p. (179) 390. *Interpr. ad Hesych.* v. Γέλουτρον, Καρούνα. *Herm. de em. Gr. Gr.* p. 7.

<sup>e</sup> Valck. ad Theocr. Adonias. p. 265.

<sup>f</sup> Oudend. ad Thom. M. p. 786.

<sup>g</sup> Piers. ad Muer. p. 338, and on the other side Brunck ad *Aristoph. Eccl.* 676.

<sup>h</sup> Gregor. p. (30) 75.

<sup>i</sup> Koen ad Gregor. p. (135, 29) 294, 32.

τὸς ἄλλυς, ἔχυν, *Bæckh* 2. p. 398. (Germ.) So in the *Orchom. Inscr.* κωμά<sup>1</sup>Ὶνδος, τραγά<sup>1</sup>Ὶνδος, for κωμασιδός, κωμφδός, *ib.* p. 397. Comp. §. 10 ad fin. o and v.

The Æolians pronounced each vowel of the diphthongs separately, as the Italians of this day, *παίς*, *δαίς*, *οἶδα*, *Ἀτρεΐδας*, §.13. (27.) *Pind. Pyth.* 11, 47j. So from *Γραῖος*, *Γράϊος*, the Latin *Graiūs*. Probably this was originally a feature of the Ionic dialect, and of the ancient Greek in general. At least with the Ionians the dative of the substantives in *ος*, *εος*, ends in *εῖ*, not *ει*, and the Ionic poets have *οἶομαι*, *οἶω*, *παίς*, yet only when a short syllable precedes, which must be followed by another short syllable in order to complete the dactyl, e. g. *τῶν ἥρχ' Ἀγκαίου παῖς κρείων Ἀγαπήνωρ*, *Il. β'*, 609. (also *Herodot.* 6, 127. 136.), and in the same circumstances *εῦ* for *εῖ*, when *υ* is followed by two consonants, which make it long, e. g. *οὗς κεν εὔ γνοίην*, *Il. γ'*, 235. *εὐθρονος*<sup>k</sup>. The Ionians in particular separated the diphthong *ει*, originally *εῖ*, into *ηῖ*, e. g. *στρατηῖη*, *μνηστήιον* for *στρατεία*, *μνημεῖον*; *Πηληϊδης* for *Πηλείδης*<sup>l</sup>. The Attics<sup>m</sup> retained this, but put the *ι* underneath, *κλῆδες*, *κλῆθρα*, for *κλείδες*, *κλείθρα*. The Dorians in some words retained the Ionic pronunciation, but said *α* for *η*, e. g. *κλαΐδας* and *κλαῖστρον* *Pind. Pyth.* 8, 4. 9, 69. whence *κλάξ* in the common Doric. The Attics, on the other hand, contracted all separate vowels into diphthongs.

The diphthongs also were interchanged with simple vowels, §.14. and with one another.

*A* or *α* and *ει*, by the Dorians, e. g. *κλάξ*, *ἀπόκλαξον*, for *κλείς*, *ἀπόκλεισον*<sup>n</sup>.

*Av* and *ω* by the Ionians and Dorians, e. g. *ῶλκα* for *αῦλακα*. So also *θῶμα*, *τρῶμα*.

*Ei* and *ε*, *η* or *υ*. Of the Doric infinitives in *εν* see §. 202. 11. The Æolians changed *ει* before *λ μ ν ρ σ* into *ε*, and doubled

<sup>1</sup> Koen ad Gregor. p. (273) 582. Fisch. p. 108. Herm. de Dial. Pind. p. (xxii) 274.

<sup>k</sup> Wolf. Præf. ad *Il.* ed. 1804. p. lxxv. Ernesti ad *Il. γ'*. 612.

<sup>l</sup> Koen ad Gregor. p. (173) 577.

<sup>m</sup> Koen ad Gregor. p. (42) 10. Matthiæ ad Eur. Phœn. 64.

<sup>n</sup> Valck. ad Theocr. Id. 6, 32.

the following consonant, e. g. ὠτελλά, ἐμμί, ἔμμα, (hence γέμματα, i. e. *Fέμματα*, in Hesychius,) κτέννω, φθέρῥω, σπέρῥω, (not φθέρῥω), for ὠτειλή, εἰμί, εἶμα, κτείνω, φθείρω, σπείρω<sup>a</sup>. Hence χέρῥας, *Theocr.* 28, 9. for χείρας. In other cases also the Æolians and Dorians used η for ει, e. g. κῆνος (Dor. τῆνος) for κείνος, χῆρες for χειρές, τελῆος, οἰκῆος, θῆος for τέλειος, οἰκέιος, θεῖος, σαμῆα for σημεία, *Fragm. Pythag. ed. Orell.* p. 310, 1. ῆς, πλῆων, for εἷς, πλείων<sup>b</sup>. Hence ἦμεν for εἶναι in *Thucyd.* 5, 77. *Tab. Heracl.* 1, 68. 101. 104. instead of which εἶμεν is written by Timæus; the third person was ἐσσηται for ἐσεῖται, ἔσεται. §. 217. Of ἐλθῆν for ἐλθεῖν, &c. see §. 202, 11.

Ει and ι in the Boeotian pronunciation, κιμένας, ἀπέχι, ἄρχι, for κειμένας, &c., as the modern Greeks pronounce ει<sup>c</sup>.

Ει and αι in Ionic and Doric, αἰ, αῖθε, for εἰ, εἴθε, in Homer and Theocritus. So the Doric forms φθαίρω, κλαῖς, for φθείρω, κλείς, Μῶσα λιγαῖα for λίγεια, *Alcm.*<sup>d</sup>

Ου and ω in Doric and Ionic, ὦν, οὔκων in Herodotus and Theocritus, for οὖν, οὔκουν; βῶλα, τῶς νόμως, τῷ ἐφάβω, Μῶσα (whence in Archytas μωσικά, φιλόμωσος *Theocr.* 14, 61.), and the Lac. παιδδωᾶν, in Doric writers, for βουλή, τοὺς νόμους, τοῦ ἐφήβου, Μοῦσα, παιζουσῶν<sup>e</sup>. So δῶλος, δῶλα, βωκόλος, βῶς, βῶσιν in Theocritus, βῶν in Homer, *Il.* η', 238. ἄγωσαν, ῥέωσαν *Tab. Her.* for ἄγουσαν, &c. Οὔας with the Attics is οὐς, with the Dorians ὤς, both making in the gen. ὠτός. The Æolians retained the ο, which alone was used in old times, e. g. βολά or βόλλα, ὀρανός. "Υει μὲν ὁ Ζεὺς, ἐν δ' ὀρανῷ μέγας χειμών, *Alc.*<sup>f</sup>

Ου and οι, e. g. ὑπάκοισον for ὑπάκουσον *Theocr.* 7, 95, and elsewhere. λιποῖσα, καταθανοῖσα, δίδοι for δίδου<sup>g</sup>.

§. 15. 3. Consonants also were interchanged, especially those (28.)

<sup>a</sup> Koen ad Gregor. p. (275) 587. (280) 597. Bast. ad Greg. p. 279.

<sup>b</sup> Koen ad Gregor. p. (129) 278. (137) 302, 40. Fisch. p. 111 sq.

<sup>c</sup> Böckh's Public Economy, 2. p. 395, 3. (Germ.)

<sup>d</sup> Koen ad Gregor. p. (115) 250.

<sup>e</sup> Fisch. p. 115 sq.

<sup>f</sup> Koen ad Gregor. p. (82 sq.) 191.

<sup>g</sup> Fisch. p. 117 sq. Gregor. p. (94 sq.)

which belong to one organ, or in different organs have a similar pronunciation, (vid. §. 2.)

B and γ. What was called by the rest of the Greeks γλήχων, was in Attic βλήχων. The Æolians and Dorians instead of βλέφαρον said γλέφαρον<sup>h</sup>, which is used by Pindar. So γάλανος, whence the Latin *glans*, for βάλανος.

Γ and δ. Instead of γῆ the Æolians said δᾶ, *Theocr.* 4, 17. οὐ δᾶν, i. e. οὐ μὰ τὴν γῆν, *Æsch. Prom.* 570. *Eur. Phæn.* 1332. ἄλευ' ὦ δᾶ, φεῦ δᾶ, as an exclamation; whence also in the Attic dialect Δημήτηρ is said to be derived. So the Lacedæmonians said διφούρα for γέφυρα<sup>i</sup>.

Γ and κ, as κναφεύς and γναφεύς. See *Hemsterh. ad Lucian.* t. 1, p. 301. *Brunck* and *Herm. ad Soph. Aj.* 1010.

Γ and λ. μόλις and Att. μόγις, *Hemst. ib.* p. 302.

Δ and β. The Æolians said instead of δελφίν, Δελφοί, βελφίν, Βελφοί. So arose the Latin *bis* from δις<sup>j</sup>. The Dorians said ὀδελός for ὀβελός, *Arist. Ach.* 796. *Greg.* p. (109) 235.

Δ and ζ. ζ was Æolic, but Ionic also, e. g. ζορκάδες for δορκάδες, in Herodotus: for διά the ancients said ζά, which the Æolians retained. Hence the compounds of ζά, e. g. ζάκορος, ζάπλουτος, in Ionic<sup>k</sup>. So from Ζεύς, Æol. Δεύς, *Hesych.* in v. might have arisen the genitive Διός, and from ἔζω the substant. ἔδος. In other cases the Æolians used σδ for ζ<sup>l</sup>, as also the Dorians, μελίσσεται in Theocritus but not in Pindar, nor in the Pythagorean *Fragm.* ζ is also found in *Theocr.* σιτίζεται 3, 26. &c., generally changed by *Brunck* into σδ. The Lacedæmonians used δδ for ζ, e. g. γυμνάδδομαι, μάδδα, ὀδδαι, παιδδωᾶν, for γυμνάζομαι, μάζα, ὀζει, παιζουσῶν<sup>m</sup>; the Bæotians ττ, κατασκευάττη *Bæckh* 2, 398. Instead of σιρίζειν some of the Æolian tribes said σιρίσσειν; the Bæotians and Attics σιρίττειν. So ἀρ-

<sup>h</sup> Koen ad *Gregor.* p. (16) 140. *Fisch.* p. 155.

<sup>i</sup> *Hesych.* i. p. 1010.

<sup>j</sup> *Fisch.* p. 163.

<sup>k</sup> *Fisch.* p. 164 sqq.

<sup>l</sup> *Greg.* p. (281) 598 et K. If θ

was near, they seem to have retained ζ, καθίζεν, ἐρεθίζει, *Spohn Lect. Theocr.* 1. p. 12.

<sup>m</sup> *Fisch.* p. 169. *Valck. Epist. ad Röver.* p. 72 sq ad *Theocr. Adoniaz.* p. 289. *Maitt.* p. 213.

μόζειν, Att. ἀρμόττειν; ὀπλίζω, Boeot. ὀπλίττω<sup>a</sup>. So ἐλίσσω, ἐλελίττω and ἐλελίζω are different forms of one word.

Δ and τ. The Lacedæmonians changed the termination ἰδος into ἰτος<sup>b</sup>.

Θ and σ. Instead of θ, when followed by a vowel, the Dorians, and particularly the Lacedæmonians, used σ, e. g. σιός for θεός, μουςίδδειν for μυθίζειν, Ἀσαναία for Ἀθηναία<sup>c</sup>. The Ionians also often used σσ for θ, e. g. βυσσός for βυθός<sup>d</sup>. Hence the Doric and Ionic form ἐσλός for ἐσθλός.

Θ and τ. κατέρωτα for καὶ ἐτερώθεν, i. e. καὶ ἄλλοτε, *Sapph. Fr. 2. Bast. ad Græg. p. 187.*

Θ and φ, e. g. φήρ in the Æolic dialect for θήρ; also in Homer, as also φλίφεται *Od. ρ', 221.* οὔφαρ (*uber*) for οὔθαρ; also in Doric and Attic φλᾶν for θλᾶν, *Pind. Nem. 10, 128. Theocr. 5, 148<sup>e</sup>.*

Θ and χ, in the Doric forms ἔξεχα, ἐξεύχω, ἵχμα, for ἔξωθεν, ἔξελθω, ἴθμα<sup>f</sup>. Ὀρνιχος comes from ὄρνιξ. There was an older form δέκομαι (for δέχομαι) in Herodotus, whence the Attic ξενοδοκεῖον, πανδοκεῖον.

Κ and χ. The Attics said λίσφος, σχινδαλμός, for λίσπος, σκινδαλμός.

Κ and τ. τήνος Dor. for κήνος, i. e. κείνος.

Λ and ν. The Dorians put ν for λ before τ and θ<sup>g</sup>, and said ἦνθον, φίντατος, βέντιστος, for ἦλθον, φίλτατος, βέλτιστος<sup>h</sup>. This is not found in Pindar. Hence probably γέντο for ἔλετο in Homer. The Attics said πλεύμων, λίτρον, which others pronounced πνεύμων, νίτρον<sup>i</sup>.

<sup>a</sup> Fisch. p. 169 sq. Gregor. p. (67) 154. ubi v. Koen. Hemst. ad Luc. 1. p. 312.

<sup>b</sup> Koen ad Gregor. p. (141 b.) 307.

<sup>c</sup> Greg. p. (136) 300. et Koen. Wytténb. ad Plut. 234, makes it appear probable that σ was also changed into θ.

<sup>d</sup> Fisch. p. 171. Valck. Epist. ad

Röver. p. 73. Koen ad Gregor. p. (136, 33) 300, 40.

<sup>e</sup> Fisch. p. 172. Greg. p. (289) 314. et Koen. Valck. ad Theocr. Adoniaz. p. 371.

<sup>f</sup> Hemsterh. ad Hes. v. ἐξεχέμεναι.

<sup>g</sup> Valck. ad Theocr. Adoniaz. p. 412.

<sup>h</sup> Fisch. p. 178.

<sup>i</sup> Fisch. p. 182.

M and π. ὄπατα, πέδα, were Æolic forms for ὄματα, μετά<sup>j</sup>. So the Lacedæmonians said ἀμάναν, ἀμ' ἀρκᾶρ, for ἀπήνην, ἀπ' ἀρχῆς<sup>k</sup>.

N and σ. The Æolians used σ in the first person of the plur. indic. act. τύπτομεσ for τύπτομεν, and in some other words, e. g. αἰέσ for αἰέν (αἰεί), μής *Tab. Her. Brit.* for μῆν; and *vice versâ* ἐντί for ἐστί<sup>l</sup>. Whether γελαῖς (γέλαις) and χρυσόις (χρύσοις) are inf. for γελάειν, or 2nd pers. for γελάς, (the former according to *Greg. C. p.* (294) 619, the latter according to *Gramm. Meerm. p.* 661. xi, and *Gramm. Vatic. p.* 690.) is doubtful, the reading of Sappho ap. Long. being uncertain.

Π and κ. The Æolians and Ionians put κ for π in words of interrogation and relatives, e. g. κότε, κῶς, κοῖος, ὁκότερος, ὁκόσοι, for πότε, πῶς, ποῖος, ὀπότερος, ὀπόσοι<sup>m</sup>.

Πτ and σσ. Instead of ὀπτω (ὀπτομαι), πέπτω, πίπτω, in the Æolic and Ionic dialect ὄσσω (ὄσσομαι), πέσσω, πίσσω<sup>n</sup>.

P and κ. μικρός Dor. for μικρός<sup>o</sup>.

The Lacedæmonians and others changed σ into the following consonant, unless it was a liquid; e. g. ἔττω for ἔστω, διδάκκη for διδάσκει, ἐττάν, ἐττόν, for ἐς τάν, ἐς τόν, *Decret. Laced. c. Timoth. in Salmas. de Hell. p.* 82<sup>p</sup>. When between two vowels, the Lacedæmonians and other Dorian tribes frequently rejected σ, putting instead of it the *spiritus asper*, πᾶα or πᾶύ *Arist. Lysistr. 994.* μῶα for μῶσα *ib.* 1297. παιδδῶν for παιζουσῶν *ib.* 1313<sup>q</sup>.

<sup>j</sup> Fisch. p. 180 sq.

<sup>k</sup> Koen ad *Greg. p.* (130) 282.

<sup>l</sup> Fisch. p. 184 sq. 199.

<sup>m</sup> Fisch. p. 190. *Greg. p.* (193) 414.

<sup>n</sup> *Greg. p.* (290) 615. *Maitt. p.* 212 sq. Fisch. p. 214. Valck. ad *Herodot. 685, 99.* ad *Thom. M. p.* 311.

<sup>o</sup> Valck. ad *Theocr. Adon. p.* 350. Koen ad *Greg. p.* (130) 282.

<sup>p</sup> Valcken. ad *Theocr. Adoniaz. p.* 287. ad *Phoen. p.* 561. Koen ad *Greg. p.* (214) 454. This decree is preserved by *Boethius de Music. 1. c. 1.* (p. 1372. ed. Basil 1570. fol.)

and has been corrected by *Salm. de L. Hell. p.* 82. *Scalig. ad Manil. p.* 385. ed. *Bœcl. Gron. Thes. Ant. Gr. t. v.* Præf. and since in the Oxford edition from MSS. *Payne Knight An. Ess. 131 seq. Comp. Chishull Ant. Asiat. p.* 128. *Pors. Mus. Crit. 4. p.* 489. *Kidd Misc. Tr. p.* 108. The authenticity of this decree has lately been called in question, not without reason. *Müller die Dorier, 2, 322.*

<sup>q</sup> v. ad *Hesych. t. ii. p.* 1294, 19. Valck. ad *Theocr. Adon. p.* 274. Koen ad *Gregor. p.* (137) 300 seq.

Σ was often changed into δ; e. g. ὕδμή for ὀσμή, *κεκαδμένον* *Pind. Ol.* 1, 42. for *κεκασμένον*; so, according to some, ἴδμεν in Homer and Herodotus is instead of ἴσμεν<sup>a</sup>.

Σ and ρ. The Æolo-Doric tribes were fond of ρ, as the Lacedæmonians, who said ἵππορ, πόρ, σίορ, for ἵππος, ποῦς, θεός, ποῖρ for παῖς (hence the Latin *puer*). Hence in the *Decr. Laced. c. Timoth.* Τιμόσεορ ὁ Μιλήσιορ παραγινόμενορ. τὰρ ἀκούαρ. τὼρ νέωρ. So also in Latin *honor* and *honos*<sup>b</sup>. The Eretrians said σκληροτήρ for σκληρότης *Plat. Cratyl.* p. 434. C. In the new Attic, σ after ρ was changed into ρ, ἄρρην for the Ion. and old Att. ἄρσιν.

Σ and ξ; in ξύν for σύν in Homer and the older Attic writers<sup>c</sup>. Hence the Doric κλάξ from κληῖς, κλαῖς, and ξ in the fut. where other dialects have σ. § 178.

Σ and τ. The Æolians and Dorians said ἴητι, φατί, δίδωτι, ἔπετον (this is found in Pindar), Ποτειδάν, for ἴησι, φησί, δίδωσι, ἔπesson, Ποσειδῶν, πλατίον for πλησίον *Theocr.* τύ, τέ, for σύ, σέ. The new Attic had τήμερον, μέταυλος, for σήμερον, μέσαυλος<sup>d</sup>. So also προτί, ποτί, for πρόσ, in Homer and the Dorians<sup>e</sup>, and *vice versa* σάτες, σί, Doric for τήτες, τί<sup>f</sup>.

Σσ, ζ, ξ. For the double σσ the Æolic dialect often used ζ; e. g. πλάζω, νίζω, for πλάσσω, νίσσω, i. e. νίπτω<sup>g</sup>. The Ionic ξ; e. g. διζός, τριζός, for δισσός, τρισσός<sup>h</sup>.

Σσ and τ. λίσσομαι and λίτομαι both occur in Homer.

Σφ and ψ; e. g. ψέ for σφέ, *Theocr.* 4, 3. *Apoll. π.* ἄντων. 382. C. The Lacedæmonians omitted the σ entirely<sup>i</sup>, and the Boeotians said Φίξ for Σφίγξ, whence τὸ Φίκιον ὄρος<sup>j</sup>.

<sup>a</sup> Koen ad Gregor. p. (276) 589. Fisch. p. 196.

<sup>b</sup> Interpr. ad Hesych. v. σίορ. Fisch. p. 200 sq. Casaub. ad Athen. 8. p. 352.

<sup>c</sup> Koen ad Greg. p. (10) 27. Hemst. ad Lucian. t. 1. p. 317. Bip.

<sup>d</sup> Piers. ad Moer. p. 256. Fisch. p. 201. Hemst. ad Lucian. t. 1. p. 313.

<sup>e</sup> Koen ad Gregor. p. (83 sqq.) 193.

<sup>f</sup> Koen ad Gregor. p. (109) 236.

<sup>g</sup> Gregor. p. (288) 613. et Koen Hemsterh. ad Lucian. t. 1. p. 312.

<sup>h</sup> Koen ad Greg. p. (203) 435. Fisch. p. 203 sq.

<sup>i</sup> Koen ad Greg. p. (116) 253.

<sup>j</sup> Valck. ad Eur. Phoen. 813. Græv. et Wolf. ad Hes. Theog. 326. Heyne ad Apoll. 3, 5, 8.



The Attics introduced τ in ἀνύτω, ἀρύτω, for ἀνώ, ἀρύω<sup>k</sup>. In other cases the insertion of τ after a consonant served also to lengthen the present tense of the verb, e. g. τύπτω for τύπω.

T and κ. For πότε and ποτέ, ὅτε, τότε, the Dorians said πόκα, ποκά, ὅκα (ὅκκα) (κ), τόκα; the Æolians only ποτά, ότά, τοτά<sup>l</sup>.

T and π. e. g. σπάδιον, σπαλείς Doric and Æolic for στάδιον, σταλείς. Hence also σπόλας in the Attic dialect for στολάς<sup>m</sup>, πέτταρα and πετταράκοντα, for τέσσαρα *Inscr. Orch. Bæckh*, Pl. ix. l. 38, 51. and πέσσυρες and πίσυρες among the Æolians.

Φ, β and π. For φ the Dorians used π, e. g. ἀμπίθουρος, ἀμπιστατήρ, for ἀμφίθυρος, ἀμφιστατήρ, (hence the Latin *ambidexter*, and *Pænus* from Φοῖνιξ,) whence ἀμπέχειν, ἀμπέχονον, ἀμπίσχειν, &c. remained in the rest of the dialects<sup>n</sup>; the Macedonians β, e. g. Βρύγες, Βίλιππος, Βερενίκη, for Φρύγες, Φίλιππος, Φερενίκη<sup>o</sup>. So also in the ancient Latin *Bruges* for *Phryges*, Quint. i. 4, 15.

X and κ. μουκορ Doric for μυχός, δέκομαι, κιθών, in Doric §. 16. and Ionic for δέχομαι, χιτών<sup>p</sup>. On the other hand ἀτρεχέε (33.) Doric for ἀτρεκέε<sup>q</sup>.

Besides these, 1) the Æolians, Dorians and Ionians, frequently doubled the consonants in the middle of words, e. g. τόσσον, ὄσσον, μέσσον, for τόσον, ὄσον, μέσον<sup>r</sup>. This was principally done by the Dorian and Ionian poets, and the tragedians in lyric passages, seldom in iambics, as μέσση *Soph. Ant.* 1223, 1236. *Thyest. Fr.* 6. ἐσσύθη *Aj.* 294. ἐννέπειν *ib.* 12. ἔσσομ' *El.* 818. (Herm. on v. 808.) and indeed in narrative passages as if they had designedly approached the Ionic tone

<sup>k</sup> Greg. p. (28) 70.

<sup>l</sup> Koen ad Gregor. p. (80 sq.) 186. Fisch. p. 212 sq.

<sup>m</sup> Koen ad Gregor. p. (167) 364.

<sup>n</sup> ad Hesych. t. 1. p. 284. Koen ad Gregor. p. (159) 344.

<sup>o</sup> Valck. ad Herod. p. 457, 99. ad Callim. Fr. p. 39.

<sup>p</sup> Koen ad Greg. p. (158) 343.

<sup>q</sup> Koen ad Greg. p. (167 a) 362.

<sup>r</sup> Koen ad Greg. p. (88) 200. (136) 299. Respecting what follows see *Jenaische Allg. Lit. Zeit.* 1809. No. 243. p. 127.

of narrative<sup>a</sup>. The aspirates were doubled by prefixing the lenes, e. g. ὄκχος, ὄκχέειν in Pindar, though the consonants appear rather to have been pronounced than written doubled, ὄφιν *Il.* μ', 208. as ὄπφιν, βρόχον *Theogn.* 1057 Br. as βρόκχον<sup>b</sup>. Yet this reduplication takes place only in certain words; e. g. not in ἐπειδή, though the first syllable is often pronounced long, ἐπειδὴ νῆάς τε καὶ Ἑλλάσποντον ἴκοντο. It is usual to write, however, ἔδδεισε, περιδδείσασα *Il.* ο', 123. ἀδδηκότες when the first syllable is used as long, though we also find μέγα τῷ δεινόν τε, *Il.* λ', 10. ἀλλὰ δέος, ξ', 387. ἔτῃ δῆν, ζ', 139. μάλα δῆν, α', 416. The most frequent is the reduplication of σ λ ρ, that of ρ is constant whenever in formation or composition a simple vowel precedes; or even in two words, ὄρρ' οἱ ὕπερθε for ὄ ρ' οἱ ὕπερθ. τοσσούτον, *Od.* ξ', 99. &c. Π is seldom doubled, only indeed in ὀππότε, ὀπποῖος, &c. in which the ο is to be considered as a prefix syllable to πότε, &c. In other cases σ was inserted, as ἐσπόμενος *Il.* μ', 395. ν', 570. ἔσπετε from ἔπω β', 484. Hence σ as an augment in ἔπω, ἔχω. K is redoubled by the Æolians in ὄκκα, τ only by poets in ὄττι and ὄ, ττι, μ in the Æolo-Doric forms ἄμμες, ὕμμες, ἄμμι, ὕμμι, and in φιλομμειδῆς, ἐμμελῆς, ἔμμαθεν, but for νώνυμος, ὑπεμμήμυκε, they rather wrote νώνυμος (comp. δίδυμος *Pind. Ol.* 3, 37. *Bæckh.* and ἀπάλαμνος), ὑπεμνήμυκε, ν in ἔννητος *Od.* η', 97. The middle mutes β γ δ, besides the cases already mentioned, are doubled only when a preposition rejects its final vowel, and the remaining consonants are assimilated to the initial consonant of the following word, κάββαλε, κάββας (κάμβαλε and κάμβας are also found in MSS.), καὶ γ γόνυ.

2) a. The aspirates are often transposed, e. g. the Ionians said κιθών, ἐνθαῦτα, ἐνθεῦτεν, the Attics χιτών, ἐνταῦθα, ἐντεῦθεν. So Χαλκηδών and Καλχηδών were both used<sup>c</sup>.

b. The Æolians transposed πσ and κσ, and are said to have pronounced σπέλλιον for πσέλλιον (ψέλλιον), σκίφος for κσίφος (ξίφος)<sup>d</sup>.

<sup>a</sup> Lobeck and Erfurdt ad Soph. Aj. 184. Monk. ad Eur. Alc. 234. Comp. Blomf. ad Æsch. Pers. 871.

<sup>b</sup> Schæfer ad Br. Gnom. p. 71. 187.

<sup>c</sup> Greg. p. (193) 414. Fisch. 1. p. 154. Schw. ad Ath. t. 2. p. 121.

<sup>d</sup> Greg. p. (281) 598. et Koen.

c. Similar transpositions (as the Dor. *πόρτι* for *πρότι*, *πρός* in Inscriptions) are found in all the dialects; in Homer *ἔπραθον* from *πέρθω*, *ἔδραθον* from *δαρθάνω*, *ἔδρακον* from *δέρκω* (see §. 193. *Obs.* 4.), *τέττατος* for *τέταρτος*, &c., and *vice versa*, *ἀταρπός* for *ἀτραπός*. To this is to be added the insertion of *β* in *ἡμβροτον* for *ἡμαρτον*, *ἡμαρτον* (§. 42.), *ἐμβραμένη* Dor. for *εἰμαρμένη*. These are probably not mere poetic licences, but relics of old forms, as is most plainly seen in *κάρτος* and *κράτος*, *καρτερός* and *κρατερός*, which both occur in Homer. From *κάρτος* we have *κάρτα* in Homer, Herodotus, and the tragedians, *κάρτιστος* in Hom. *Il.* α', 266. &c. and the Dor. *κάρρων* for *κάρσων*, for which the Ionic dialect had *κρέσσω*, and the Attic *κρείσσω*, and the common and Attic *καρτερεῖν*, from *κράτος*, *κρατεῖν*, which was alone used: the Attic *κρατύνειν*, in Hom. *καρτύνειν*. *Βάρδιστος* in Hom. and Theocr. is from *βαρδύς* for *βραδύς*. The tragedians, as suits the metre, use *θάρσος*, *θαρσύνω* or *θράσος*, *θρασύνω* (but always *θρασύς*); the latter, which remained in common speech, is exactly the same in meaning as the former<sup>e</sup>, as the new Attic used the softer *θάρρειν* for the harsher *θαρσεῖν*. *Κρίκος* for *κίρκος*, and the old Attic *πυκνός* for *πνυκός*, are examples of similar transposition<sup>f</sup>.

d. Two consonants sometimes came together in the old language, of which the second was afterwards dropped, but still retained by poets for the sake of the metre; as *πτόλεμος*, *πτόλις*, *χθαμαλός* from *χαμαί*, afterwards *χαμηλός*. Something similar took place in *σμηκρός* (Ion. and old Att.), *σκεδάννυμι*, *σμίλαξ*, for which in new Attic *μικρός* and *μίλαξ* were used; and Homer has *κεδασθείς*. The final *ς* was dropped in *μάκαρς*, which Alcman used. The initial consonant was omitted in *γαῖα*, *αἶα*. *λείβειν*, *εἴβειν*. *φῆ*, *ῆ*. Apoll. π. *άντωννυμ*. p. 334. A.

Γ is prefixed to δ in *δοῦπος*, *δουπέω*, e. g. *ἐγδούπησε*, *βαρύγδουπος* Hom. *μελίγδουπος* Pind. *Nem.* 11, 23. Is this the digamma (§. 35.) and the cause of the lengthening of the short syllable before *δεῖδω*, *δενός*?

<sup>e</sup> Elms. ad Eur. Med. 456.

<sup>f</sup> Fisch. 1. p. 151. Küster ad Arist. Thesm. 665. Pors. ad Arist. Eq. 1105.

Many transpositions of the ρ are quoted by Koen ad Greg. p. (156) 337. Comp. ib. p. (232) 488.

### *Of Quantity and Accents.*

§ 17. The pronunciation of Greek words is regulated, independently of the pronunciation of single letters, by two considerations; the quantity of the syllables, and the accent. The former is founded on the length or shortness of the syllables, or on the time which is employed in the pronunciation of a syllable; for *parēre*, obey, undoubtedly requires a longer time for its pronunciation than *parēre*, bring forth. In a short syllable one portion of time (*mora*) is employed; in a long syllable two, and two short syllables are exactly equal to one long one. The accent, on the contrary, marks the rising and sinking of the voice, i. e. determines which syllable is to be uttered with a higher, and which with a lower tone. The higher tone is marked by the acute', a stroke from the right to the left. All the remaining syllables, besides that with the acute, have the lower tone, although the grave' is not placed over them. These two considerations must be combined in the pronunciation, and it is equally incorrect to pronounce merely according to accent, e. g. *ἄνθρωπος*, *Ὅμηρος*, as *ānthrōpōs*, *Hōmērōs*, or merely according to quantity.

In German the pronunciation is nearly the same as in Greek, combining *accent* with *quantity*. If the long syllable be denoted by  $\bar{\text{L}}$ , and the short by  $\text{L}$ , the sounds may be thus expressed: (R)

ἄν-θρω-πος   ἔ-τυ-πτε   ἔ-λε-γε   σῶ - μα



κα-λός   ἐ - νός   λά-λος   τυ-πτό-με-νος



τυ-πτο-μέ-νη   αὐ-τάρ-κης   αὐ-ταρ-κες



*Obs.* The grammarians gave the name *προσῳδίας* to the marks of

quantity and accent, and also to the spirits, and reckoned seven of them, the three accents, acute ´, grave ` , and circumflex ˘ (τόνους); the marks of time (χρόνους), the long — (κεφαλαία), the short υ (υ ψιλόν), and the spirits ´ ´. They also reckoned as improper προσφάδιαι, the apostrophus, the hyphen, the diastole (or hypodiastole). See *Sext. Emp.* p. 240. §. 113. *Villois. Anecd. Gr.* 2. p. 103. 105. 107. 113. *Bekk. Anecd.* p. 676. 678. 683, 30. 696, 26. *Fisch. ad Well.* 1. 247 seq.

## I. Of QUANTITY.

We learn the quantity of syllables from the poets; but every §.18. syllable was either long or short in ordinary pronunciation by nature (φύσει), long also by position (θέσει).

1. By nature η and ω are long, ε and ο short; α ι υ in some words long, in others short, or have a different measure in different dialects, and are therefore called δίχρονοι or ἀμφίβολοι (ancipites)<sup>a</sup>. All diphthongs are also long by nature, as well as all contracted vowels, as ἄκων from ἀέκων; and crases, as τάν for τὰ ἐν, τᾶν for τοι ἄν, but τ᾽ ἄν (τε ἄν) short.

*Obs.* 1. In the Homeric hexameter, and thence also in the dactylic verses of the poets who followed him, the quantity of several syllables is really uncertain: at the beginning Ἄρες, Ἄρες *Il.* ε', 31. φάλε κασίγνητος, ε', 359. ἔπειδ᾽ ἠγάσσε, ψ', 2. ἐκῆβόλον Ἀπώλλωνος, α', 14. διὰ μὲν Ἀσπίδος, γ', 357. καὶ δ᾽ ἄ θάρσος *ib.* 358<sup>b</sup>. in the middle, especially of compound words, ἀπὲνίζοντο, κ', 572. διαμέλεισι *Od.* ι', 291. σ', 338. μῆνιν ἀπὸειπὼν *Il.* τ', 35. ἐριδήσασθαι, ψ', 792<sup>c</sup>, which is not a compound. This is very common with short final syllables, not only when one word ends with a vowel and the other begins with a consonant, as above, *Il.* ε', 359; and αἰδοῖός τέ μοι ἔσσι, φίλῳ ἔκνρῳ, δεινός τε, γ', 172. πεδῖά λωπεύοντα, μ', 283. ε', 745. ἄ, 389. μ', 459. χ', 225: but also when the short syllable ends with a consonant, and the following word begins with a vowel, *Il.* η', 77. εἰ μὲν κεν ἐμέ. λ, 442. α', 474. μέλ-

<sup>a</sup> Κοινή συλλαβή is something different, one which may be used long or short, e. g. a long vowel or diphthong at the end of a word, when the following begins with a vowel, as οὔτι μοι αἰετὶ ἔσσι; or a short vowel, which may be short or long before a mute with a liquid; or a short final

syllable, which may be lengthened by the arsis or otherwise. See *Hephæst.* p. 3 seq. ed. *Pauw.* p. 6 seq. ed. *Gaisf.* *Draco Str.* p. 5, 9. *Bekk. An. Gr.* p. 825 seq.

<sup>b</sup> *Spitzner de Vers. Her.* p. 72 seq. *Thiersch Gr.* p. 176 seq.

<sup>c</sup> *Spitzn.* p. 79.



In Pindar and in Attic prosody this power of lengthening the foregoing syllable remained only in the case of  $\rho$  at the beginning of a word, and then only in the arsis, *Pind. P. 1, 86. πολλὰ δὲ ῥίψαις. Soph. Ant. 318. τί δέ; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου. Eur. Ion. 534\**. but not in the thesis, *Æsch. Prom. 991. πρὸς ταῦτ᾽ ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ. Comp. ib. 711. Soph. Œd. T. 72. Comp. 1289. Eur. B. 1338†*.

c.) A third cause why the poets (only the older epic) lengthened a short syllable, was, that without this certain words could not have been accommodated to the metre. In words therefore which, having three or more successive short syllables, could not have been brought into dactylic verse, one was lengthened, as ἄθανατος in Homer, and also the tragedians<sup>g</sup>. So ἄνέρι, ἄνέρα, ἀνέρες (also in *Pind. Ol. 1, 106. Pyth. 5, 27. Nem. 6, 50.*), otherwise ἄνῆρ (*ἄνῆρ Ol. 14, 10.*), θῦγατέρες *Il. β', 492.* and θῦγατήρ. So Κρονίων in Homer has a long, Κρονίωνα and Κρονίῳνι a short  $\iota^h$ ; in Pindar  $\iota$  is sometimes long in Κρονίῳν, *Pyth. 1, 136.* sometimes short, *Pyth. 3, 101. 4, 102. Nem. 1, 23.* The lengthened syllable in this case also generally falls in the arsis. On the same principle nouns in  $-τη$  have their penult lengthened, as ὑπεροπλίῃσι *Il. α', 205. ὑποδεξιῇ, ι', 73, &c. (Herm. El. D. Metr. p. 36.)* their natural quantity —  $\cup$  — rendering them inadmissible in an hexameter. This lengthening was unavoidable with proper names, as Πριαμίδης, and hence perhaps the lengthening of the penult in Ἰλίου, Ἀσκληπιοῦ, ἀνεψιοῦ, the quantity of the three last syllables —  $\cup$  — being repugnant to the dactyl. In Αἰδῶλου *Od. κ', 36,* there is besides the doubling of the  $\lambda$ , and in these cases even the tragedians allowed themselves this license, e. g. Ἰππομέδοντος *Æsch. S. c. Th. 494. Παρθένοναῖος ib. 553. Τελεύτατος Soph. Aj. 210.* and Ἀλφεΐσιβοίαν in a fragment of Sophocles, in which the Homeric reduplication of  $\mu \nu \lambda \sigma$  aids<sup>1</sup>.

As it is scarcely credible that poetic license should have extended to §.20. the arbitrary lengthening of syllables to suit the metre, among a people possessed of so fine a sense for harmony and rhythm, as is manifest even in the Homeric poems, it is not improbable that in the oldest times the

\* Dawes, p. 160 seq. Markl. ad Eur. Suppl. 94. Br. ad Eur. Hipp. 462. Æsch. Prom. 1031. Arist. Plut. 51. 1065. Schæf. ad Theocr. 24, 42. Gaisf. ad Heph. p. 219 seq. Erf. ad Soph. Œd. T. 840. Bæckh ad Pind. Ol. 8, 23. Pyth. 1, 45.

† This remark was first made by Mr. Tate in a note to Dalzel Coll. Gr.

See Quarterly Rev. No. 9. p. 225. No. 14. p. 463 not. Monk ad Eur. Hipp. 461.

<sup>g</sup> Pors. ad Eur. Med. 139. Gaisf. ad Heph. p. 219. On what follows, see Thiersch Gr. p. 176.

<sup>h</sup> Spitzn. de Vers. Her. p. 92.

<sup>1</sup> Brunck ad Æsch. S. c. Th. 490. Herm. El. D. Metr. p. 43.

quantity of the vowels, not only  $\alpha$   $\iota$   $\upsilon$ , but also the E and O sounds ( $\epsilon$  and  $\eta$ ,  $o$  and  $\omega$ ), was still indeterminate in ordinary pronunciation; so that there was nothing remarkable in the poet's using the same syllable sometimes as long and sometimes as short. This is the more conceivable in an age like that of Homer, when the use of writing was very confined, and before the short and long E and O sounds had been denoted by separate letters. That the E and O sounds, however, were really used by the old poets long or short, as the verse required, is most clearly seen from the forms which are written with an  $\epsilon$  or  $o$ , and therefore apparently resemble the present or future indicative, yet never occur elsewhere as unquestionable forms of the indicative, and where the whole connection and even the Homeric usage requires the subjunctive, e. g.  $\iota\omicron\mu\epsilon\nu$ ,  $\epsilon\acute{\iota}\delta\omicron\mu\epsilon\nu$ ,  $\sigma\tau\epsilon\lambda\omicron\mu\epsilon\nu$ , &c. (§. 195, 7.)  $\epsilon\acute{\iota}$   $\mu\grave{\epsilon}\nu$   $\gamma\acute{\alpha}\rho$   $\kappa\acute{\epsilon}$   $\sigma\epsilon$   $\nu\acute{\upsilon}\nu$   $\alpha\pi\omicron\lambda\upsilon\sigma\sigma\omicron\mu\epsilon\nu$   $\eta\grave{\delta}$   $\mu\epsilon\theta\acute{\omega}\mu\epsilon\nu$  *Il.*  $\kappa'$ , 449.  $\delta\phi\alpha$   $\beta\acute{\alpha}\sigma\omicron\mu\epsilon\nu$   $\iota\kappa\omega\mu\alpha\acute{\iota}$  *te Pind. Ol.* 6, 40. So in old Latin prosody the middle syllable in *accedo* was used as short, as in the Cretic verse of Ennius, *quo accēdam*, *quo applicem*, and in Plautus. What according to the later mode of writing is  $\epsilon\omega\varsigma$  in Homer, forms in one place an iambus *Od.*  $\beta'$ , 78, in another a spondee *Od.*  $\mu'$ , 327, and in others it is used as one syllable *Il.*  $\rho'$ , 727. *Od.*  $\beta'$ , 148.  $\epsilon'$ , 123.  $\tau'$ , 530. But in all other passages of the Iliad a short syllable follows, so that  $\epsilon\omega\varsigma$  must have been considered as a trochee,  $\eta\omicron\varsigma$  or  $\epsilon\iota\omicron\varsigma$ ,  $\epsilon\omega\varsigma$   $\delta$   $\tau\alpha\upsilon\theta'$   $\acute{\omega}\rho\mu\alpha\iota\nu\epsilon$ ,  $\epsilon\omega\varsigma$   $\acute{\epsilon}\gamma\omega$   $\pi\epsilon\rho\acute{\iota}$   $\kappa\epsilon\acute{\iota}\nu\alpha$ ,  $\epsilon\omega\varsigma$   $\acute{\epsilon}\pi\eta\lambda\theta\omicron\nu$ , &c.<sup>a</sup>. The difference of quantity according to dialects, e. g.  $\kappa\tilde{\alpha}\lambda\acute{o}\varsigma$ ,  $\tau\omicron\varsigma$  Ionico-Homeric,  $\kappa\tilde{\alpha}\lambda\acute{o}\varsigma$ ,  $\acute{\iota}\varsigma$  Attic, points also to an indeterminateness once existing in the length of these syllables. Even in the Attic prosody, usually so determinate, there were some syllables common, e. g.  $\acute{\alpha}\tau\omega$  with long  $\alpha$  *Eur. Hec.* 174. short  $\iota\beta$ . 177. (*Blomf. ad Æsch. Pers.* 639.)  $\acute{\iota}\eta\mu\iota$  with long and short  $\iota$  *Hec.* 900. Comp. 338. *Iph. T.* 295. Comp. 299. (*Br. Soph. ad El.* 131. *Maltby ad Mor. Thes.* 2. p. 938. No. 3.)  $\phi\acute{\alpha}\rho\omicron\varsigma$  with long  $\alpha$  *Eur. El.* 319. short  $\alpha$   $\iota\beta$ . 546. (*Br. Lex. Soph.* v.  $\phi\acute{\alpha}\rho\omicron\varsigma$ . *Draco Strat.* p. 35. 92.)  $\acute{\alpha}\nu\tilde{\alpha}$  (*Pors. ad Eur. Phoen.* 1334.) It is therefore not improbable that in the Homeric, old Ionic, language all the vowels in many words were of indeterminate quantity, so that the poets might use them as short or long, the latter especially when supported by the arsis, or the doubling of the consonant. This is not true of all, for  $\mu\iota\kappa\rho\acute{o}\varsigma$ ,  $\tau\iota\mu\acute{\eta}$ , and others, have invariably  $\iota$  long in Homer,  $\kappa\alpha\lambda\acute{o}\varsigma$   $\alpha$  long.

- §. 21. *Note.* It appears very doubtful whether the acute accent could lengthen a short syllable, as ancient and modern grammarians have maintained (*Herm. El. D. Metr.* p. 36 seq.). The Greek language had accent unquestionably in Homer's time, since no language can be

<sup>a</sup> *Herm. de Metr.* p. 86 seq. *Elem. D. Metr.* p. 58 seq.



destitute of it; but accent and quantity were independent, quantity indeed often determining accent, but never accent quantity. The raising of the tone, in which accent consists, can no more lengthen a syllable than a quaver (♩) becomes equivalent to a crotchet (♪) by being sharpened, i. e. raised a semitone or a tone<sup>b</sup>. The passages in which the accent is supposed to have this force are few, compared with those in which it has no influence on quantity (as in *ἔως*, used in four different ways, the accent remaining the same), or opposes it; and in all, the lengthening of the short syllable may be accounted for on the principles already laid down. Still less can quantity have been influenced by punctuation (which was unknown to the Greeks before the Alexandrian period), since it could not even prevent synizesis and apostrophus. See §. 47. *Obs.*

*Obs.* 2. There are differences in quantity, according to the dialects §. 22. or kinds of poetry; *καλός* in Homer and the other epic and elegiac poets has *α* long, in Pindar and the Attics *α* short. *Theocr.* 6, 19. has both, τὰ μὴ καλὰ καλὰ πέφανται. *Ἴσος* has *ι* in the epic poets, *υ* in the Attics and Pindar<sup>c</sup>. *Κορύνη* and *πλημμυρίς* have *υ* in the epic poets, *υ* generally in the Attics<sup>d</sup>.

*Obs.* 3. Quantity varies according to the case, *πῦρ*, *ῦς*, *οὐς* have *υ*, but in the oblique cases *ῦ*, *πῦρός*, *ῦός*, *οὐός*<sup>e</sup>. The grammarians remark the same thing of *κῆρυξ*, *φοῖνιξ*, *χοῖνιξ*, *πέρδιξ*, *τέττιξ*, which increase long in the gen.<sup>f</sup> So *λέλυκα*, *λέλυμαι*, *ἐλύθην*, *τέθυκα*, *τέθυμαι*, *ἐτύθην* from *λύω*, *λύσω*. *θύω*, *θύσω*. Hence *θύσια* and *θύμα*. The *ι* and *υ* are short in *διατρίβη*, *παραψυχή*, because they are derived from the 2nd aorist, in which the penult. is short, though long in *τρίβω*, *ψύχω*<sup>g</sup>.

*Obs.* 4. Sometimes adjacent syllables interchange their quantity, as *λαός*, *ναός* — *υ*, and *λεώς*, *νεώς* — *υ*. *Ταχεία*, *ώκεια*, *ἀλήθεια* — *υ* in the common dialect, were in Ionic *ταχέη*, *ώκηη* (in Homer *ώκέα* as a dactyl), *ἀληθηήη* — *υ*. So in Homer *πέφῦκα*, but *πεφύασι*, *πεφῦνῖα*, *Κρονίῳ* *δνος*, and *Κρονίῳ* *νως*, *βασιλέως* and *βασιλῆος*. The same thing takes place when a word is lengthened, as *κύρω*, *κύρῳ*, *ᾗ* *νω*, *ᾗ* *νύω*.

*Note.* The principal work on Quantity is Th. Morelli Thesaurus Gr.

<sup>b</sup> The arsis is something different, being not merely a raising but also a stronger intonation of the syllable.

<sup>c</sup> Pors. ad Eur. Or. 9. Interpr. ad Greg. p. (137) 302. Of Pindar see Bœckh ad Ol. 9. in.

<sup>d</sup> Buttm. L. Gr. p. 39.

<sup>e</sup> Draco, p. 75, 11. 91, 15. Comp. 47, 15. 94, 4.

<sup>f</sup> Draco, p. 27, 44. 56. 93, 8. Erf. Soph. (Ed. T. 746. Sch. Soph. Phil. 563. ad Gnom. p. 215 seq. Götting ad Theodos. p. 238.

<sup>g</sup> Pors. ad Eur. Or. 62.

Poëseos, Eton, 1762. 4to. especially in the improved edition of Maltby, Camb. 1815. 2. t. 4to. (Lond. 1824. 4to.) Among the works of the ancient grammarians, *Κανόνες περι συλλαβῶν ἐκτάσεως καὶ συστολῆς*, ap. Herm. de Em. Rat. Gr. Gr. p. 422 seq. and Draconis Strat. Liber de Metris Poeticis—ed. Godfr. Hermannus, Lips. 1812. 8vo.

§.23. Long vowels and diphthongs of every kind are shortened by the epic and lyric writers, and by the tragedians in lyric passages.

a.) At the end of words, when the following word begins with a vowel, e. g. ἄξω ἐλὼν, ὁ δὲ κεν κεχολώσεται, ὃν κεν ἴκωμαι *Il. a'*, 139. καὶ ἐγὼ *Pind. Ol. 7, 12.* Comp. 5, 55. 9, 35. 10, 20. Σωστράτου νιός *Ol. 6, 14.* Comp. p. 2, 71. ἦ ὥς *Ol. 13, 162.* p. 11, 38<sup>a</sup>. Where, however, the long vowel is in the arsis, or before a digammated word, it remains long, e. g. ἦ οὐ μέμνη, ὅτε τ' ἐκρέμω ὑψόθεν, κάλλει τε στίλβων καὶ *Φείμασιν Il. γ'*, 392. ζ, 478. ι', 393, even in the fourth foot of an hexameter<sup>b</sup>. The cases are more rare in which such a syllable remains long anywhere but in the arsis, e. g. *Il. ε'*, 685. κείσθαι, ἀλλ' ἐπάμνον. λ', 35. λευκοί, ἐν δὲ μέσοισιν, where it is explained by the pause after the diphthong; *Od. υ'*, 109. αἰ μὲν ἄρ' ἄλλαι εὐδον<sup>c</sup>. The passages in which a diphthong was short before a consonant, have been corrected from MSS.<sup>d</sup> and in *Hes. Theog. 48.* ἀρχόμεναι θ' ὕμνευσι θεαὶ λήγουσαι τ' αἰοιδῆς, *αοι* undergoes a synizesis, and is pronounced as one syllable.

b.) In the middle of words βέβληται *Il. λ'*, 380. οἷος, ν', 275. σ', 105. δηϊοιο, β', 415. ζ', 331, &c. νῆος, δ', 473. ζ', 130. *Od. λ'*, 269. ἐπειή *Il. α'*, 156. and elsewhere universally; ἔμπαῖον *Od. υ'*, 379. γεραῖός in Tyrtaeus, in Pindar *ἠρώας Pyth. 1, 103. 4, 102. τοῖαῦτα Pyth. 8, 78. νῆέων Nem. 5, 37. Γαῖαόχῳ Ol. 13, 114<sup>e</sup>*. The same takes place in the tragedians and in Aristophanes, but in the former more frequently in lyric passages than in iambic trimeters, e. g. *Soph. Oed. C. 118.* τίς ἄρ' ἦν; ποῦ ναίει; ποῦ κυρεῖ. *antistr. 150.* ἀλαῶν ὀμμάτων ἄρα καὶ - - - *Eur. Herc. F. 115. γεραῖέ.* Comp. *ib. 902.*

<sup>a</sup> Examples of this shortening in anapestic and dochmiac verse, see in Seidl. de Vers. Dochm. p. 95 seq.

<sup>b</sup> Herm. Disq. de Orph. p. 727 seq.

<sup>c</sup> Spitzner de Vers. Her. p. 107 seq.

<sup>d</sup> Bentl. ad Callim. t. 2. p. 5. ed. Ern. Dorv. Vann. Crit. p. 384 seq.

<sup>e</sup> Böeckh de Metr. Pind. p. 289.

*Med.* 134. δειλαῖ<sup>a</sup> *E. Suppl.* 280. (*Ph.* 1320. in a dochm. dim. the second syllable may be long or short) πατρῷ<sup>ος</sup> *Eur. Hec.* 78. *Alc.* 255. Τρωάδος *Troad.* 527. *Iph. T.* 442. Τρωϊκῶν *Rhes.* 441. In iambics the following shortenings have been observed; ποιῶ *Soph. Œd. T.* 918. and frequently in Sophocles and Aristophanes, not in Euripides. τοιούτου *Æsch. ap. Heph.* p. 7. ed. Gaisf. *Soph. Trach.* 1075. *Med.* 631. *Arist. Nub.* 341. τοῖ<sup>ας</sup>δε *Eur. Andr.* 1077. (but τοῖ<sup>α</sup>δὶ *Arist. Lys.* 407.) δῆ<sup>ως</sup>σεις *Æsch. ap. Strab.* 4. p. 183. βάλλων δῆ<sup>ως</sup>σεις ῥαδί<sup>ως</sup>ς Λίγυν στρατόν *Eur. Heracl.*, where some MSS. have διώ<sup>σας</sup>; παλαιός is found only *Eur. El.* 500. δειλαῖ<sup>ος</sup> *Arist. Plut.* 850. So in Aristophanes, αὐτῇ<sup>τ</sup>, τουτουῖ<sup>τ</sup>, τουτῷ<sup>τ</sup>, ταυτῇ<sup>τ</sup>, οὐτοῖ<sup>τ</sup>, αὐταῖ<sup>τ</sup>, always have the penult short. *Vesp.* 807. *Equ.* 731. 3. *Lys.* 615. *Equ.* 271. *Lys.* 1087. *Ach.* 194. κεινοῖ<sup>τ</sup> *Pac.* 547. τοιοντοῖ<sup>τ</sup> *Lys.* 1087<sup>f</sup>.

II. A vowel short by nature becomes, as in Latin, long by §.24. position, θέσει, i. e. by two consonants, or a double consonant following it, and that either in the same word or the beginning of another. But even in Homer a mute followed by ρ allows the preceding syllable to be short, e. g. νύξ ἄβρο<sup>τ</sup>η *Il.* ξ', 78. βέβροτωμένα *Od.* λ', 41. σῆμα δράκων *Il.* β', 808, &c. *Od.* λ', 18. κ', 106. λ', 265, 9. *Hes. Sc. Herc.* 2. So in Pindar, θαμᾶ τράπεζαν *Ol.* 1, 25. 1, 63. 111. *Comp.* 136. 7. 140. That in the Homeric verse ρ had not the power to make a position, is evident from the interpolation of μ in ἄμβροτος, τερψίμβροτος, &c. A syllable seldom remains short before κλ, πλ, τλ, e. g. *Il.* γ', 414. μή μ' ἔρεθε, σχῆτλιν, and before χλ *Od.* κ', 324. ξ', 529. never before a mute with μ or ν, except in *Hes. Ἔργ.* 567. *Theogn.* 319<sup>ε</sup>. In Ἠλεκτρούων *Hes. Sc. Herc.* 3. 16. 35. νω appears to be melted down into one long syllable. The shortening of the syllable is more frequent in Pindar, Κλ. ἔξελε Κλωθῶ *Ol.* 1, 40. *ib.* 98. 8, 19. 10, 87. Homer and Hesiod have only Ἡρακλῆς, but Pindar also Ἡρακλῆς *Ol.* 2, 5. 3, 20. 79. 10, 31, &c. as in the Homeric *Hymn.* 14. Ἡρακλέα, and *Hes. Sc. Herc.* 448. *Theog.* 318, 527. Πατρόκλου *Pind. Ol.* 9, 114. 10, 22. Γλ. ἀλλοτρίαισι γλώσσαις *Pyth.* 11, 43. ἐπτά γλωσσον *Nem.* 5, 43. 7, 77. Θλ.

<sup>f</sup> Gaisf. ad *Heph.* p. 216. Monk ad *Hipp.* 170. Jacobs ad *Athen.* p. 113. Of πατρώος see Matthiæ *Eur. Hec.* 78. of τοιούτος Brunck ad *Arist. Lys.* 128.

<sup>ε</sup> Herm. *Disq. de Orph.* p. 756 seq. Spitzner de *Vers. Ep.* p. 88 seq. Jen. *Allg. Lit. Zeit.* 1809. No. 243. p. 126.

ἀέθλοις *Ol.* 2, 78. 3, 27. 7, 145. 8, 1. 84. ΠΑ. αἰχματαῖσι πλέκων *Ol.* 6, 146. 176. 7, 56. ΧΛ. κέχλαδός *Ol.* 9, 3. (but κέχλαδοντας *Pyth.* 4, 319.) ΦΛ. ἀποφλαυρίζαισα *Pyth.* 3, 21. even ἔσλων *Ol.* 2, 35. ΔΜ, ΚΜ, &c. Κάδμου *Pyth.* 8, 67. τέκμαίρει *Ol.* 6, 123. *Nem.* 10, 14. *Comp. Ol.* 7, 83. (long *Pyth.* 10, 98.) ἐρετμῶν *Pyth.* 4, 31. *Comp. Ol.* 8, 26. σταθμάτω *Ol.* 10, 53. *Comp.* 110. ταχύπότμον *Ol.* 1, 106. *Comp.* 2, 66. 8, 19. ἄκμῃ *Ol.* 2, 114. *Pyth.* 4, 114. ΔΝ, ΘΝ, &c. κεδνάν *Pyth.* 10, 111. ἔθνός *Ol.* 10, 118. πῆμα θνάσκει *Ol.* 2, 36. *Pyth.* 1, 72. *Ol.* 2, 130. *Comp.* 146. κενεὰ πνεύσας *Ol.* 10, 111. *Pyth.* 9, 44. 8, 133. *Ol.* 2, 75. 10, 33. τέχραισι *Ol.* 7, 65. *Pyth.* 1, 57. The rule of Attic prosody, on the contrary, is, that a mute with ρ leaves the preceding vowel short, even with ν, (in Aristophanes and the other comic writers, probably without an exception,) e. g. *Eur. Or.* 213. ὦ πότνι|α λήθη τῶν κακῶν - - - *Comp. Arist. Lys.* 833. *Thesm.* 130. *Eur. El.* 1147. μή σ' αἰθαλώσῃ πολυκάπνον|στέγος πέπλους. *Bacch.* 318. πρὸς φάτναις - - - (troch.). So δᾶφνη *Eur. Med.* 1222. πῦκνός *Eur. Phæn.* 1200. 1140. δᾶκνει *Eur. Hipp.* 703. *Arist. Lys.* 1029. ἀγρῦπνίωσι *ib.* 761. τεῖθνᾱσι *Eur. Med.* 391. ἀτεῖχνῶς *Arist. Ran.* 106. as τέχνη *Eur. Ph.* 982. *Alc.* 798. and frequently in τέκνον, and with μ, *Eur. Bacch.* 216. νεῶχμά (*Br. ad Soph. Ant.* 156). *Eur. Suppl.* 96. ῥῦθμόν, as ῥῦθμίζω *Soph. Ant.* 318. *Eur. Phæn.* 556. κᾱρίθμόν, &c. *Arist. Ran.* 1365. σταθμόν, *Comp.* 1397. 1407. This shortening is less common before μν. Hephæstion, p. 5. (14 seq. Gaisf.) quotes only three examples; ἐπιλήσμοσι μνημονικοῖσι from Cratinus, εὐνῆ μνος from Epicharmus, probably in an iambic verse; τῶς μὲν ὃ Μνησάρχειος ἐφῆ ξένος from Callimachus, and ὕμνος with short penult, occurs only in lyric passages. *Æsch. Ag.* 999. *Eur. Bacch.* 72. But θυγατρὶ μνηστήρων occurs *Eur. Iph. A.* 68. and πέπονθα δεινᾶ μνηστεύω γάμους *ib.* 852<sup>a</sup>. Before κλ a short syllable is found in trimeters in ἄκλεές *Arist. Lys.* 853. ἔκλινης *ib.* 906. 910. in Ἡράκλῆς always in *Soph.* and *Arist.* and *Eur. Supp.* 1205. *Her.* 88. 458. (Ἡρακλέει *Her.* 3. cf. *Herc. f.* 3.) Σοφοκλῆς (Σοφὸ κλεες *Epig.*

<sup>a</sup> Brunck ad *Eur. Bacch.* 1123. ad *Bacch.* 71. Pors. ad *Toup. Em.* 4. *Soph. Aj.* 1077, denies the admissibility of a short syllable before μν. p. 442. Erf. ad *Soph. Aj.* 619 seq. Gaisf. ad *Heph.* p. 218. On the other side see Musgr. ad

*Sim. Anal.* 1. p. 147. CV.) universally in Aristophanes. So before  $\pi\lambda$ , very seldom before  $\beta\lambda$ , *Soph. El.* 440. *Ced. T.* 717. *Ant.* 296. and  $\gamma\lambda$ , *Æsch. Ag.* 1638. and Photius v.  $\acute{\alpha}\kappa\tau\acute{\omega}\pi\omicron\upsilon\nu$ .  $\kappa\acute{\epsilon}\nu\tau\eta\mu\alpha$   $\gamma\lambda\acute{\omega}\sigma\sigma\eta\varsigma$   $\sigma\kappa\omicron\rho\pi\acute{\iota}\omicron\nu$   $\beta\acute{\epsilon}\lambda\omicron\varsigma$   $\lambda\acute{\epsilon}\gamma\omega$ . *Eur. El.* 1021. (which Porson, *Hec.* 302. considers corrupt, and Elmsley, *Med.* 288. and others, have endeavoured to correct): frequently before  $\phi\lambda$ ,  $\tau\lambda$ , e. g. *Eur. Phæn.* 1659.  $\tau\upsilon\phi\lambda\omicron\upsilon$ . *Comp. Arist. Thesm.* 97.  $\sigma\chi\acute{\epsilon}\tau\lambda\iota\omicron\varsigma$  *Arist. Lys.* 498. *Ran.* 116. and elsewhere, but  $\acute{\omicron}\tau\lambda\acute{\eta}\mu\omega\nu$  *Plut.* 777. Before  $\beta\mu$ ,  $\beta\nu$ ,  $\gamma\mu$ ,  $\gamma\nu$ ,  $\delta\mu$ ,  $\delta\nu$ , a short syllable probably never occurs, for  $\acute{\omicron}\mu\mu\acute{\alpha}$   $\gamma\nu\acute{\omega}\sigma\epsilon\tau\alpha\iota$ , *Soph. Tr.* 615, is derived from Brunck<sup>b</sup>. It must further be remarked, that a mute with a liquid allows the foregoing syllable to be short only in the same word, or when they stand together at the beginning of a new word, not when the mute is at the end and the liquid at the beginning, or when they belong to different parts of a compound, as  $\acute{\epsilon}\kappa\nu\acute{\epsilon}\nu\epsilon\iota$ .

*Obs.* 1. Frequent exceptions to this rule are found even in the Attic §.25. poets. Long syllables, before a mute with  $\rho$ , partly in the same word (e. g.  $\acute{\epsilon}\delta\rho\alpha$  *Soph. Ced. T.* 2.  $\pi\acute{\alpha}\rho\epsilon\delta\rho\omicron\varsigma$  *Eur. Hec.* 616. *Hel.* 888.  $\acute{\epsilon}\phi\acute{\epsilon}\delta\rho\omicron\varsigma$  *Phæn.* 1130.  $\pi\rho\omicron\sigma\epsilon\delta\rho\acute{\iota}\alpha$  *Or.* 93. 304. *Comp.* 403.  $\pi\acute{\alpha}\tau\rho\acute{\varsigma}$  *Ced. C.* 721. 1401. 1441. *Eur. Or.* 1081. 83.  $\phi\acute{\alpha}\rho\epsilon\tau\rho\alpha$  *Eur. Herc. F.* 971.  $\delta\acute{\alpha}\kappa\rho\nu\alpha$  *Iph. A.* 497, 8.  $\theta\nu\gamma\acute{\alpha}\tau\rho\acute{\varsigma}$  *ib.* 432. 459.  $\kappa\alpha\tau\alpha\kappa\epsilon\kappa\rho\acute{\iota}\mu\acute{\epsilon}\nu\omicron\nu$  *Andr.* 497.  $\tau\acute{\epsilon}\kappa\nu\omicron\nu$  *Markl. ad Eur. Supp.* 293.  $\kappa\upsilon\pi\rho\gamma\acute{\epsilon}\nu\epsilon\iota\alpha$  *Arist. Lys.* 551.  $\acute{\epsilon}\phi\rho\epsilon\omega\rho\acute{\upsilon}\chi\epsilon\iota$  and  $\delta\acute{\alpha}\kappa\rho\nu\omicron\nu$  *ib.* 1033. but the former in anapæsts, the latter in the Laconian dialect), partly in compound words, e. g. *Soph. El.* 1193.  $\pi\rho\acute{\omicron}\tau\rho\acute{\rho}\epsilon\pi\epsilon\iota$ . *Eur. Iph. T.* 51.  $\acute{\epsilon}\pi\acute{\iota}\kappa\rho\acute{\alpha}\nu\omega\nu$ . *Hel.* 412.  $\acute{\epsilon}\pi\acute{\iota}\delta\rho\omicron\mu\acute{\delta}\varsigma$ . *Troad.* 1002.  $\kappa\alpha\tau\acute{\alpha}\kappa\lambda\upsilon\sigma\epsilon\iota\nu$ <sup>c</sup>. Porson l. c. maintains that a short final syllable in iambic verse is never lengthened before a mute with a liquid in the following word. It is true that a short final syllable seems to require greater force for lengthening it, than a mute with a liquid can give: in some places the reading is doubtful, but in most the rule can only be established by conjectural emendation. To establish a rule, however, by altering passages conjecturally, against which nothing can be alleged but that they do not agree with the rule, is a *petitio principii*. In *Æsch. Pers.* 779, we might indeed write,  $\acute{\Xi}\acute{\epsilon}\rho\eta\varsigma$   $\delta'$   $\acute{\epsilon}\mu\acute{\omicron}\varsigma$   $\pi\alpha\acute{\iota}\varsigma$   $\acute{\omega}\nu$   $\nu\acute{\epsilon}\omicron\varsigma$   $\phi\rho\omicron\nu\acute{\epsilon}\iota$   $\nu\acute{\epsilon}\alpha$ , but this change for  $\nu\acute{\epsilon}\alpha$   $\phi\rho\omicron\nu\acute{\epsilon}\iota$ , as the passage is not only found in the

<sup>b</sup> Dawes *Misc. Cr.* p. 196 seq. 204      <sup>c</sup> Pors. ad *Eur. Or.* 64. Erf. ad seq. Br. ad *Arist. Lys.* 384. *Soph. Aj.* *Soph. Ced. T.* 1039. Seidl. de Vers. 1077. 1329. Pors. ad *Toup. Em.* 4. *Dochm.* p. 22. p. 475. *Eur. Hec.* 302.

MSS. but quoted by the grammarians, will appear inadmissible to one who knows that when words are repeated they are generally placed close to each other<sup>a</sup>.

Syllables in the same word are used both long and short in close connection. *Soph. El.* 320 seq. ὀκνεῖν and ὀκνῶ. *Eur. Or.* 749. ὀκνήσεις and ὀκνός. *Soph. CEd. C.* 883. ὕβρις and ὕβρις. *Ant.* 1240. νεκρός and νεκρῶ. *Comp. Eur. Phœn.* 909. *Soph. CEd. C.* 442. πατρός and πατρί. *δράχμης Arist. Plut.* 884. δράχμᾶς *ib.* 1019.

*Obs. 2.* In the following passages, *Il.* ι', 382. Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κείται. *Comp. Od.* ξ', 263. 286. *Il.* β', 587. πολυστάφυλόν θ' Ἰστιάϊαν, the syllable which precedes πτ and στ does not seem to be used as short, but the ι to be melted into one sound with the following vowel, as it were Ægyptyas, Histyaian. But the short final syllable does appear to have remained occasionally short in Homer and Hesiod before ζ and σκ. *Il.* β', 824. οἱ δὲ Ζέλειαν ἔβαιον - - - *Comp.* δ', 103. 123. *Il.* β', 634. οἱ τε Ζάκυνθον ἔχον. *Comp. Hymn. in Apoll.* 429. *Il.* β', 465. ἐς πεδῖον προχέοντ' Ὀκαμάνδριον. *Comp.* φ', 223. 305. *Od.* ε', 237. δῶκε δ' ἔπειτ' ἀσκήσαντα ἑὺξοον - - - *Hes. Erg.* 589. εἷη πετραίη τ' ἐσκή - - -<sup>b</sup>. As in all these passages the short syllable stands at the end of one word, and the two consonants at the beginning of another, the rule that in such a position the vowel must be long, appears not to have been firmly established in Homer's time, any more than in old Latin poetry<sup>c</sup>. But this seems even then to have been allowed only as an exception in the case of words whose first syllable was short and second long, and which otherwise would not have suited hexameter verse. In the Attic poets it is very rare both in the lyric and iambic parts, and for that reason very doubtful<sup>d</sup>; νύμφα appears an iambus, *Soph. Trach.* 857. ἀ τότε θοῶν νύμφαν, on account of the strophic verse ἡ πον ὀλοῶ στέγει. But it is probably a dochmiac with a long syllable prefixed like *Eur. Ph.* 333, ἡ ποθεῖνός φίλοις, and *Andr.* 140. ὦ παντάλαινα νύμφα. *antistr.* 146. σοί μ' εὖ φρονούσαν ἵδῃ, should on other grounds be read εἰδῇ<sup>e</sup>.

<sup>a</sup> Erfurdt, *Soph. Aj.* 1109, endeavours to correct the passages in the tragedians according to Porson's rule, on which attempt Seidler ad *Eur. El.* 1053. passes a very rational judgement. *Comp. Dindorf ad Arist. Ach.* 545.

<sup>b</sup> Dawes *Misc. Cr.* p. 92 seq. *Herm. Disq. de Orph.* p. 755 seq. *Elem. D. Metr.* p. 46 seq. *Spitzn. de Vers. Her.* p. 99. *Jacobs ad Anthol. Pal.* p. 89 seq.

<sup>c</sup> Gaisf. ad *Heph.* p. 208 seq.

<sup>d</sup> The passages in which it appeared to take place have been corrected by Brunck ad *Soph. Aj.* 1077. *Erf. ib.* p. 619. *Lob. ad Aj.* 1066. *Gaisf. ad Heph.* p. 218.

<sup>e</sup> Seidl. de *V. Dochm.* p. 25. Of ἀπλακεῖν, as is written for ἀμπλακεῖν, where the first syllable is short, see *Elmsl. ad Med.* 115. *Monk ad Hipp.* 143.

## II. Of the ACCENTS.

The acute, ὀξύς τόνος or ὀξεῖα sc. προσφθία (´), and the §.26. circumflex, περισπώμενος (ˆ), only are here considered; since the grave, βαρὺς τόνος, (˘) is not expressed in writing; for the stroke similar to it on the last syllable of words in a continued discourse, is properly the acute, which resumes its place when one of these words is at the end of a proposition, or of a sentence before a period or a colon (according to Reiz, before a comma also<sup>f</sup>), e. g. ἔστι θεός, but θεὸς γὰρ ἡμῖν προσήμηνε. But the circumflex also is properly founded on the acute, since it consists of the union of the acute and the grave, (ˆ˘) not (˘˘) on a syllable composed of two vowels. In accentuation words are called in Greek:

*Oxytona*, which have the acute on the last syllable, e. g. θεός, τετυφώς.

*Paroxytona*, which have it on the penult, as τετυμένος.

*Proparoxytona*, which have it on the antepenult, ἄνθρωπος, ἄγγελος.

*Perispomena*, περισπώμενα, which have the circumflex on the last syllable, as φιλῶ, τιμῶ, ποῦς.

*Properispomena*, which have the circumflex on the penult, πρᾶγμα.

*Barytona*, are all words which have no accent on the last syllable, because, according to the language of grammarians, the syllable which is marked neither with the acute, nor the circumflex, has the grave: thus the *Paroxytona* τύπτω, τετυμένος, *Proparoxytona* ἄνθρωπος, ἄγγελος, and the *Properispomena* πρᾶγμα, φιλοῦμαι, are *Barytones*.

The following are words without any accent, or rather barytone monosyllables: οὐ (οὐκ, οὐχ, but οὐχί), ὦς, εἰ (but ὦσεῖ), ἐν (but ἐνί), εἰς (ἐς), ἐκ (ἐξ), and the nominative of the article ὁ, ἡ, οἱ,

<sup>f</sup> Reiz. de Incl. Acc. p. 46. but this is founded on our modern pronunciation, and has no more autho-

riety than the use of s in the middle of words. §. 1. Obs. 5.

αι. Οὐ, however, at the conclusion of a proposition, receives the acute, οὔ, and so the other words which have been mentioned, when they stand after the word which depends upon them, θεὸς ὧς, κακῶν ἔξ. The article is made acute by many, when it stands as a pronoun, or ὅ for ὅτι, ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν<sup>2</sup>.

*Obs.* ὧς in the sense of 'thus', receives the acute, e. g. *ὧς εἰπὼν*. In *οὐκουν*, according to its two senses, that syllable which has the pre-dominant sense, receives the accent, *οὐκοῦν*, 'therefore', *οὔν*, *οὐκουν*, 'not therefore', *οὐκ*. (x)

§.27. 2. With respect to the place of the accent, it is to be observed generally :

a. The acute can stand only over the last, the penult, or antepenult ; if the last syllable is long by nature, the acute must be put over the penult. For a long syllable is equal to two short ones (has two *moræ*) ; if therefore it be expressed by two short vowels, the penult may be considered as the antepenult, beyond which the accent cannot be thrown back, e. g. *θήρα*, *θέερα*.

b. The circumflex unites the acute and grave in one syllable ("not"), which is therefore formed by contraction, or considered as a contraction, e. g. *φιλώ* from *φιλέω*, *θαῦμα* from *θαύμα* Ion. *θῶῦμα*. *μᾶλλον*, *πρᾶγμα*, as from *μάαλλον*, *πράαγμα*. Hence arise the following rules :

a. The circumflex stands only over a syllable long by nature, not by position, which may be considered as formed by the confluence of two consonants, e. g. in *πρᾶγμα* the *α* is long of itself, not through *γμ*, as is seen in *πέπρᾶχα*, *πέπρᾶγα*. On the other hand, *τάγμα* has the acute, and not the circumflex, from *τέταχα*. Thus likewise *ἄρχε*, but *ἦρχον* (*ἔαρχον*).

β. The circumflex can only stand over a syllable made long by contraction, where, in the resolution of it into two syllables, the former would have the acute : thus *φιλέω*, *φιλώ*. *φιλέουσι*, *φιλοῦσι*. but *φίλεε*, *φίλει*. Only in words compounded with

<sup>2</sup> Reiz. de Incl. Acc. p. 5.



nouns in *-οα*, *contr. -ουα*, the contracted syllable receives no circumflex, when the first of the resolved syllables has the acute, as *ἀνοα*, *ἀνόου*, *contr. ἀνοα*, *ἀνου*. ἀρχίνου for ἀρχινόου. Also the accusative of the feminine in *-ῶ -ῶς* in the third declension retains the acute, as *ἡχῶα*, *ἡχῶ*, not *ἡχῶ̄*. On the contrary, the adjectives in *-εα*, *contr. -ουα*, receive the circumflex on the final syllable, as *χρῦσεα*, *χρυσοῡα*.

γ. Since the acute must stand over the penult, when the last syllable is long, e. g. *ἡμέρα, θήρα* (except in words in which the last has the tone), it follows from β, that the long penult can never receive the circumflex, when the last is long; for otherwise it would be formed of the grave and acute, *θῆερα*. On the other hand, the circumflex must stand over the long penult, when the last syllable is short, or long only by position; for in this case, in the resolution, the acute stands over the antepenult, and the circumflex is formed from the union of the acute of the antepenult. with the grave of the penult, e. g. *μάαλλον, μαῶλλον*. Thus likewise, *αὔλαξ, αὔλακος*.

8. The circumflex can stand only over the penult and last syllable, but never over the antepenult; for in the resolution of the antepenult into two syllables, the first of which has the acute, the acute would fall upon the fourth syllable from the end, which is contrary to 2. *a.*; thus *πρᾶγμα* (*πράγμα*), *πράγματος*, not *πρᾶγματος* (*πράγματος*).

*Obs.* Exceptions are,—1. to 2. *a.* and *b.*  $\gamma$ . the terminations *αι* and *οι*, which in accentuation are considered as short, and therefore, in these, the acute may fall on the antepenult, and the circumflex on the penult, e. g. *ἄνθρωποι, ἔχιδναι, πῶλοι, προφῆται, ποιῆσαι Inf.* Yet the optative terminations *αι* and *οι* always have the acute on the penult, e. g. *ποιῆσαι, ἑμύνου*, as well as the adverb *οἴκοι*, to distinguish it from *οἱ οἴκοι*.—2. to 2. *b.*  $\gamma$ . the Attic terminations *ως ων* in the second and third declensions, *Μενέλεως, πόλεως, ἀνώγειων*, and the Ionic genitive in *εω*, in the first declension, *νηνίεω, δεσπότηεω*, because here *εως εω* by Synizesis make but one syllable. Also adjectives compounded of *γέλως* and *κέρας*, e. g. *φιλόγελως, βούκερως*, in which probably the *ε* before the liquid was pronounced so rapidly that the two last syllables reckoned but as one.

3. The proper place of the accent, according to which the §.28.

[illegible]

words are *oxytona*, *paroxytona*, *proparoxytona*, or *perispomena*, *properispomena*, is best learnt by careful observation, or from a good Lexicon. But the alteration of a word by the declension, conjugation, or composition, causes an alteration also, or transposition of the accent, according to the following rules :

a. The principal alterations arise from the nature of the accent as explained under 2. e. g. Μοῦσα, Μούσης, ἔχιδνα, ἐχίδνης, ἄνθρωπος, ἀνθρώπου, &c. σῶμα, σώματος, and 2. a. and 2. b. γ.

b. In words of the first and second declension, which are *oxytona*, the circumflex takes place of the acute in the genitive and dative singular, dual, and plural, τιμή, τιμῆς, τιμῇ, τιμῶν, τιμαῖς. ποιητής, ποιητοῦ, ποιητῇ, ποιητῶν, ποιηταῖς. καλός, καλοῦ, καλῷ, καλῶν, καλοῖς. The Attic forms in ὡς in the second declension are excepted, λεώς, λεῷ. νεώς, νεῷ.

c. The genitive plural of the first declension has always the circumflex on the last syllable, in whatever place the accent may stand in the rest of the cases, e. g. Μοῦσαι, Μουσῶν (from Μουσέων). οἱ ἄρόται, τῶν ἀροτῶν. ἔχιδναι, ἐχιδνῶν. Except only the feminine *paroxytona* of adjectives in ος, if the gen. fem. pl. is written with the same letters as the masc.; but not in the Doric dialect, where they differ: τᾶν ἀλλᾶν, νυχιᾶν, Att. τῶν ἄλλων, νυχιῶν<sup>a</sup>, e. g. ἁγία, ἁγίων, ξένη, ξένων, and the words χρήστης, χρήστων, χλοῦνης, χλοῦνων, ἐτησίαι, ἐτησίων.

d. In the third declension, dissyllable and polysyllable nouns retain the accent throughout, upon the syllable on which it is in the nominative, except when the nature of the accent requires a transposition, e. g. κόραξ, κόρακες, κόραξι, but κοράκων. ἐλπίς, ἐλπίδος. Hence oxytone adjectives and participles in the feminine have the circumflex on the penult, e. g. ἡδύς, ἡδεῖα. τετυφώς, τετυφνῖα. Monosyllables, on the contrary, in the genitive and dative of all the numbers have it on the termination of the case, e. g. μῆν, μηνός, μηνί, μηνοῖν, μηνῶν, μηνσί. πῦρ, πυρός, πυρί. But the nominative, accusative, and vocative, retain it on the same syllable, μῆνα, μῆνες. χεῖρ, χεῖρός,

<sup>a</sup> Elms. ad Eur. Med. 1230. Herm. ad Pind. Pyth. 5, 8.

χειρί, χεῖρα, χεῖρες. The same takes place in words which suffer syncope, as πατήρ, πατέρος, but πατρός. ἀνὴρ, ἀνέρος, ἀνδρός: likewise in γυνή, γυναικός, γυναικί, γυναικα. θυγάτηρ has the accent of the nom. sing. on the penult throughout, θυγατέρος, θυγατέρι, θυγατέρα, but by syncope on the last syllable, θυγατρός, θυγατρί, only in the genitive and dative, except θυγατράσι, but in the rest of the cases on the antepenult, θύγατρα, θύγατρες, [except in the gen. plur. θυγατρῶν.] See §. 75. *Obs.*

Participles are excepted, as θείς, θέντος. ὢν, ὄντος. δούς, δόντος. Again, παῖς, παιδός, &c. but genit. plur. παίδων. δμῶς, δμῶς, but δμῶν. οὗς, ὠτός, has ὠτων from οὐάτων.

e. Nouns in ηρ, which have ερ in the vocative, are then *paroxytona*, or *proparoxytona*, when they were previously *oxytona* or *paroxytona*, as ἀνὴρ, ἄνερ. πατήρ, πάτερ. θυγάτηρ, θύγατερ. In εὐδαίμων neuter and vocat. εὐδαιμον, αὐτάρκης, αὐταρκες, Σωκράτης, Σώκρατες, the accent stood in the nominative masc. and fem. on the penult, on account of the long final syllable.

f. When a word receives a prefix, as in composition, or by the augment, the accent is commonly thrown back upon the antepenult, if the nature of the final syllable admits of it, as ὁδός, σύνοδος, πρόσοδος. λόγος, ἄλογος. σοφός, φιλόσοφος. Thus also τύπτω, ἔτυπτον, τέτυφα.

g. On the contrary, the rule is, that verbals in τος and η, adjectives in ης, in the third declension, the compounds of ποιέω, ἄγω, φέρω, οὔρος, ἔργον, adjectives in ικος, and diminutives, patronymics, and other derivative substantives in ις, have the accent on the last syllable, as ποιητός. ἐπιμονή, γραφή, ἐπιγραφή. ἀληθής, ἀσφαλής. ἀγαματοποιός, λοχαγός, κυναγός, παιδαγωγός. ἐπιφορά, διαφορά. πλουρός or πλωρός. ὀβριμοεργός (but πάρεργος, περίεργος). ἡγεμονικός, νομοθετικός. κεραμής, νησίς, Λητωίς, βασιλίσ. Thus likewise substantives inμός, which come from the perf. pass. σπασμός. Verbal adjectives in τέος are always *paroxytona*, as εὐρετέος, πρακτέος, from εὕρηται, πέπρακται.

h. In verbs this rule obtains chiefly, that in disyllables the §. 29.

accent is regularly on the penult, in trisyllable and polysyllable verbs or forms, on the antepenult, when the nature of the final syllable does not prevent this; thus *τύπτομεν, τύπτουσι, τύπτοιμι, τύπτοιτον* (but *τυπτοίτην*), *τέτυφα, τετύφαμεν*. In compounds of monosyllable or disyllable verbs or forms, with prepositions, the accent is usually thrown back upon the preposition, e. g. *ἄναγε* (*ἄγε*). *πρόσφερε. εἰσφρες, ἐπίσχες*. The principal exceptions are as follows:

α. The temporal augment retains the accent, as *ἀνάπτω, ἀνήπτον. προσέχω, προσεῖχον*.

β. The circumflexed futures §. 181. 182. 193.

γ. The aor. 2. in the infin. and participle act. and in the sing. imperat. middle has the tone on the last syllable, *εἰπεῖν, εὔρεῖν, εἰπών, εὔρών, γενοῦ, λαθοῦ* (but *προσγένου, ἐπιλάθου*). Thus also the imperatives *εἰπέ, ἐλθέ, εὔρέ*, and in Attic *λαβέ, ἰδέ*. The infinitive aor. 2. mid. has the accent on the penult, *λαβέσθαι, λαθέσθαι*.

δ. The conjunctives of aor. 1. and 2. pass. have the circumflex on the termination, *τυφθῶ*.

ε. All infinitives in *ναι* have the accent on the penult, *τετυφέναι, τυφθῆναι, ἐαγῆναι, τιθέναι, ιστάναι, διδόναι*, but not the old or Ionic infinitive in *έμεναι, ἐλθέμεναι, πινέμεναι*.

ζ. The infinitive and participle of the perf. pass. have the accent always on the penult, *τετύφθαι, τετυμμένος*. Only when in the participle an abbreviation precedes, or a letter is left out, the accent is drawn back, as *ἐληλάμενος, δέγμενος, φθίμενος*, for *ἐληλασμένος, δεδεγμένος, ἐφθιμένος*. *Thom. M. p. 294*.

η. Participles in *ώς* and *είς* have the accent always on the last syllable.

§. 30. 4. Besides the case mentioned 3. f. the accent is also thrown back, when an oxytone loses the last accented vowel by apostrophus, in which case the last syllable which is left receives the acute, except in prepositions, and the conjunction *ἀλλά*. Thus *τὰ δειν' ἔπη* for *τὰ δεινὰ ἔπη. τῶν πόνων πω-*

λοῦσιν ἡμῖν πάντα τὰ γὰθ' οἱ θεοί, for τὰ γαθά. ἡ τῶν ἐμῶν ἄδης τὶν' ἡμερον τέκνων—ἔσχε; *Soph. Aj.* 542. φήμ' ἐγώ. κωφὰ καὶ παλαί' ἔπη *Soph. Œd. T.* 298. Only in the case adduced §. 38. Obs. 1. §. 44. Obs. 2. the accent of the preposition is thrown back, παρ Ζηνί. καγ γόνυ. καπ φάλαρα. ἀμ φόνον, ἀν νέκυας<sup>a</sup>.

In prepositions also, on account of an abbreviation, the acute is thrown back from the last syllable to the penult, when they are put instead of verbs compounded of them and the verb εἰμί, e. g. οὗ τοι ἐπι δέος, for ἔπεστι. πὰρ' ἔμοιγε καὶ ἄλλοι, ἐνθ' ἐνι μὲν φιλότης, for πάρεσιν, ἐνεστι. ἀνα for ἀνάστηθι<sup>b</sup>.

On the contrary, when a verb loses its first syllable, the acute is removed from the syllable dropt, to the next following. ἔφασαν, ἔφαν, φάν. ἔβαν, βάν. If the syllable remaining is long by nature, then it receives the circumflex, ἔβη, ἔφη, βῆ, φῆ.

### Enclitics.

5. The following words: the pron. indefinite τις, τί, 'any §. 31. one, any thing', through all its cases, as well as τοῦ, τῷ, for τινός, τινί; the oblique cases of the personal pronouns, μοί, μοί, μέ, σοῦ, σοί, σέ, οὗ, οἱ, ἐ, μίν, νίν, σφέων, σφίσι, σφέας, σφέ; the pres. indic. of εἰμί and φημί, except in the second person sing.; the indefinite adverbs πῶς, πῇ, ποί, πού, ποθί, ποθέν, ποτέ (to distinguish them from the interrogative adverbs πῶς, 'how'? πῇ, ποί, πού, πόθι, πόθεν, πότε); and finally the particles πώ, τέ, τοί, θήν, γέ, κέ (κέν), νύ or νύν (for οὖν), πέρ, ρά, are commonly considered, when they have no emphasis upon them, nor are separated by the sense from the preceding word, in the same light as if they were united with this preceding word, and formed a part of it (ὁμαλισμός), and thus they lose their own proper accent. If this word preceding be an *oxytonum*, or *paroxytonum*, or *perispomenon*, its accent serves at the same time for that of these words; only the acute on the last syllable does not take the form of the grave, e. g. ἀνὴρ τις, φιλῶ σε, ἀνδρα

<sup>a</sup> Reiz. de Incl. Acc. p. 40. Herm. de Emend. Rat. Gr. Gr. p. 67.

<sup>b</sup> Reiz. p. 38. 126.

μου<sup>a</sup>. The disyllables only of these words, as σφίσι, ποτέ, ποθέν, ἐστί, retain their accent after a *paroxytonum*. If, however, the preceding word be a *proparoxytonum* or *properisponenon*, these words throw back their accent as an acute on the last syllable of that word, except when the last syllable of such a *proparoxyt.* or *properisp.* is long by position, e. g. ἀνθρωπός τε, ἔσωσά σε, σῶμά μου: but κατήλιψ μου, ὁμῆλιξ ἐστί, κῆρυξ ἐστί<sup>b</sup>. Thus unaccented words also receive an accent before these words, ἔκ τινος, εἴ τις: but not οὐ and εἰ before εἰμί, ἐστί. This is called *inclinatio toni*, ἔγκλισις, and hence these words are called *Encliticæ*. Yet the personal pronouns when they are governed by a preposition are not 'inclined', e. g. παρὰ σφίσιν, περὶ σοῦ<sup>c</sup>. Hence when several enclitics succeed each other, the preceding always takes the accent of the following, e. g. εἰπέρ τις σέ μέ φησί ποτε, οἰκός τις ἐστί μοί που. Thus many enclitics occur also in composition with other words before them, οὔτε, μήτε, οὔτις, τοίνυν: δε and θε only in composition, ὅδε, εἶθε<sup>d</sup>.

*Obs. 1.* Enclitics never stand at the beginning of a proposition where only those words can be placed which have an emphasis on them, e. g. σοῦ γὰρ κράτος ἐστὶ μέγιστον, and are therefore accented or circumflexed. But in continuing an interrupted discourse, where we should place a comma, enclitics often stand, e. g. εἶπερ ἴστε, μοι σημῆνατε *Eur. Hipp.* 1168, where the ancients used no mark of punctuation<sup>e</sup>.

*Obs. 2.* Some enclitics are in writing annexed to the preceding word, without the accent's being changed, as οὔτινος, ὄντινων. When δε is annexed to a demonstrative, to add to its force, the accent of the principal word is thrown on the last syllable, e. g. τόσος, τοσόσδε, τηλίκος, τηλικόσδε. τοῖος, τοιόσδε (according to others τοῖοσδε), τοῖσι, τοισίδε (or τοῖσιδε)<sup>f</sup>.

*Obs. 3.* Among the enclitics are also reckoned the personal pronouns plural, in the oblique cases, ἡμων, ἡμιν, ἡμας, ὑμων, ὑμιν, ὑμας, where in the sing. μου, μοί, μέ would be used. They do not, however, throw

<sup>a</sup> Some grammarians marked the preceding word with a double accent when it formed a trochee, or when the enclitic began with σφ, as ἀνδρά μοι. *Herm. de Emend. Rat. Gr. Gr.* p. 70.

<sup>b</sup> *Herm. de Emend. Rat. Gr. Gr.* p. 71.

<sup>c</sup> *Herm. n. s. p. 74 seq. Heind. ad Plat. Gorg. p. 34. Jacobs Præf. Anth. Palat. p. xxxii.* On the other side, *Reisig. Conj. in Arist. p. 56.*

<sup>d</sup> *Herm. de Emend. Rat. Gr. Gr.* p. 67 sqq.

<sup>e</sup> *Matthiæ Eur. Hec. 62.*

<sup>f</sup> *Elmsl. ad Eur. Med. 1262.*

their accent on the preceding word, but, if the last syllable remains long, receive the acute on the first syllable; or if the last syllable is shortened, the circumflex, ἤμιν, ἤμας. Indisputable examples of this practice, however, are found only in Sophocles<sup>8</sup>. So the grammarians teach that αὐτόν when it is a pronoun of the third person, and does not mean *himself*, must be inclined, e. g. κόψε γὰρ αὐτον ἔχοντα *Il.* μ', 204<sup>h</sup>.

6. The third person ἔστι is accented according to its different senses as it constitutes either the copula, and a part of the predicate, or has an independent signification in the sense of 'to exist'. In the first case it is an enclitic, and is written according to the rules above mentioned, e. g. θεός ἐστιν ὁ πάντα κυβερνῶν, ἄνθρωπός ἐστι ζῶον διπουν. But in the other case, it receives the accent on the first syllable ἔστι, e. g. ἔστι θεός, 'there exists a God'. This is always the case where ἔστι begins the proposition, or when it is immediately after ἀλλά, εἰ, καί, μέν, μή, οὐκ, ὥς, τοῦτο, ὅτι, ποῦ. In questions both cases may happen, e. g. τί δ' ἔστιν; 'but what is it?' and τίς οὗτος ἐστιν<sup>1</sup>.

### Anastrophe.

7. When a preposition is placed after a word which it governs, and before which it ought therefore to stand, the acute of the preposition is removed from the last syllable to the penult, e. g. ἔλος κατά βοσκομενάων. τῆς ἐμῆς ψυχῆς πέρι. τοῦ θεοῦ πάρα. μάχῃ ἐνικυδιανείρῃ. ὀφθαλμῶν ἀπο. τῷ ἐπὶ πόλλ' ἐμόγησα. The grammarians except ἀνά and διά, although the reason which they assign, viz. that otherwise ἀνα would be confounded with the vocative of ἀναξ, or with ἀνα, 'arise', and διά with Δία the accusative of Ζεύς, does not seem to have much weight. There is no better foundation for the rule, that the anastrophe does not take place when another word, e. g. δέ, comes between the case of the preposition and the preposition itself, τῷ δ' ἐπὶ Τυδείδης ὦρτο. If the preposition stands between a substantive and the adjective belonging to it, the anastrophe only takes place when the substantive stands before the preposition, e. g. νηὸς ἐπὶ γλαφυρῆς, but not when

<sup>8</sup> Herm. de Emend. Rat. Gr. Gr. π. ἀντων. p. 293. A. 301. C. 337. C. p. 78 seq.

<sup>1</sup> Herm. de Emend. Rat. Gr. Gr. p. 84 seq.

the adjective precedes ; e. g. ἐμοῖς ἐπὶ γούνασι, γλαφυρῆς ἐπὶ νηόε. For, properly speaking, the substantive only is governed by the preposition ; the adjective agrees with the substantive<sup>a</sup>.

§.33. *Obs.* 1. The dialects differed also in regard to accent. The Ionians and old Attics said, for example, γελοῖος, ὁμοῖος, ἐτοῖμος, ἐρῆμος, τροπαῖον ; the other Greeks γέλοιος, ὁμοιος, ἔτοιμος, ἔρημος, τρόπαιον<sup>b</sup> : the Dorians also said ὁμοῖος<sup>c</sup>. The Dorians said κάλως, σόφως, κόμψως, ἀπλως, for καλῶς, σοφῶς, κομψῶς, ἀπλῶς ; and on the contrary, οὐτῶς, παντῶς, αὐτοματῶς, as τουτῶν, τηνῶν, παιδῶν, παντῶν, Τρωῶν, παντᾶ, for οὕτως - - - πάντα<sup>d</sup>. Further, ἐστάσαν, ἐφάσαν, ἐλύσαν, ἐδείραν, for ἔστασαν, &c. ; and ἐλάβον, ἐφάγον, ἐλέγον, ἐτρέχον, for ἔλαβον, &c.<sup>e</sup> The Æolians, ἔγω, φάτι, κάλος, πόταμος, βούλη, for ἐγώ, φατί, &c. φιλην, κάλην, φρόνην, for φιλεῖν, &c.<sup>f</sup> Hence the Æolians are called by the grammarians βαρυντικοί.

*Obs.* 2. The Greek language had undoubtedly accent in the earliest times, but it was not marked while it was preserved uncorrupted as a living language in the mouth of the people<sup>g</sup>. When language and pronunciation became impure by mixture of foreigners, the grammarians, especially Aristophanes of Byzantium, about two hundred years B. C. invented the accents<sup>h</sup>, which are therefore not to be regarded as arbitrary, but as an attempt to fix the pronunciation preserved in correct usage to that time. It is at least probable that this accentuation is, generally speaking, that of the older Greeks, especially of Athens in its flourishing times ; but it is doubtful whether it also prevailed in the Homeric age. All must here rest on authority and tradition ; to decide according to principles of reason is a hazardous thing, since in every language there is so much, the reason or cause of which it is difficult, if not impossible, at a later period to ascertain. The accents ought not to be neglected in modern times<sup>i</sup>, since they belong essentially to the Greek language ; and it would be absurd to despise the traces of the ancient pronunciation which they have preserved, though

<sup>a</sup> Reiz. de Inclin. Acc. p. 122 sqq. Herm. de Em. Rat. Gr. p. 101 sqq.

<sup>b</sup> Greg. p. (8) 21. and Koen (9) 23.

<sup>c</sup> Greg. p. (147) 318 seq.

<sup>d</sup> Apoll. π. ἀντ. p. 293. B. 301. A. Greg. p. (95 seq.) 213 seq. (144) 312.

<sup>e</sup> Greg. p. (146) 316.

<sup>f</sup> Koen ad Greg. p. (114) 249 seq. (282) 601. (293 seq.) 619.

<sup>g</sup> The principal passages proving the antiquity of accent are Plat. Cratyl. 35. p. 399. A. B. Arist. Soph. Elench. 4, 8. Poet. 25.

<sup>h</sup> Villoison Epist. Vinar. p. 115 seq. Proleg. ad Il. p. xii.

<sup>i</sup> Of the controversy on this subject see Fischer Anim. ad Well. p. 249 seq.



imperfectly. Accent and quantity may very well be united, when the latter is expressed by the time of pronunciation, the former by the raising or sinking of the voice. The accents are also useful to discriminate words which are written with the same letters; and in reading MSS., by their means alone can a character sometimes be deciphered, or an error explained, by a mistake in the accents. It is, however, not to be denied that the doctrine of the accents may be well understood without adequate knowledge of the language, as the language may be well understood without a thorough knowledge of the accents.

The ancient grammarians bestowed great pains on the doctrine of the accents, which forms a principal part of their extant works<sup>1</sup>. A special treatise on this subject is *Ἀρκαδίου περὶ Τόνων*, e Codd. Paris. primum edidit E. H. Barker, Lips. 1820. The topic is very copiously treated in the following work; *Die Lehre von dem Accent der Griechischen Sprache*, von K. F. C. Wagner. Helmst. 1807, 8vo. And a part of the doctrine has been handled with his usual accuracy by F. Wolfg. *Reiz de Prosodiæ Gr. Accentus Inclinatione*, Cur. F. A. Wolf. Lips. 1791, 8vo.

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*Of the Change and Omission of Letters for the sake of Euphony.*

The Greeks in the formation of their words had particular regard to euphony, and endeavoured to avoid the concurrence of consonants, which were difficult to be pronounced together, or of different kinds, as well as the meeting of two vowels of separate pronunciation. §.34.

In the concurrence of two or more consonants the rule was observed: "that of the consonants, those only which belonged to one class were put together." Hence an aspirated consonant is joined to an aspirate, a lene to a lene, a middle to a middle; if also two dissimilar consonants come together, the first assumes the properties of the second. So from *γέγραπται* comes *ἐγράφη*, from *τέτυπται* *ἐτύφη*, in *ἐπτά* and *ὀκτώ*, if instead of the lene *τ* the middle *δ* is put, *π* and *κ* are changed into the middle consonants *β* and *γ*, in *ἑβδομος*, *ὀγδόος*. So *ἐπιγράβδην* from *ἐπιγέγραπται*, *κρύβδην* from *κρύψω*, *κρύπτω*.

<sup>1</sup> See Fischer ad Well. p. 247 seq.

§.35. The *spiritus asper* has the same effect in composition, since it changes the preceding lene into an aspirate; e. g. from ἐπί and ἡμέρα after rejecting ι in the preposition comes ἐφήμερος, from δέκα and ἡμέρα, δεχήμερος, from κατά and εὐδω, καθεύδω. If a lene precedes the aspirate, that also is changed into an aspirate, e. g. ἐφθήμερος from ἐπτά and ἡμέρα. But the same aspirate is not used twice together; therefore Ἀτθίς, Ματθαῖος, Βάχχος, Σαπφώ, not Ἀθθίς, Μαθθαῖος, Βάχχος, Σαφφώ. Hence instead of ὄκκα ἔρπεις Theocr. 4, 56, comp. 13, 11, we have ὄκχ' ἔρπεις, not ὄχχ. But ἐκ remains unchanged, e. g. ἐκ-θλίβω, not ἐχθλίβω; only before a vowel it is changed into ἐξ, e. g. ἐξαίρετος from ἐκ and αἰρέω. In inscriptions we find κ in ἐκ changed into γ before δ, e. g. ἐγδικαζάμενοι Tab. Her. 1, 1, 81. and before the digamma ΕΓΓΗΛΗΘΙΩΝΤΙ, 1, 104.

Obs. 1. The same takes place, if two words stand together, the second of which begins with an aspirated vowel and the first ends with a lene, or if the final vowel of the first word is rejected, and the second begins with an aspirated vowel; e. g. οὐχ ἵνα, οὐχ ὅπως, ἀφ' οὗ, ἀνθ' ὧν. §. 43. Also in the crasis θοιμάτιον for τὸ ἱμάτιον, θάτερον for τὸ ἕτερον. Hence also the lene before the aspirate thus introduced becomes an aspirate, e. g. νύχθ' ὑπὸ τήνδ' ὁλόην for νύκτα ὑπό.

Obs. 2. Sometimes also in words contracted together before ρ, the lene of the first (perhaps on account of the aspirated ρ) is changed into an aspirate, e. g. φροῖμιον for προῖμιον from οἶμη, θράσσω Att. for ταρασσω, φροῦδος from πρὸ and ὁδός, τέθριππος from τέτταρα and ἵππος.

Obs. 3. This change of the consonants occurs in Homer and all the old poets, without exception; in Herodotus, on the contrary, and the other Ionic prose authors, it occurs indeed in the formation of words, e. g. ἐγράφην, ἀπηλλάχθην, but not in composition; and they write δπικόμην, ἐπήμερος, ἐπίστημι (whence ἐπίσταμαι in the common language), κατεύδω, οὐκ ὁμοίως, οὐκ οἶός τε εἰμί, &c. Ἐπιάλτης for Ἐφιάλτης<sup>a</sup>, probably because the old Homeric pronunciation was that of the Ionians, who had just then emigrated from Attica, and afterwards, in a softer climate, abandoned the aspiration. Yet μέθες is found without variation, Herod. 1, 37. 39. καθήστο, 45: and on the other hand, there are many examples of neglect of aspiration even in the old poets. See §. 8. Obs. 2. e. g. Hes. Th. 865. ὑπ' Ἡφαίστου. ib. 829. Hom. Hymn. 27, 18, ὕπ'

<sup>a</sup> Fisch. i. p. 153. Ruhnck. ad II, in Cerer. 88. Koen ad Greg. p. (185) 399.

ιῆσαι<sup>b</sup>. Ἡφαίστου and ιῆσαι cannot here be pronounced with the *spiritus asper*, because π with an aspiration after it of itself produces φ, and this effect cannot be removed by the mode of writing. Even in the Attic dialect several deviations from the foregoing rules occur in λεύκιππος, κράτιππος, ἀντήλιος, which words compounded of ἵππος, ἥλιος should be properly λεύχιππος, κράτιππος, ἀνθῆλιος<sup>c</sup>. On the other hand the words compounded with ἄμμος, once probably ἄμμος, have the aspirate, e. g. ὕφαμμος, καθαμνίζω. *Buttm. p. 76.*

If two syllables immediately following one another would §.36. each begin with an aspirate, a lene is substituted for one of them, generally for the first. This is done regularly

1. in the reduplication, when the initial consonant is repeated and with a vowel prefixed to the word, e. g. πεφίληκα, κεχρύσωκα, τεθέαμαι, τίθημι (from θέω).

2. before the θην of the aor. 1. pass. of the verbs τίθημι (θεω), and θύω (τέθεται), ἐτέθην, not ἐθέθην, (τέθυται) ἐτύθην, not ἐθύθην. Yet we write ὀρθωθείς, ἀφέθην, ἐχύθην, ἀμφιχυθείς, ἐθρέφθην, ἐθάλφθην, ἐθέλχθην, ὀρνηοθήρας, ἀνθοφόρος.

3. in the words ἐκεχειρία (from ἔχω and χεῖρ for ἐχεχειρία)<sup>d</sup>, ἐπαφή (from ἐπί and ἀφή, ἄπτω), ἄπεφθος (from ἀπό and ἔψω), ἀμπέχω, ἀμπεχονή, ἀμπεσχόμην, ἀμπισχοῦμαι (*Br. ad Aristoph. Av. 1090.*) for ἀμφέχω, &c.

The aspirate also often changes its place with another which is introduced in flexion, according to the remark §. 16, chiefly however confined to θ τ. So θριξ, gen. τριχός, not θριχός, nom. plur. τρίχες, dat. θριζί. τρέχω, τρέφω, fut. θρέξω, θρέψω, θρεπτήριον, θρέμμα, but τροφή. θάπτω, aor. 2. ἐτάφην, τάφος. θρύπτω, aor. 2. διατρυνφέν. So Hesychius quotes the aorists θύψαι, θύψαντα, and the perf. τεθυμμένον, as from τύψω. Hence ταχύς makes its comp. θάσσων. It is commonly assumed that the aspirate is part of the root of the verb, and has been changed into the corresponding lene on account of the aspirate, accord-

<sup>b</sup> Apoll. π. ἐπιφῶ. in Bekk. Anecd. t. 2. p. 562, 28.

<sup>c</sup> Schæfer ad Greg. p. 399.

<sup>d</sup> Göttling ad Theod. p. 214, takes a different view of this word, and writes ἐκεχειρία.

ing to the rules 1, 2, 3<sup>a</sup>. The *spiritus asper* has the same effect in  $\epsilon\chi\omega$ , where in the fut. after the change of  $\chi$  into  $\xi$  the aspiration is removed to the beginning of the word.

In these cases the first aspirate passes into a lene, but in the imperatives in  $\theta$  ( $\tau\acute{\upsilon}\pi\eta\theta$ ,  $\acute{\iota}\sigma\tau\alpha\theta$ ,  $\delta\acute{\iota}\delta\omicron\theta$ ) the  $\theta$  is changed into  $\tau$ ,  $\tau\acute{\upsilon}\phi\theta\eta\tau$ ,  $\tau\acute{\iota}\theta\epsilon\tau$ , but  $\tau\acute{\epsilon}\theta\eta\theta$ , not  $\tau\acute{\epsilon}\theta\eta\tau$ .

§.37. Besides the above-mentioned cases, if one or more consonants come together, which by their collision would be difficult to pronounce, changes take place in one of them. In the case of three, independently of composition, the rule obtains, that so many cannot stand together except the first or last be a liquid, or  $\gamma$  arising from  $\nu$ , e. g.  $\sigma\kappa\lambda\eta\rho\acute{o}\varsigma$ ,  $\pi\epsilon\mu\phi\theta\epsilon\acute{\iota}\varsigma$ . In all other cases, a letter is either changed or rejected.

I. The following are changed :

1.  $\beta \pi \phi$  } before  $\sigma$  into  $\left\{ \begin{array}{l} \psi \\ \xi \end{array} \right.$  except  $\epsilon\kappa$ . §. 2. p. 21.
2.  $\gamma \kappa \chi$  }
3.  $\nu$

- a. before the labials  $\beta \mu \pi \phi \psi$  into  $\mu$ , e. g.  $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$ ,  $\sigma\upsilon\mu\acute{\iota}\gamma\eta\eta\mu$ ,  $\epsilon\mu\pi\acute{\iota}\pi\tau\omega$ ,  $\epsilon\mu\phi\acute{\upsilon}\omega$ ,  $\epsilon\mu\psi\upsilon\chi\omicron\varsigma$ . Thus the Æolians said for  $\pi\acute{\epsilon}\nu\tau\epsilon$ , changing  $\tau$  into  $\pi$ ,  $\pi\acute{\epsilon}\mu\pi\epsilon$ <sup>b</sup>.
- b. before  $\gamma \kappa \xi \chi$  into  $\gamma$ , e. g.  $\epsilon\gamma\gamma\acute{\iota}\nu\omicron\mu$ ,  $\sigma\upsilon\gamma\kappa\acute{o}\pi\tau\omega$ ,  $\sigma\upsilon\gamma\text{-}\xi\acute{\alpha}\iota\eta\omega$ ,  $\sigma\upsilon\gamma\chi\omega\rho\acute{\epsilon}\omega$ .
- c. before  $\lambda \rho \sigma$  into those letters, e. g.  $\sigma\upsilon\lambda\lambda\acute{\epsilon}\gamma\omega$ ,  $\sigma\upsilon\rho\acute{\rho}\acute{\epsilon}\omega$ ,  $\sigma\upsilon\sigma\kappa\epsilon\upsilon\acute{\alpha}\zeta\omega$ ,  $\pi\alpha\lambda\acute{\iota}\rho\acute{\rho}\omicron\omicron\varsigma$ , except in  $\pi\acute{\epsilon}\phi\alpha\eta\sigma\alpha\iota$ ,  $\epsilon\lambda\mu\iota\upsilon\varsigma$ ,  $\pi\acute{\epsilon}\text{-}\pi\alpha\eta\sigma\iota\varsigma$ . But the preposition  $\epsilon\upsilon$  before  $\rho \sigma$  and  $\zeta$  remains unchanged,  $\epsilon\upsilon\rho\upsilon\theta\mu\omicron\varsigma$ ,  $\epsilon\upsilon\rho\iota\zeta\acute{o}\omega$ ,  $\epsilon\upsilon\sigma\epsilon\acute{\iota}\omega$ ,  $\epsilon\upsilon\zeta\acute{\epsilon}\omicron\mu$ , and in  $\sigma\acute{\upsilon}\eta\eta$ , when a single  $\sigma$  follows, the  $\nu$  is changed into  $\sigma$ , as  $\sigma\acute{\upsilon}\sigma\text{-}\sigma\iota\tau\omicron\varsigma$ , when  $\sigma$  with another consonant or a  $\zeta$  follows, the  $\nu$  is thrown out, e. g.  $\sigma\acute{\upsilon}\sigma\tau\eta\mu\alpha$ ,  $\sigma\upsilon\sigma\tau\tau\alpha\tau\eta\gamma\acute{o}\varsigma$ ,  $\sigma\upsilon\zeta\acute{\eta}\eta$ ; in  $\pi\acute{\alpha}\lambda\iota\upsilon$  in the same case the  $\nu$  is retained,  $\pi\alpha\lambda\acute{\iota}\nu\sigma\kappa\iota\omicron\varsigma$ , but also  $\pi\alpha\lambda\acute{\iota}\sigma\kappa\iota\omicron\varsigma$ .

<sup>a</sup> The more correct view of the matter is derived from Buttm. Larger Gr. p. 77, who also compares the Ho-

meric  $\tau\eta\lambda\epsilon\theta\acute{\alpha}\omega\eta$ , instead of which  $\theta\alpha\lambda\acute{\epsilon}\theta\omega\eta$  is found elsewhere.

<sup>b</sup> Fisch. p. 183 sq.

4. before  $\mu$  the labials  $\beta \mu \pi \phi \psi$  are changed into  $\mu$ , e. g.  $\lambda\epsilon\lambda\epsilon\iota\mu\mu\alpha\iota$  for  $\lambda\epsilon\lambda\epsilon\iota\pi\mu\alpha\iota$ ,  $\tau\acute{\epsilon}\tau\upsilon\mu\mu\alpha\iota$  for  $\tau\acute{\epsilon}\tau\upsilon\pi\mu\alpha\iota$ ;  $\kappa, \chi$  into  $\gamma$ , e. g.  $\lambda\epsilon\lambda\epsilon\gamma\mu\alpha\iota$  for  $\lambda\epsilon\lambda\epsilon\chi\mu\alpha\iota$ ,  $\delta\acute{\epsilon}\delta\omicron\gamma\mu\alpha\iota$  for  $\delta\acute{\epsilon}\delta\omicron\kappa\mu\alpha\iota$ ; the lingual letters  $\delta \theta \tau \zeta$  into  $\sigma$ . Except the following:  $\acute{\alpha}\kappa\mu\acute{\eta}$ ,  $\alpha\upsilon\chi\mu\acute{o}\varsigma$ ,  $\acute{\iota}\delta\mu\omega\nu$ ,  $\kappa\epsilon\kappa\omicron\rho\upsilon\theta\mu\acute{\epsilon}\nu\omicron\varsigma$ ,  $\pi\acute{o}\tau\mu\omicron\varsigma$ .

*Obs. 1.* In composition with prepositions the last vowel is often re- §. 38.  
jected, and the consonant which remains at the end is changed according to the above rules, e. g.  $\acute{\alpha}\mu\beta\alpha\iota\nu\epsilon\iota\nu$  for  $\acute{\alpha}\nu\alpha\beta\alpha\iota\nu\epsilon\iota\nu$ ,  $\acute{\alpha}\mu\mu\acute{\epsilon}\nu\omega$  for  $\acute{\alpha}\nu\alpha\mu\acute{\epsilon}\nu\omega$ ,  $\acute{\alpha}\mu\pi\alpha\iota\epsilon\sigma\theta\alpha\iota$ ,  $\acute{\alpha}\mu\phi\acute{\upsilon}\omega$ ,  $\acute{\alpha}\gamma\kappa\rho\iota\varsigma\iota\varsigma$ ,  $\acute{\alpha}\lambda\lambda\acute{\upsilon}\epsilon\iota\nu$  for  $\acute{\alpha}\nu\alpha\lambda\acute{\upsilon}\epsilon\iota\nu$ . In this case  $\tau$  is always changed into the following consonant; or if this be an aspirate, into the corresponding lene, e. g.  $\kappa\alpha\beta\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$  for  $\kappa\alpha\tau\alpha\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$ ,  $\kappa\alpha\theta\theta\alpha\nu\acute{\omega}\nu$ . So  $\acute{\upsilon}\beta\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$  for  $\acute{\upsilon}\pi\omicron\beta$ . *Il.*  $\epsilon'$ , 80.  $\acute{\alpha}\pi\pi\acute{\epsilon}\mu\psi\epsilon\iota$  *Od.*  $\acute{o}$ , 83.  $\kappa\alpha\sigma\tau\omicron\rho\nu\acute{\upsilon}\sigma\alpha$  for  $\kappa\alpha\tau\alpha\sigma\tau\omicron\rho\nu\acute{\upsilon}\sigma\alpha$  *Od.*  $\rho'$ , 32. The Ionians use these abbreviations also in prose, e. g.  $\acute{\alpha}\mu\beta\omicron\lambda\acute{\alpha}\delta\eta\nu$ ,  $\acute{\alpha}\mu\beta\acute{\omega}\sigma\alpha\varsigma$ ,  $\acute{\alpha}\mu\pi\alpha\acute{\iota}\omicron\mu\alpha\iota$  in Herodotus. See *Æm. Porti Lex. Ion.* In the Attic writers this seems not to have been done in the ordinary language, at least it is not done in prose. The Attic poets, however, do it even in iambic verse, e. g.  $\acute{\epsilon}\pi\alpha\gamma\chi\acute{\epsilon}\alpha\sigma\alpha$  *Æsch. Ag.* 1147.  $\acute{\alpha}\mu\beta\acute{\eta}\sigma\eta$  *Eur. Hec.* 1263<sup>c</sup>; especially  $\kappa\alpha\theta\theta\alpha\nu\acute{\epsilon}\iota\nu$ ,  $\kappa\alpha\theta\theta\alpha\nu\acute{\omega}\nu$ , for which  $\kappa\alpha\tau\alpha\theta$ . is never found. So some conjecture that in *Eur. Suppl.* 987. *Rhes.* 378. *El.* 1308. in lyric verse  $\kappa\alpha\tau\alpha\theta\theta\acute{\iota}\mu\epsilon\nu\omicron\varsigma$  should be read for  $\kappa\alpha\tau\alpha\theta\theta\acute{\iota}\mu\epsilon\nu\omicron\varsigma$ <sup>d</sup>. It is very rarely that the last consonant of the preposition is also rejected, as in  $\kappa\alpha\beta\alpha\iota\nu\omega\nu$  *Alcm. Hephæst.* p. (44) 76. *ed. Gaisf.*  $\kappa\acute{\alpha}\pi\epsilon\omicron\nu$  *Pind. Ol.* 3, 50, for  $\kappa\alpha\tau\alpha\beta\alpha\iota\nu\omega\nu$ ,  $\kappa\alpha\tau\acute{\epsilon}\pi\epsilon\sigma\omicron\nu$ <sup>e</sup>. Similar to this is  $\kappa\acute{\alpha}\sigma\chi\epsilon\theta\epsilon$  for  $\kappa\alpha\tau\acute{\epsilon}\sigma\chi\epsilon\theta\epsilon$  *Il.*  $\lambda'$ , 702.  $\kappa\acute{\alpha}\kappa\tau\alpha\nu\epsilon$  *Il.*  $\zeta'$ , 164. *Comp. Hes. Sc.* 453.  $\acute{\alpha}\beta\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$  for  $\acute{\alpha}\pi\omicron\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$  *Theodos.* p. 64, 25<sup>f</sup>.

In the same manner the poets reject the final vowel, where there is no composition, e. g.  $\pi\acute{\alpha}\rho$  *Zηνί Il.*  $\delta'$ , 1.  $\pi\acute{\alpha}\rho$  *ποσί Pind. Ol.* 1, 118. *Comp. Æsch. Eum.* 824. and then contract the preposition with its case into one word, e. g.  $\acute{\alpha}\mu\phi\acute{\omicron}\nu\omicron\nu$ ,  $\acute{\alpha}\nu\acute{\nu}\epsilon\kappa\nu\alpha\varsigma$  *Il.*  $\epsilon'$ , 298.  $\kappa\alpha\delta\delta\acute{\upsilon}\nu\alpha\mu\iota\nu$  for  $\kappa\alpha\tau\grave{\alpha}$   $\delta\acute{\upsilon}\nu\alpha\mu\iota\nu$ ,  $\kappa\alpha\pi\phi\acute{\alpha}\lambda\alpha\tau\alpha$  for  $\kappa\alpha\tau\grave{\alpha}$   $\phi\acute{\alpha}\lambda\alpha\tau\alpha$ ,  $\kappa\alpha\kappa\kappa\epsilon\phi\alpha\lambda\acute{\eta}\varsigma$  for  $\kappa\alpha\tau\grave{\alpha}$   $\kappa\epsilon\phi\alpha\lambda\acute{\eta}\varsigma$ , which however is rather oftener written as two words,  $\acute{\alpha}\mu$   $\phi\acute{\omicron}\nu\omicron\nu$ ,  $\kappa\grave{\alpha}\pi$   $\phi\acute{\alpha}\lambda\alpha\tau\alpha$ ,  $\acute{\alpha}\mu$   $\beta\omega\mu\acute{\omicron}\iota\varsigma$ <sup>g</sup>. This is done by the Dorians particularly. Hence  $\kappa\alpha\tau\grave{\alpha}\delta\epsilon$ ,  $\kappa\omicron\tau\tau\acute{\omega}\varsigma$ ,  $\kappa\alpha\tau\tau\acute{\alpha}$ , *Thuc.* 5, 77. 79<sup>h</sup>. Similar to this is  $\kappa\grave{\alpha}\mu$   $\mu\acute{\epsilon}\nu$  - -  $\sigma\tau\acute{\omicron}\rho\epsilon\sigma\epsilon$  *Od.*  $\nu'$ , 2.  $\kappa\grave{\alpha}\mu$   $\mu\acute{\epsilon}\nu$   $\acute{\alpha}\rho\omicron\tau\omicron\nu$   $\acute{\alpha}\xi\epsilon\iota\alpha\nu$  *Hes. "Erg.* 439.

*Obs. 2.* According to the same rules, the ancients changed also the

<sup>c</sup> Matthiæ *Eur. Phœn.* 1410.

<sup>g</sup> Wolf. *Præf. ad Odyss.* ed. 1794,

<sup>d</sup> *Class. Journ.* 17. p. 59. *Blomf.*

p. xxxi.

ad *Æsch. S. c. Theb.* 740.

<sup>h</sup> Duker ad *Th.* 5. p. 363, 46.

<sup>e</sup> *Herm. de Dial. Pind.* p. 267.

Koen ad *Greg.* p. (107) 233.

<sup>f</sup> See *Bast. ad Greg. Cor.* p. 187.

final consonants of words and wrote, e. g. τὴμ μητέρα, τὸν χρόνον, κατὰ πόλιν καί, for τὴν μ., τὸν χρ., κατὰ πόλιν καί, in the Parian Inscription. See §. 6.

§. 39. II. The following letters are rejected :

1. δ θ τ ζ before σ, e. g. πόδεσι, ποδσί, ποσί; πλήθω, πλήθσω, πλήσω; σωματέσι, σώματσι, σώμασι. So also ἀρπάσω for ἀρπαζέσω.
2. ν before ζ σ in declension, and in the preposition σύν, e. g. μῆνες, μήνεσι, μησί; συζῆν for συνζῆν, in which case the syllable is long before ζ σ; ἀγασθενής for ἀγανσθενής. Hence from μῆν, μέν, μένε, came μείε.

Obs. 1. ἐν remains unchanged, as was observed, §. 27.

Obs. 2. If after the rejection of ν before σ, only ε or ο is left, in order that the syllable may remain long, εσ is changed into εις, οσ into ους, and the short α becomes long. Hence the partic. aor. 1. act. τύψας, στάς. That they are properly however τύψανς, στάνς, is shown by this, that the syllable ας is long, and the genitive ends in αντος. The partic. pres. from τίθημι is properly τιθένς, which the Æolians retained, and from which comes the genitive τιθέντος\* (hence the partic. in Latin *docens*, &c.). Hence came τιθείς, as well as from ὀδόνς, ὀδόντος, ὀδοῦς, from ἐκόντες, ἐκόντεσι, ἐκοῦσι. Similarly from σπένδω the fut. σπείσω<sup>b</sup>. Thus the Æolians and Dorians said instead of τύψανς, ποιήσανς, having rejected the ν, τύψαις, ποιήσαις; and from ἐνς came ἐς, εις, in Æolic ἐν with the accus.

§. 40. III. Sometimes also between two consonants, which cannot be pronounced without difficulty, other softening consonants are inserted. This takes place before λ and ρ, to which 1) after μ, β is prefixed, e. g. μεσημβρία from μέσος and ἡμέρα, μέμβληκα; 2) after ν on the other hand a δ, e. g. ἀνδρός. β and δ stand in the place of ε, which is lost in the rapid pronunciation, μεσημερία, μεμόλκα, ἀνέρος.

ρ in the beginning of a word is doubled, whenever it is preceded by a vowel, in composition or declension, e. g. ἐρρέθην from ῥέω, ἄρρητος, περίρροος. Poets only use the single ρ for

\* Kuen ad Greg. p. (163) 355.

<sup>b</sup> Herm. de Em. Rat. Gr. Gr. p. 294.

the sake of the metre, e. g. ἀμφιρύτη always in Homer, ἄρεκτον *Il.* τ', 150. χρυσορύτους *Soph. Ant.* 950. χρυσορόου *Eur. Bacch.* 154. ὠκυρόαν *ib.* 569. διάριφον *Arist. Thesm.* 665. χρυσόραπις *Pind. Pyth.* 4, 316. ἀπέριψεν *id. Pyth.* 6, 37. After a diphthong the single ρ remains, εὔροος (in Homer εὔρροος), εὔρυθμος. Sometimes also μ is inserted in composition, without a vowel having been omitted, e. g. ἄμβροτος, φασείμβροτος, ὄμβριμος, ἀμπλακεῖν<sup>c</sup>, for ἄβροτος, &c. In καμβαίνειν (*Pind. Nem.* 6, 87. one MS. has καμβάς for καββάς), καμβολία, *Hes.* for καταβαίνειν, καταβολία (some MSS. have παρακάμβαλε *Il.* ψ', 683.), μ is interpolated for the double β.

This interpolated μ is ν changed into μ before the labial letters. N was appended to some final syllables, partly to avoid hiatus with a vowel, partly to give a fuller sound to the final syllable. This is called ν *paragogicum*, and as far as it serves to prevent hiatus, ν ἐφέλκυστικόν, i. e. that which as it were draws the initial consonant of the following word to the preceding. It is annexed 1) to datives plural in σι (μησί, λόγοισι) (ρ), and consequently in ξι and ψι; to the poetic termination of the oblique cases in φι; and to σι in adverbs of place, as Ἀθήνησιν, Θήβησιν; 2) to the third persons of verbs which end in ε or ι (ἔτυπτεν, τίθησιν), and in the older Ionic and the Attic writers also to the third pers. imp. and plusq. perf. act. in ει, e. g. ἥσκειν *Il.* γ', 388. ἐστήκειν *Il.* ψ, 691: probably also βεβλήκειν *Il.* ε', 661. δεδειπνήκειν *Od.* ρ', 359. ἠνώγειν *Il.* ξ', 170, where it is recommended by *hiatus* and *arsis*, often by a decided incision in the verse or division in the sense<sup>d</sup>; 3) and the adverbs πέρυσσι, παντάπασσι, νόσφι, πρόσθε, ὀπισθε, κε, νυ, and the word εἴκοσι (twenty)<sup>e</sup>. Sometimes also the ι which

<sup>c</sup> Herm. de Em. Gr. Gr. p. 18 sqq.

<sup>d</sup> Jen. A. L. Z. 1809. No. 243. p. 122. Schol. Ven. ad *Il.* ε', 661. Schol. Harlei. ad *Od.* ε', 112. Pors. ad *Od.* χ', 469. Of the Attic usage see Valck. ad *Il.* χ', 280. Hippol. 405. Piers. ad Mær. p. 173. Koen ad Greg. p. (50) 121. Hemst. Ar. Plut. 696. Brunck. *ib.* ad Nub. 329. Dawes Misc. Cr. p. 230 seq. According to

Elmsley *Arist. Ach.* 35. in Aristophanes' time the third person ended in ην, e. g. ἥσκην. According to Heraclides (Eust. ad *Od.* ν', 1892, 34.) the Dorians also said ἔρρην and ἔπλην for ἔρρεν, ἔπλεεν.

<sup>e</sup> A grammarian in Bekker *Anecd.* Gr. p. 1347, adds αὐθιν, πάλιν, πέρυσιν, αἰν, νυνιν. Comp. Eust. ad *Il.* π', p. 1081.

is appended to the demonstrative pronouns, receives *ν*, but only if *σ* precedes: ούτωσίν, ἐκεινοσίν, οὕτωσί, but not τουτονίν<sup>a</sup>.

On account of the fulness of sound which this *ν* gives to the syllable to which it is appended, it is also used to lengthen a syllable naturally short, and not only in the 2nd syllable of the foot (in the *thesis*), but also in the *arsis*, in order to strengthen the rising which this produces, e. g. πάντεσ|σιν πολέ|σιν δὲ καὶ ἄλλοι|σιν κακὸν ἔσται *Od.* β', 166. also before a mute with a liquid, which in Homer commonly lengthens the short syllable. *Il.* β', 672, Νιρεὺς αὖ Σύμηθεν ἄγεν τρεῖς νῆας εἵσας, though the grammarians here erase the *ν* which they allow to remain in other similar places. There is a still stronger reason for this in Attic poetry, which generally leaves the short syllable short before the mute with a liquid<sup>b</sup>. Probably in prose it was also used at the end of a sentence, before a pause, just as in poetry; and this is the practice in the best MSS.<sup>c</sup>

The *ν* which is added to a privative in composition with a word which begins with a vowel, is probably of the same origin, e. g. ἀναίτιος, as appears from some old forms in which *ν* is omitted, e. g. ἄαπτος, ἄεργος, ἄουνος. Others consider it as the first half of ἀνευ.

*Obs.* 1. In Ionic prose, e. g. in Herodotus, this *ν* is usually omitted even before vowels<sup>d</sup>. Some grammarians maintain (*Bekk. Anecd. Gr.* p. 1400.) that the Attics used this *ν* before consonants as well as vowels, and that the poets introduced the common limitation. In the best MSS. *ν* is generally found before consonants. See *Poppo's Thuc.* 1. p. 444 seq.

*Obs.* 2. In the case of πρόσθεν, ὀπισθεν, and other adverbs in *θεν*, the omission of the *ν* is considered a metrical license, not found in prose. From the Doro-Æolic form πρόσθα (§. 10.), &c., it might be inferred that the original ending was in *ε*, and that the *ν* is an appendage<sup>e</sup>. Elmsley, *Eur. Med.* 393, (*Comp. Buttm. Lexil.* p. 60, 14.) doubts whether the Attics even said σφι for σφιν, as *Lobeck, Phryg.* p. 284 seq. doubts whether they pronounced πρόσθε, ὀπισθε, ἐνεκε, ὑπερθε. See *Matthiæ ad Eur. Andr.* p. 181. Add. But σφι is of unquestionable authority in Homer as well as σφίσι. *Apoll. π. δντων.* p. 374. C. 385. A. B.

<sup>a</sup> Apollon. π. δντων. p. 335. C. Draco, p. 106, 19.

<sup>b</sup> Pors. ad Eur. Or. 64.

<sup>c</sup> Herm. de Em. Rat. Gr. Gr. p. 13 seq.

<sup>d</sup> Fisch. 1. p. 143.

<sup>e</sup> Fisch. 1. p. 189.



So also *πρόσθε, ὀπίσθε*, &c. *Ταυτό* and *ταυτόν* were both in use among the Attics, the latter more common. *Πάλιν* is also *πάλι* in Homer; but *πέραν* and *πέρα* are of different meaning. *Elmsl. ad Soph. Œd. T.* 734.

*Obs. 3.* The use or omission of the *ν* being so variable, it may be inferred that it did not originally belong to the termination, but was added or omitted for the sake of euphony, as *ἀμφασία* and *ἀφασία*, *ἀμπλακεῖν* and *δπλακεῖν*, *ἐμπύρημι* and *ἐνεπίμπρην* were used. This was the opinion of Apollonius *Περὶ Συνδ.* *Bekker Anecd. Gr.* p. 520 seq. *Comp.* 574, 8. 603, 31. And if we regard euphony and not the removal of hiatus as the main purpose of the *ν*, the statement of other grammarians (*Obs. 1.*), that the Attics used it before consonants as well as vowels, will not be inconsistent with this hypothesis. That many other forms in *ε* and *ι*, as 2 pers. plur. imper. pres. sing. dat. do not at all assume this *ν*, can hardly be admitted as a proof that when it is used it belongs to the original form, as maintained by *Buttm. Larg. Gram.* p. 93. *Obs. 2.*

In a similar way other letters are also appended and omitted.

1) *ς* in *οὔτως*, which before a consonant is written *οὔτω*, in *μέχρι* and *ἄχρι*, in which the Ionians and some Attics, but not Thucydides, assume a final *ς*<sup>f</sup>. So in the epic dialect in Homer we have *ἄντικρυ* and *ἄντικρυς*, *ἰθύ* and *ἰθύς*, *ἀμφί* and *ἀμφίς* (though the latter is more frequently used as an adverb<sup>g</sup>); and in the poets generally *ἀτρέμα* and *ἀτρέμας*, *ἔμπα* and *ἔμπας*. But *εὐθύ* and *εὐθύς*, *αὐθι* and *αὐθις*, are different in sense<sup>h</sup>.

2) *κ* in *οὐκ*, which the Ionians prolonged into *οὐκί*, *οὐχί*<sup>i</sup> before the *spiritus asper*, and lengthened *οὐχί*. That *οὐ* has not arisen from *οὐκ* by abrasion, is clear from the circumstance that at the end of a proposition, even when a vowel follows, *οὐ* is written, not *οὐκ*. *Xen. Mem.* 4, 7, 7. - - - *ὑπὸ δὲ τοῦ πυρὸς*

<sup>f</sup> *Mær.* p. 34. *Herod. Piers.* p. 451. *Thom. M.* p. 135 seq. *Heind. ad Plat. Gorg.* §. 93. *Phædon.* §. 14. *Lob. ad Phryn.* p. 14. According to Apollonius *π. συνδ.* p. 578, *οὔτως* is the older form; and from the comparison of MSS. this appears probable. See Schæfer *App. Dem.* p. 207. It may be also supposed that *οὔτως* is formed from *οὔτος*, as *ἰδίως* from

*ἰδίος*, but *οὔτω* after the analogy of *ἄνω*, *κάτω*, *ἄφνω*, for which *ἄφνω*s is also found *Apoll. Rhod.* 4, 580.

<sup>g</sup> *Jen. Allg. L. Z.* 1809. No. 243. p. 123.

<sup>h</sup> *Lob. ad Phryn.* p. 144.

<sup>i</sup> The grammarians apostrophized *οὐχί*, as if it came from *οὐχί*. *Vil-lois. Anecd.* 2. p. 115 seq.

οὐ. ἡγνόμεναι δὲ καὶ - - - *Plat. Criton.* p. 46. C. *Prot.* p. 327. B. So *μηκέτι*, formed like *οὐκέτι*, though there is no *μήκ*, shows that *κ* is a foreign letter added for the sake of the sound.

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Of the Hiatus.

§. 42. (41.) If a word which ends with a vowel is followed by another which begins with a vowel, this is called *hiatus* (*χασμωδία*, not *χασμωφία*), because the lips cannot then be closed at the end of the first word. This hiatus is of two kinds,—proper and improper. The *proper* hiatus takes place when the final vowel is short, or if long, the vowel is not shortened, e. g. *καθέζετο ἐπὶ γῆς*, *δῆλον δὲ ἐκάστω, τεύξει ἄσκήσας* *Il.* ξ', 240. The *improper*, when the final long vowel is shortened, e. g. *φοῖτ' ἀνὰ προμάχους, οἱ δ' ἐν τείχεϊ ἔσαν βεβλημένοι οὐτάμενοί τε, μέλλω ἐπεὶ* *Il.* ν', 760. 64. 77. The improper hiatus is very common in Homer and the other epic and elegiac, as well as lyric poets; the tragedians admit it in the lyric parts of their tragedies, especially in dactylic, anapæstic, choriambic, and Ionic verses; in antispastic and dochmiac only in the two first long syllables (the first and second arsis), *μόνοι ἐμῶν φίλων, εἶθε μοι ὀμμάτων*<sup>a</sup>, but never in iambic, trochaic and cretic verses. Aristophanes has it in dactylic, anapæstic and cretic verses: *ἡ παρδάλει, ἡ λύκω* *Nub.* 347. *λύκοι ἔξαιφνης* *ib.* 352. *Comp.* 355. 375. *ἐν τῇ πόλει ἐντετοκύναν* *Vesp.* 663. *οἱ δὲ ξύμμαχοι ὥς ἦσθοντό γε* *ib.* 673. *Χαιρέου υἱός* *ib.* 687.

The proper hiatus has been in most cases removed from the Homeric poems and Pindar by the doctrine of the digamma, yet it frequently occurs in the arsis, e. g. *Πηληιάδεω Ἀχιλῆος, Ἴλιον ἐκτῇσθαί εὐναιόμενον πτολίεθρον* *Il.* ι', 402. *φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθήρ* *Il.* θ', 556. after *ἦ, ὃν κεν ἐγὼ δῆσας ἀγάγω, ἦ ἄλλος Ἀχαιῶν* *Il.* β', 231. in *ὁ (δ)*, for *οὗτος*, e. g. *αὐτὰρ ὁ ἐμμεμαώς* *Il.* ε', 142. Often the two principal cæsurae of the heroic verse appear to admit the hiatus on account of the longer or shorter pause which occurs there

<sup>a</sup> Seidler de Vers. Dochm. p. 95 seq. p. 720 seq. *Elem. Doctr. Metr.* *Comp. Herm. Disquis. de Orph.* p. 48.

in the utterance; one after the first short syllable of the third foot (*κατὰ τρίτον τροχαῖον*), e.g. *Il.* β', 625. η', 63. θ', 479. τ', 73. ω', 318. 717. (where the termination is -οιο), θ', 283. κ', 285. υ', 385. ψ', 278. 747. (where is a dative of the 3rd declension), β', 211. ἄλλοι μὲν ρ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας, comp. ε', 637. ζ', 501. ι', 127. also α', 565, ἀλλ' ἀκέουσα κάθησο, ἐμῶ δ' ἐπιπείθεο μύθῳ, comp. δ', 412. υ', 20. The other cæsure is after the fourth foot (*τετραποδία βουκολική*), of which see *Herm. Disq. de Orpheo*, p. 726, comp. *Il.* α', 578. ι', 238. ε', 50. (and elsewhere with ἔγχεϊ ὀξυόεντι at the end of an hexameter), υ', 22. (where are datives of the 3rd declension), *Il.* θ', 66. (and elsewhere with the form καὶ ἀέξετο ἱερὸν ἥμαρ), ψ', 195. ω', 100. 508. with the termination -το. The hiatus is often removed also by the division which the sense makes, where we now commonly place a semicolon, *Il.* ε', 896. θ', 105. λ', 76. ψ', 278<sup>b</sup>. After all, many examples of hiatus remain in Homer, not to be explained or vindicated by the reasons now given, generally in the case of short vowels over which the voice glides easily.

The tragedians avoid the hiatus in iambs. The following combinations are doubtful: *τί οὖν* *Æsch. S. c. Th.* 210. 706. *Pers.* 784. *Suppl.* 319. *Soph. Phil.* 100. *τί ἔστιν* *Soph. Phil.* 733. 753. defended by Brunck, *Phil.* 733; where, however, *Blomf. ad Æsch. S. c. Th.* 193. *Monk ad Eur. Hipp.* 975, following *Pors. ad Eur. Phæn.* 892, insert a μ' and δ'. Comp. *Herm. Elem. d. Metr.* p. 50. *ad Soph. Phil.* 905. These passages are so very few in comparison with those where the hiatus is avoided, that they are suspicious from this very circumstance. It is often, too, impossible to perceive any reason why the poet should have committed an hiatus, when he might easily have avoided it: why, for example, *Soph. Phil.* 100, he should rather have said *τί οὖν μ' ἄνωγας*, than *τί μ' οὖν ἄνωγας*, as Monk proposes. Perhaps these hiatus should be allowed in *Æschylus*, in whom they are the most frequent, and whose lan-

<sup>b</sup> On the hiatus in Homer, see Heyne Exc. ad *Il.* ο', (t. 7. p. 130.) Hermann *Disq. de Orph.* p. 720 seq. Spitzner de Vers. Gr. Heroic. p. 106

seq. On the hiatus in Pindar, see *Herm. de Metr.* P. p. 198. Böeckh de Metr. P. p. 101.

guage is not so much raised as that of Sophocles above the level of common life. In the comic writers at least, who keep more closely to the language of society, hiatus is frequent, as, *τί αὖ Arist. Thesm.* 852. *τί ἄν Plut.* 464. *ὅ,τι ἄν Eq.* 53. *τί εἴπας Thesm.* 902. *τί ἔτι Plut.* 1161. *τί ἔστιν Ran.* 1220. *τί ἦν Lys.* 350. *τί οὐ Lys.* 1103. *τί ὀφείλω Nub.* 7. 21. *τί ὦ Lys.* 891. *ὅτι ἀχθέσεται An.* 84. *ἅτι οὐ Ach.* 516. *περὶ εἰρήνης Ach.* 39. 60. *Thesm.* 377. 577. *οὐδὲ εἰς, μηδὲ εἰς Plut.* 37. *Ran.* 927. *ὦ Ἡράκλειε Plut.* 374; while the tragedians, on the contrary, did not allow *περὶ* to stand before a vowel even in composition, *Pors. ad Med.* 284. In the lyric parts of tragedy proper hiatus often occur, but only in certain cases, as in the arsis, *Soph. El.* 148. *ἂ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,* and where there is a pause in the utterance, therefore with interjections, *Soph. Antig.* 1276. *φεῦ, φεῦ, ὦ πόνοι (dochm.). Eur. Hel.* 1161. 1178. *ὦ Ἑλένα. Æsch. Ag.* 1530. *ἰὼ γὰ γὰ, εἴθ' ἐμ' ἐδέξω (anap.). Soph. Ant.* 1328. *ἴτω, ἴτω. Aj.* 192. *ἀλλ' ἄνα ἐξ ἐδράνων. Eur. El.* 113. *ὦ ἔμβα, ἔμβα;* in addresses, consequently with the vocative case, *Eur. Or.* 1564. *ἰὼ ἰὼ τύχα, ἔτερον εἰς ἀγῶν' (dochm.);* with imperatives, *Soph. Œd. C.* 188. *παί, ἴν' ἄν (Reis. Com. Crit. p. 211.) Eur. Andr.* 844. *ἀπόδος, ὦ φίλη, ἀπόδος ἀνταίαν (dochm.);* with emphatic repetitions of the same word, *Eur. Ph.* 1535. *αἵματι δεινῷ, αἵματι λυγρῷ;* generally where the sense requires a pause, *Æsch. Choeph.* 923. *βαρύδικος ποινά· ἔμολε δ' ἐς δόμον,* and in the antistr. 937. *δολιόφρων ποινά· ἔθιγε δ' ἐν μάχα. Eur. Iph. T.* 197. *Musgr. φόνος ἐπὶ φόνῳ, ἄχρα τ' ἄχεσι<sup>a</sup>.*

In the prose writers there is no certain rule by which to distinguish when they allowed or avoided hiatus. The MSS. vary, and there is hardly an instance of apostrophus where the word is not written at length in other MSS., and *vice versá<sup>b</sup>*. The ancients blamed the excessive care with which Isocrates and his scholars avoided the collision of vowels, while Thucydides and Plato readily admitted it, and by this means gave their discourse something sonorous and full.

<sup>a</sup> Seidler de Vers. Dochm. p. 79 seq. 342 seq.

<sup>b</sup> Poppo Thucyd. t. 1. p. 418 seq.

*Of the Apostrophus, or Elision*

When two vowels at the end of one and at the beginning of §.43. another word come together, the final vowel of the first word <sup>(42.)</sup> is rejected (by the poets), in the place of which the *apostrophus* (') is put over the consonant which is left, e. g. *πάντ' ἔλεγεν, δι' ὧν*, and thus the two words are in pronunciation united into one. If the first vowel of the second word be aspirated, the lene which remains in the first word is changed into an aspirate, and in that case the lene also which precedes this aspirate in the first word must become an aspirate. Vid. §. 35. Obs. 1.

I. Of the short vowels, *a* *e* and *o* are most frequently cut off: *A*, however, is not cut off in *ἄνα* when it stands for *ἀνάσθηθι*<sup>c</sup>; and in *ἄνα* for *ἄναξ* only once, Homer, *Hymn. in Apoll.* 526. where Hermann would read *ᾠ ἄνα, εἰ δὴ τῆλε* &c. *E*, according to Elmsley, *ad Eur. Med.* p. 150 not., is not cut off in the 3rd person before *ἄν* (comp. *Herm. Praef. ad Soph. El.* p. xiv. seq.); and the MSS. are at variance with this doctrine only in a single passage, *Eur. Ion.* 353. In other cases this *e* is often cut off by the poets<sup>d</sup>. *O* is not cut off in *πρό*, and for that very reason is not used by the poets before a vowel; but in *com* position, as *προέτυψεν, προεξένει, πρόοπτος, οε* and *oo* are contracted into *ou* even by prose writers, *προὔτυψεν, προὔξενει, προὔπτος*<sup>e</sup>; where ' is neither the *apostrophus* nor the *spiritus lenis*, but the *coronis*. This contraction however is very rare, except with the augment, and we do not find *προῦδρος* for *πρόεδρος*, or *προὔρχομαι* for *προέρχομαι*. *O* is also not cut off in the gen. in *-οιο* and *-αο*, where it would have been as absurd to choose the longer form and then shorten it by elision, as it would have been to write *ἀμφοτέρῃσ' ἐν χερσίν*, when the forms *ἀμφοτέρης* or *ἀμφοτέραις* existed<sup>f</sup>.

<sup>c</sup> Herm. *ad Orph.* p. 724.

<sup>d</sup> Matthiae *ad Eur. Alc.* 923.

<sup>e</sup> Piers. *ad Mær.* p. 302. Koen *ad Greg.* p. (47) 116.

<sup>f</sup> Herodian. ap. Schol. Venet. *ad Hom. Il.* λ', 35, Dorville *Vann. Crit.* p. 417. Herm. *ad Orph.* p. 722. Bekker in the Review of Wolf's *Ilias*

(*Jen. All. Lit. Zeit.* 1809. No. 244. p. 139.) proposes, wherever two forms are in use, a longer and a shorter, to employ the shorter in all cases where the longer can be brought into the verse only by elision, e. g. for *eis* *Πηλῆϊ ἰκέτευσε, Il.* π', 574, to read *eis* *Πηλῆϊ ἰκέτ.* and so systematically

*Obs.* In the Attic prose writers we find the prepositions ἀνά, διά, κατά, μετά, παρά, ἄμα, ἀμφί, ἀντί, ἀπό, ὑπό, the particles ἀλλά, ἄρα and ἄρα, εἴτα, ἵνα, ἔτι, ὅτε, ποτέ, τότε, δέ (οὐδέ, ὅδε), τέ, γε, ὥστε, most commonly suffering elision in MSS.; also πάντα, οἶδα in οἶδ' ὅτι, and especially α ε ο before ἄν. *Dionys. Hal. de Comp.* c. 6. p. 96. Schæfer remarks ἐνεχ' in *Demosth. in Aristocr. in.* as something unusual and φήμ' ἐγώ, ἐστ', except in ἐσθ' ὅτε (Plato, however, has ἐσθ' ἡμῶν *Leg.* 7. p. 794 D. ἐσθ' αὐτῇ *ib.* p. 796 D.), are very rare. Generally the elision is not found with terminations which admit ν *paragog.*, and νύχθ' ὅλην will hardly be found in a prose writer.

- §. 44. The vowel ι is not cut off 1) in περί, except in the Æolic dialect, ταύτας περ' ἀτλάτου πάθας *Pind. Ol.* 6, 65. and in compound words, as περάπτων *id. Pyth.* 3, 94. περῖρέθηκατο, περῖρέχειν in Hesychius<sup>a</sup>. 2) in τι and ὅτι, except in the Homeric dialect, although in most of the passages from Homer ὅτε, *quandoquidem* (see Conjunctions), would be equally suitable<sup>b</sup>. 3) In the dative plur. of the third declension we find, *Il.* ζ', 221. τὸν μὲν ἐγὼ κατέλειπον ἰὼν ἐν δώμας' ἐμοῖσιν. *Od.* ρ', 103. τ', 596. δάκρυς' ἐμοῖσι. *Hes. Ἔργ.* 34. κτήμας' ἐπ' ἀλλοτρίοις. *ib.* 202. βασιλεὺς' ἐρέω. *ib.* 559. βούς' ἐπί, comp. 658. *Scut. Herc.* 373. τῶν δ' ὑπὸ σενομένων κανάχιζε πόσ' εὐρεῖα χθών. and with double σ, *Il.* η', 273. καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο. ν', 407. γ', 367. comp. κ', 529. *Od.* τ, 355. φ', 379. *Hes. Ἔργ.* 658. *Theog.* 3. πόσος' ἀπαλοῖσι. In the Attic poets this is without example. The ι in

in all similar cases; πάνευ, ἔα δὲ χόλον *Il.* ι', 260, for πάνε', &c. But such adherence to system is not the characteristic of a language not yet fixed by rule, and rather delighting in a multiplicity of forms, from which the poet might select what pleased the ear. Numerous passages must be changed in order to carry the rule through; and it does not follow that no ear could ever distinguish an apostrophus between two vowels, because ours cannot. Do we know how the ancients made the apostrophus audible after a consonant in the well known line of Euripides? ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὀρώ.

<sup>a</sup> Bentr. Ep. post Ruhnk. Elog. Hemst. p. 65. Interpr. ad Hes. t. 2. p. 943. 7. Herm. de Dial. *Pind.* p. 274. Elem. Doctr. Metr. p. 51. Bœckh ad *Pind. Ol.* 6, 38. Comp. Schneid. ad *Dem. Phal.* p. 156.

<sup>b</sup> Schol. Ven. ad *Il.* α', 244. That ὅτι is not elided in Aristophanes is shown by Brunck ad *Lysistr.* 611. *Ran.* 668. Pors. ad *Hec.* 112. and even in *Ach.* 401. ὁ τρισμακάρι' Εὐριπίδῃ, "Ὅθ' ὁ δοῦλος οὐτωςὶ σοφῶς ἀπεκρίνατο, ὅθ' seems to be ὅτε 'since', not ὅτι, just as *Lysistr.* 1138. 1150. (οὐκ' ἴσθ' ὅθ') ὅτε is used for ὅτι by a common idiom.

the dat. sing. is elided, *Il.* δ', 259. ἐν δαίθ', ὅτε περ. ε', 505. ἀστέρ' ὀπωρινῷ. π', 385. κ', 277. ρ', 324. ω', 26. *Od.* κ', 106. *Od.* ε', 398. ν', 35. ε', 157. Ὀδυσῆ', which the grammarians compared with ἦρω Λαομέδοντι *Il.* η', 453. (*Schol. Harl. ad Od.* ο'.) and therefore pronounced ηι in one syllable where we write η<sup>c</sup>. The grammarians wrote these datives at full length, ἀστέρι ὀπωρινῷ, ὄρνιθι Ὀδυσεύς, &c. and said that ι was pronounced in one syllable with ο η ι (συναλοιφή, συνίησις)<sup>d</sup>. Pindar has ἐν δαίθ' *Ol.* 9, 166. In the Attic writers this elision is also, though very rarely, found. *Soph. Œd. C.* 1435. τὰδ' εἰ τελεῖτέ μοι Θανόντ', ἐπεὶ, &c. the words cannot properly be transposed, τὰδ' εἰ θανόντι μοι Τελεῖτ' (*Lob. ad Aj.* p. 341.), because, as Schæfer remarks, θανόντι is closely connected with the following words. *Trach.* 675. ἀργῆτ' οἶος εὐέιρον πόκω. *Eurip. Æol. Fr.* vi. ἂ μὴ γάρ ἐστι τῷ πένηθ', ὁ πλούσιος δίδωσι, where the emendation which would remove the article before πλούσιος is awkward<sup>e</sup>. *Æsch. Pers.* 852. ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι. Blomfield (855.), with Lobeck, reads παῖδ' ἐμόν, another writer παιδί μου. The elision of ι in the third person, on the other hand, is very frequent, e. g. *Eur. Hec.* 1239. ἐνδίδωσ'. *Iph. A.* 707. *Hec.* 900. *Or.* 525. *Hipp.* 321. The remark of Dorville (*Vann. Crit.* p. 247. 249.), that the poets always preferred the apostrophus, where it could be used, to the ν ἐφέλκ., is true only when the full form with ν would interfere with the verse, e. g. produce an anapæst instead of an iambus, as in *Eur. Iph. A.* 68. δίδωσιν ἐλέσθαι.

*Obs.* A long vowel cannot be elided; where this appears to take place, the two long vowels, or the long and short, run into one syllable

<sup>c</sup> The reading Ὀδυσεῖ would produce an hiatus; but instead of δέπν' *Od.* κ', 316. γήρα' *Od.* λ', 136. δέπν' and γήρα' are probably more correct, as the π is both times shortened.

<sup>d</sup> Eust. ad *Il.* p. 514, 17. 805, 18. Comp. Gaisford ad Hephæst. p. 221.

<sup>e</sup> Wakefield Diatr. p. 31. first maintained that ι in the dative could not be elided, and was followed by Elmsl. ad Heracl. Add. 693. Lob. ad Ajac. p. 540 seq. and Spitzner de V. Her.

p. 171. Porson. Præf. *Hec.* xxiv. Herm. ad *Hec.* p. 150. maintain that it can. The emendations and explanations proposed are suspicious from their violence, particularly those of Elmsley. Herm. Doctr. Metr. p. 55. *Soph. Trach.* l. c. thinks that ι was melted into one with the following vowel, though no certain example of such a coalescence, or of any two short vowels into one short vowel, is found among the Attic writers.

in the verse, as *Il.* ρ', 89. ἀσβέστω' οὐδ' υἱὸν λάθεν Ἀτρείος, in the close of the line Ἐνναλίῳ ἀνδρείφοντῃ *Il.* β', 651. ἦ', 166. θ', 264. ρ', 259, εἰλαπίνῃ ἢ γάμος *Od.* α', 226. σ', 477. So in the ode of Sappho in Longinus, ἀπ' ὠρανῶ διθερος, where ω αι are pronounced as one syllable. *Arist. Thesm.* 536. εἰ δὲ μὴ ἡμεῖς. *Vesp.* 1224. ἐγὼ εἴσομαι.

- §.45. II. The diphthong αι is elided in Homer in the 1. and 3. pers. pres., and in the inf. pres. and aor. 2. middle, but not in the third pers. opt. or inf. aor. 1. active, nor in the nominative of the first declension, e. g. *Il.* α', 117. βούλομ' ἐγὼ--- γ', 395. ἔρχεσθ', ηε---καθίζειν. ἦ', 30. μαχήσοντ' εἰσόκε. 410. γίγνεται, ἐπεὶ κε θάνωσι. σ', 294. κῦδος ἀρέσθ' ἐπὶ νησί. The only passage in which αι of the infin. aor. 1. act. is elided, is *Il.* φ', 323. οὐδέ τί μιν χρεὼ ἔσται τυμβοχοῆσ', ὅτε μιν θάπτωσιν Ἀχαιοί, and the only passage in which αι in the nom. plur. is elided, is *Il.* λ', 272. ὡς ὀξεῖ ὀδύναι δύνον μένος Ἀτρεΐδαο. In the former place the grammarian Crates proposed to read τυμβοχόης; and the reading ὀξεῖ ὀδύναι δύνον, is perhaps repeated from v. 268. for ὀξεῖ ὀδύνη δύνεν. The elision of αι was the more admissible in the cases first mentioned, as it was reckoned short, though we cannot infer that all diphthongs which were so might be elided, e. g. ἔπλεν ἄριστος.

It is very doubtful whether the tragedians elided αι in the 1. and 3. pers. and in the inf. pass. in iambics. In many places the reading is uncertain, as *Æsch. Prom.* 841. *S. c. Th.* 975. *Choeph.* 961. *Soph. El.* 811. *Æg. Fr.* 6. *Eur. Iph. A.* 380, 407. 1142. *Heracl.* 335. 689. In others the common reading is inconsistent with the metre, as *Soph. Œd. T.* 678. *Eur. Alc.* 90. *Med.* 975. 984; or the idiom of the language, as λήψωμ' *Eur. Bacch.* 1380. ὄψωμ' *El.* 485. ἀκούσ' *Andr.* 1085. for ἀκούσαι: in other places τ', θ' stand for -το, -τε, -θε, not -ται, -θαι, as *Eur. Herc.* 418. *Troad.* 933. *Antioq. Fr.* 11. If we consider that the elisions in *Æsch. Choeph.* 961. *Soph. Trach.* 216. *Eur. Herc. F.* 416. *Ion.* 1082. occur in lyrical passages in which the old epical language is often retained, and that *Soph. Phil.* 1071. *Eur. Iph. A.* 380. 1150. *Heracl.* 690. 1007. may be altered, without any violence and with great probability, so as to remove the elision, there will remain only *Eur. Iph. T.* 685. προδούς σε σώζεσθ' αὐτὸς εἰς



οἴκους μόνος, which has not yet been successfully corrected<sup>a</sup>. We have therefore every reason to believe that the tragedians did not elide αι.

In Aristophanes, on the contrary, this elision is frequently found (see *Brunck ad Thesm.* 916.), where the metre requires a shortsyllable. *Nub.* 780. πρὶν τὴν ἐμὴν | καλεῖσθ' ἀπαγ|ξαίμην---. comp. 988. 1181. *Thesm.* 916. But in other places he contracts the final αι by crasis into one syllable with the following vowel, e. g. *Lysist.* 115. δοῦναι ἂν ἐμαν|τῆς παρατεμοῦσα θῆμισυ. *Ran.* 509. *Eq.* 1175. (comp. *Gaisf. ad Heph.* p. 222.), while in the tragedians no one passage is found in which the metre requires this crasis, unless *Eur. Iph. A.* 1406. γενήσομαι γώ (Ald. γενήσομ' ἐγώ) belongs to this class. Αι may be regarded as coalescing with the following short or long vowel<sup>b</sup>, *Lys.* 758. *Thesm.* 768. 1178. *Ran.* 692. comp. *Av.* 1340. *Plut.* 113. 384. *Nub.* 7. 42. (in both which αι in the inf. aor. 1. is elided, as 523. 550. ἐπεμνηδῆσ' αὐτῶ) 1140. 1341. *Av.* 976. *Vesp.* 319. 537. 825. 941. 1426. *Eq.* 886. 1175. *Ach.* 325. *Pac.* 102. 253. 324. 1175.

Of the elision of the diphthong οι no example is found in Homer and the epic poets. The Attics elided it only in οἴμ' for οἴμοι before ω, e. g. *Soph. Aj.* 587.<sup>c</sup> but not in μοι, σοι. In *Iph. A.* 819. μ' is for με, and belongs to λέγουσι, according to §. 410 b. *Eur. Bacch.* 820. Hermann (on ver. 811) considers σ' οὐ as a crasis for σοι ου. In τοι and μέντοι, οι forms a long α with the following α, as ὦ with οι in ὦζυρά *Arist. Lys.* 948. ὦζυρέ *Nub.* 655.

When the first word ends with a long vowel or diphthong §. 46. and the second begins with a short vowel, this latter is elided in the Attic poets, (not in Homer or Pindar, for instead of δὴ 'πειτα, δὴ ἔπειτα is more correctly written,) e. g. ποῦ 'στιν, 'Ερμῇ 'μπολαίε, ἡ 'ξειργασμένη, τοῦ 'λατῆρος *Arist. Ach.* 246.

<sup>a</sup> Elmsley's correction is very probable, προδούς σεσῶσθαι σ' αὐτός. On the whole section see especially Erfurdt ad *Soph. Aj.* 190. Comp. Dawes Misc. Crit. p. 266. who, with Pors. ad *Eur. Or.* 1338. denies the

elision: on the other side, Burgess ad Dawes, p. 471.

<sup>b</sup> Dawes l. c. and Koen ad Greg. p. (72) 171. Elmsl. ad *Soph. Oed. T.* 1227. Dobree ad *Arist. Plut.* 113.

<sup>c</sup> Koen ad Greg. p. (72) 171.

and in prose writers ὦ 'γαθέ<sup>a</sup>. This elision is most common with ε, but sometimes takes place after μή, with α in the prepositions ἀπό, ἀνά, ἀντί, in composition: *Soph. El.* 1169. *Eur. Med.* 35. μὴ 'πολείπεσθαι *Ced. T.* 1388. μὴ 'ποκλείσαι *Eur. Bacch.* 1072. μὴ 'ναχαιτίσειέ νιν *Heracl.* 885. μὴ 'ποδέξεται *Hel.* 841. εἰ μὴ 'ποδώσω *ib.* 1020. μὴ 'ποδώσεις *Arist. Nub.* 1278. μὴ 'ποδιδῶ *Av.* 1620. μὴ 'φαίρει *Pac.* 772. μὴ ντιδουλεύει *Eur. Supp.* 364. After the diphthong ου, *Eur. Suppl.* 641. μακροῦ 'ποπαύσω. *Soph. Phil.* 933. μή μου 'φέλῃς, where the editions before Brunck have μή μου φέλῃς (Elmsley, *ad Eur. Med.* 56. p. 88. not. 2, considers both as a crasis,) οὐ 'κτίνει *Eur. Andr.* 53 in MSS. τοῦ 'πλέοντος *Soph. Ced. T.* 393. ἐμοῦ 'πάκουσον *Ced. T.* 708. E after εἰ very rarely, *Eur. Suppl.* 523. εἰ 'πιταξόμεσθα; after ω if the reading is correct, *Eur. El.* 887. βοστρύχῳ 'ναδήματα. *Iph. T.* 962. κἀγὼ 'ξέλεγξαι, where the Aldine reading κἀγωγ' ἐξέλεγξας destroys the metre. *Rhes.* 157. ἦξω 'πὶ τούτοις. ἀποκτενῶ 'γὼ *Iph. A.* 397. μένω 'πί *ib.* 818. *Arist. Ran.* 199. ἴζω 'πὶ κώπην. *Æsch. Prom.* 747. μηδέπω 'ν προοιμίῃς<sup>b</sup>; after οἱ, *Soph. Phil.* 812. ἐμοί 'στιν. In other words also α is elided at the beginning of a word, but generally only after η, μή or the fem. art. ἡ: ἡ 'λήθεια *Soph. Ant.* 1174. (*Synt. Cr.* p. 23. more correctly according to Reisig, ἀ'λήθει'). μὴ 'δικεῖν *Eur. Hec.* 1249. τῇ 'ρετῇ *Andr.* 226. μὴ 'ντὶ *ib.* 792. μὴ 'μαθεῖ *Heracl.* 460. after ὦ *Arist. Nub.* 1372. *Comp.* 1380. Most frequently the augment ε is elided; *Soph. Aj.* 308. παίσας κἀρα 'θῶϋξεν. *Ced. C.* 1608. πεσοῦσαι 'κλαιον. *Trach.* 905. *Phil.* 360. *Ced. C.* 1602. *Æsch. S. c. Th.* 761. 601. *Pers.* 308. νικώμενοι 'κύρισσον. Whether these are real elisions or not, depends on the question of the omission of the augment in the Attic dramatists. §. 160. According to Reisig, *l. c.* p. 21. and *Pors. ad Arist. Eccl.* 410. this elision of ε does not take place after ου.

<sup>a</sup> Valck. ad Phœn. 408. Markl. ad *Eur. Iph. T.* 1010. Koen ad Greg. p. (103) 227. So we ought to write εὐφημία 'στω *Arist. Av.* 959. δουλεία 'στιν *Vesp.* 682. διοσημία 'στιν *Ach.* 171. *Pac.* 873. ἡ 'τέρα *Ran.* 64.

<sup>b</sup> Reisig *l. c.* will not allow this in

the case of ἐς, ἐκ, ἐν, except when the preceding word is monosyllabic, or if polysyllabic has the accent on the last syllable; ἐγὼ 'ν, ἐξελῶ 'κ τῆς οἰκίας, but not δῆσῶ 'ν, τούτου 'ν, εἴθισμαι 'κ.

The absorption of a short vowel under these circumstances is now regarded as a crasis (Reis. *l. c. Herm. Praef. Bacch.* xiv.), in which case we should write the words at full length, or unite the two in one, ἡ ἀλήθει', or ἡλήθει'; and so in *Arist. Av.* 1079. τοῦ ὀβόλου, or τοὺβόλου, not τοῦ βόλου<sup>c</sup>.

Of diphthongs also the first short vowel is cut off after a long vowel in the preceding word, chiefly after η; ἡ ὑσέβεια *Eur. Iph. T.* 1210. *El.* 1104. μὴ ὕρω *Arist. Ran.* 169. ἔα ὑτόν *ib.* 1243. (see however *Reis. Soph. Oed. C.* p. 344.) ὦ ὕριπίδη *Theom.* 4. *Theocr.* 2, 66. ἄ τῷ ὑβούλοιῳ for ἄ τῷ Εὐβούλοιῳ. These are probably crases.

Vowels may be elided even though preceded by a vowel; §.47. so that notwithstanding the elision several vowels still come together, e.g. ταχεῖ ἀπέρχεται *Soph. Phil.* 809. μὴ οὔσα *Eur. Or.* 264. δάκρυ' ἀπ' *Iph. Ant.* 653. and in many other places, confirming the orthography, δάκρυ' ἀναπρήσας *Il. i.*, 433. *Od. β'*, 81. It is remarkable that ε in -ειε, 3. pers. opt. aor. 1. act. is never elided in Sophocles and Aristophanes, nor in Æschylus (for in *Choeph.* 851. we should read κλέψειαν); in Euripides only once. *Or.* 700. ἴσως ἂν ἐκπνεύσει' ὅταν δ' ἀνῆ πνοάς, and in a verse of Diphilus, *Athen.* 6, 9. p. 239. A. In Homer, on the contrary, this elision is common. The ancients probably prevented the hiatus by pronouncing both words as one, as in δίκαιος, μαιίνω<sup>d</sup>. Hence when a dactylic verse ends with an apostrophized word, the remaining consonant is placed at the beginning of the following verse, e. g. *Il. θ'*, 206. ξ', 265. This, however, is a rare occurrence, which does not take place in iambic<sup>e</sup> or trochaic verse, but only in anapestic, dochmiac,

<sup>c</sup> Elmsl. ad *Eur. Heracl.* 460. The difference between *crasis* and *elision* I conceive to be this: crasis takes place only when the diphthong or vowel at the end of a word so coalesces with the initial vowel of the next, that the sound or quantity is changed, as in μοῦσσι for μοι ἔστι, or μεντᾶν for μέντοι ἔν. Crasis too can only take place in words and syllables which, from their being un-

emphatic, readily coalesce with the following word, especially enclitics, but not in νικώμενοι ἐκύρυσσον, or in ἐμοί ἐστιν *Soph. Phil.* 812. where therefore I should not write with Hermann ἐμοῦσσι, but ἐμοί'σσι.

<sup>d</sup> Villos. *Anecd. t. 2.* p. 115.

<sup>e</sup> In iambic verse, when a line begins with a verb without augment and the preceding line ends with a long vowel or diphthong, the omitted

glyconian, and generally those in which the rhythm goes on uninterruptedly.

*Obs.* The apostrophus is used in poetry, where a pause in discourse occurs between a word ending and a word beginning with a vowel, as where another person begins to speak, and where in our punctuation a point or colon is used, e. g. *Eur. Hec.* 514. (518. *Pors.*) seq. ἡμεῖς δ' ἄτεκνοι τοῦπί σ' ὦ τάλαιν' ἐγώ. *Or.* 1351. Ἑρμιόνη. σώθηθ' ὅσον γε τοῦπ' ἐμ'. *Il.* ὦ κατὰ στέγας --- though the hiatus is commonly allowed in dochmiac and other verses, where such a pause takes place. So in Homer two long vowels coalesce into one sound, though separated by such a pause. *Il.* ρ', 89. φλογὶ εἵκελος Ἥφαιστοιο Ἀσβέστω' οὐδ' νιδὸν λάθεν, &c. The same thing takes place where there is an elision of the initial vowel. *Soph. Phil.* 591. λέγω' πὶ τοῦτον --- *Arist. Nub.* 1354. ἐγὼ φράσω' πειδὴ γάρ.

### Of Contraction.

§. 48. A third method of avoiding the concurrence of several vowels, (45.) which is used, as well as the preceding, chiefly by the Attics, is the contraction of two or more vowels of separate pronunciation into one sound. This is *proper*, when two single vowels are contracted, without change, into one diphthong, e. g. τείχει τείχει, αἰδοῖ αἰδοῖ: *improper*, when, in the contraction, a vowel or a diphthong of different sound is substituted, e. g. η for εα, ω for οα and οη. In general, the following rules are observed:

1. The long vowels η and ω absorb all the rest of the simple vowels.
2. α absorbs all vowels following it, except ο and ω.
3. ε coalesces into the diphthong ει, or the long vowel η, with all vowels following it, except ο and ω.
4. ι and υ absorb all vowels following, and are contracted

augment is usually marked by an apostrophus, e. g. *Soph. Œd. C.* 1605. κοῦκ ἦν ἔρ' ἀργὸν οὐδὲν ὦν ἐφίετο (or -λεται) Ἐκτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθέναι Πίγησαν.

These are cases *sui generis*, since commonly the iambic rhythm is so far from going on to the next line, that hiatus is allowed between the end of one and the beginning of another.

into one syllable with a vowel preceding. *ι* is generally subscribed under *α* (long), *η*, *ω*, and unites in one syllable with *ε* and *ο*, e. g. *κέραϊ κέρα, ὄρεϊ ὄρει, οῖς οῖα*. When *ι* makes a diphthong with a vowel, and this is to be contracted with another vowel, the two other vowels are to be contracted according to the preceding rules, and the *ι* is subscribed, when from the contraction arises a long *α*, *η*, *ω*, e. g. *τύπτεαι τύπτῃ, τιμάοιμι τιμῶμι, τιμάει τιμᾷ*.

5. *ο* coalesces with all vowels, preceding or following, in the diphthong *ου*, or, if an *ι* be under them, in *οι* or the long vowel *ω*.

The following paragraphs contain the more exact distinctions of these general rules.

*Aa* becomes *α*. But the accus. plur. of *ναῦς* is *ναῦς* instead of *νᾶας*. So also *τὰς γραῦς*. §. 49. (46.)

*Ae* becomes *α*, e. g. *γελάετε γελάτε, ἐγέλαε ἐγέλα*.

*Aei* becomes *α*, e. g. *γελάειε γελάε, αἰείδω ᾄδω*.

*Obs. 1.* *Μῶσθαι* (*Tourp. ad Suid.* t. 1. p. 462. *Heind. ad Plat. Cratyl.* p. 77.) is not a contraction from *μάεσθαι*, but from *μῶεσθαι*, whence *μῶεο* in Epicharmus, *μῶται* in Hesychius.

*Obs. 2.* The Dorians made *η* from *ae*, e. g. *ἐσορήτε Theocr.* 5, 3. *ἐφοίτη* for *ἐφοίταε*, 2, 155. *ποθορή* for *προσοράει, προσοράε*. *ἐφύσση, ἐρύπη, νίκη, ἐρή, πολμῆς, ὑπερπαδῆτε* for *ὑπερπηδάτε*, in the same author; *γεννῆται Fr. Pyth.* p. 248. *ed. Orell.*<sup>b</sup> The Attics did the same in the four verbs: *ζῆν* for *ζάειν, ζᾶν, πεινῆν* for *πεινάειν, πεινᾶν, διψῆν* for *διπάειν, διψᾶν, χρῆσθαι* for *χράεσθαι, χρᾶσθαι*<sup>c</sup>; also in *χράω, χρῆ Soph. El.* 35. *ψάω, ψῆ Trach.* 678. *περιψῆν Arist. Eq.* 909. *ἐπισμῆ Thesm.* 389. *κνήσθαι*<sup>d</sup>. The Ionians said *χράσθαι* and *χρέεσθαι*, which was also Doric. *Fr. Pyth.* p. 296. *ed. Orell.*

*Obs. 3.* In the word *ναῦς* the Alexandrians contracted the nom. plur.

<sup>a</sup> Piers. ad Moerid. p. 112.

<sup>c</sup> Fisch. p. 61. 127. Koen ad Greg.

<sup>b</sup> Koen ad Greg. p. (79) 185. (121) 265. Fisch. p. 60. Heyne ad Pind. Nem. 5, 9. Bœckh ib. 5. Herm. de Dial. Pind. p. 12.

p. (104 sq.) 328.

<sup>d</sup> Buttm. ad Plat. Gorg. p. 521. ed. Heind.

which was *νηες* in Ionic and Attic, into *ναῦς*<sup>a</sup>. In one single instance, the composition of the numeral *τριάκοντα* with *ἔτος*, the Attics also contracted *ae* into *ου*, *τριάκοντούτης*. In the same composition with another numeral in *a* the *a* is rejected, *ἐπτέτης*, *δεκέτης*<sup>b</sup>, though many variations are found in the editions.

*Obs.* 4. The *ι* is subscribed when it comes last amongst the single vowels. See below. In the inf. in *-ᾶν -ῆν* it was not used according to the older grammarians.

- (47.) *Αο, αου, αω* become *ω*, e. g. *βοάουσι βοῶσι, ὀράω ὀρώ, Ποσειδῶν* for *Ποσειδάων*. The Dorians, on the contrary, contract *ao αω* into *α*, as *τάων τᾶν, κοράων κορᾶν, Ποσειδᾶν* and *Ποσειδάν, Ἀμυθάν* for *Ἀμυθάων* *Pind. Pyth.* 4, 223. and *Ἀλκμάν* for *Ἀλκμαίων* *Pind. Pyth.* 8, 66. 80. *φυσᾶντες, χαλαᾶσι*, in *Alcæus, γελᾶν*, for *φυσάοντες, χαλάουσι, γελάων*<sup>c</sup>.

The Dorians also changed the termination of the nouns in *ας*, into *ας*, e. g. *Ἀρκεσίλας -α -α* *Pind. Pyth.* 4, 3. 116. 444. 531. *Nem.* 11, 13. *Ἰόλα* *Nem.* 3, 62. *Μενέλα*, gen. from *Μενέλας* *Pind. Nem.* 7, 41. *Μενέλα* *Eurip. Troad.* 212. *Νικόλας* *Herod.* 7, 137. is called in *Thuc.* 2, 67. *Νικόλαος*. So *Aristophanes Equ.* 164. has *ἀρχέλας* for *ἀρχέλαος*, to create an ambiguity, as if it came from *λάς*, a stone.

*Obs.* *ἡγάπεν* *Theocr. Epigr.* 19. 4. *ὀρεῦσα* for *ὀράουσα* *id. Id.* 11. 69. are not from *ἀγαπάω, ὀράω*, but from the form *ἀγαπέω, ὀρέω*. §. 10.

*Αοι* becomes *ω*. *ὀράοι, ὀράοιτο, ὀρῶ, ὀρῶτο, ὕοιδή, ὦδή*.

*Αη* becomes *α*. *γελάητε, γελάτε*.

*Αρ* becomes *α*.

- §. 50. *Ea* becomes, 1. *ᾶ*, if a vowel or *ρ* precedes, e. g. *εὐκλεᾶ*,  
(48.) *Πειραιᾶ* for *Πειραιέα, ἀργυρέα, ἀργυρᾶ*.

2. *ῆ*, when a consonant precedes, e. g. *ἀληθέα, ἀληθῆ*<sup>d</sup>. Yet in contracted substantives of the second declension *έα* becomes *ᾶ*, e. g. *ὀστέα ὀστᾶ*. So from *ἔαρι ἥρι*, from *γαῖα γέα γῆ*.

<sup>a</sup> Fisch. p. 127 sq. Piers. ad Moerid. ad Gregor. p. (86) 196. (93) 209. p. 266. Lobeck ad Phryn. p. 406 seq. Bæckh ad Pind. Pyth. 3, 28.

<sup>b</sup> Piers. ad Moerid. p. 123.

<sup>d</sup> Fisch. p. 129. Valck. ad Phœn.

<sup>c</sup> Valck. ad Eurip. Ph. p. 65. Koen 1297. Brunck. ad Soph. Œd. T. 161.

Εαι becomes η, e. g. τύπτεαι τύπτη.

Εας becomes εις, ἀληθέας ἀληθεῖς· ης in the Doric, κρῆς for κρέας<sup>e</sup>.

Εε becomes, 1. ει, e. g. ἀληθέες ἀληθεῖς, ἐποίεε ἐποίει. 2. η in nouns, if no consonant follows εε, e. g. ἀληθέε ἀληθῆ, περι-καλλῆ for -καλλέε *Arist. Thesm.* 282. a very rare form. See §. 78. *Obs.* 4.

*Obs.* The Attic nom. plur. βασιλῆς appears not to be a contraction from βασιλέες βασιλεῖς, but to arise from the Ionic βασιλῆες. See §. 88. *Obs.* 4. Homer has the above contraction in αἰδεῖο, μυθεῖο, νεῖαι, for αἰδέο, &c. *Il.* ω', 503. ν. *Ern. Od.* ι', 269. θ', 180. λ', 114. ἐϋρρέιος for ἐϋρρέος, εὐκλείας for εὐκλέεας *Il.* κ', 281. while he contracts ἀκλέεες, ἀγακλέος into ἀκληεῖς *Il.* μ', 318. (but ἀκλειῶς *Od.* α', 241.) ἀγακληῶς *Il.* π', 571.

Εο and εον in Attic, make ου, e. g. φιλέον φιλοῦν, φιλεόμενος φιλούμενος. In Ionic and Doric ευ, e. g. καλεῦντες *Od.* κ', 255. πλεῦν, πλεῦνες for πλέον, πλέονες in Herodotus<sup>f</sup>, φιλεόμενος, χεῖλευς for χείλεος *Theocr.* 7, 20. γένευς *Fr. Pyth.* p. 296. ποιεύσι for ποίεουσι, ὕμνεῦσαι for ὕμνοῦσαι, even θεῦν *Callim. H. in Cerer.* for θεόν, Θευκυδίδης for Θουκυδίδης<sup>g</sup>. The tragedians sometimes use this Dorian contraction, πολεύμεναι *Æsch. Prom.* v. 650. (*Blomf.* 666. πολούμεναι) in iamb. trim. *Æsch. ib.* 122. εἰσοιχνεῦσιν. *Eur. Med.* 427. ὕμνεῦσαι. *Hipp.* 167. αὐτευν<sup>h</sup>.

*Obs.* In Attic εο is sometimes changed into ει, e. g. πλεῖν, δεῖν, for πλεόν, δέον<sup>i</sup>. The grammarian, *ap. Greg. ed. Schæf.* p. 678. xii. adds δοκεῖν, having probably taken it for a participle in δοκεῖν ἐμοί.

Εοι becomes οι, e. g. ποιέοι ποιοῖ.

Εω becomes ω, e. g. Πειραιέως Πειραιῶς, but only when a vowel precedes εω, thus they do not say βασιλῶς for βασιλέως<sup>j</sup>.

Gregor. p. (108) 235. et Koen.

<sup>h</sup> Elmsl. ad *Eur. Med.* 413.

<sup>f</sup> Fisch. p. 117. 128 sq. Koen ad *Greg.* (76) 178. (222) 469. *Comp.* (136) 298.

<sup>i</sup> Koen ad *Gregor.* p. (59) 140.

Pierson ad *Moerid.* p. 294.

<sup>j</sup> Pierson ad *Moerid.* p. 314 sq.

<sup>g</sup> Koen ad *Greg.* p. (76) 178. (164) 358.

*Obs.* In dissyllable verbs, which become monosyllabic by contraction, *ew*, *eh*, *eo*, *eou*, are not contracted, but only *ee* and *eei*, e. g. *πλέω*, *πλείς*, *πλεῖ*, *πλέομεν*, *πλέονσι*. So also *βέω*, *χέω*, *δέω*. Yet we find *δοῦν*, *δοῦντι*, for *δέον*, *δέοντι*, in *Plat. Cratyl.* p. 419 D. 421 C. *δοῦσαν* for *δέουσαν* *Dinarch. ap. Polluc.* 8, 72. *ἔων*, *δοῦσι*, for *δέων*, *δέουσι* in Hesychius, *Maeris*, and in composition, *ἀναδῶν* *Arist. Plut.* 589. *ἀναδοῦμεν*, *ἀναδοῦσι*, *περιεδοῦμεθα* *Plat. Leg.* 8. p. 830 B. *ἐνέδουν* *Plat. Tim.* 329. *ἀναδοῦνται* *Rep.* 5. p. 465 D. *συνδοῦντα* *Eur. Iph. A.* 110. But *δῶ*, *ἔῃ*, *δοῦμαι*, will hardly be found, and the tragedians always say *θρέομαι*, never *θροῦμαι* \*. *ζυνδῆ* *Plat. Rep.* 5. 462. D. should probably be *ζυνδεῖ*.

I, preceded by another vowel, suffers only the proper contraction §. 48. e. g. *ᾄρει ᾄρει*, *αἰδοῖ αἰδοῖ*. In a long and η and ω, it is subscribed, e. g. *κέραϊ κέρῃ*.

*Obs.* In this manner the Attics contracted the dissyllable and trisyllable words *οἷς*, *οἷζύς*, *οἷστός*, *Οἰκλῆς*, *βοῖδιον*, *καταπροίξεται*, and the like, into the monosyllables and dissyllables *οἷς*, *οἷζύς*, *οἷστός*, *Οἰκλῆς*, *βοῖδιον* <sup>b</sup>. A and ι also are thus contracted; so that both make either a proper or an improper diphthong; *γραιδιον* for *γραιδιον* <sup>c</sup>, *ᾄδης αἰδης*, *αἴσσω*, *ᾄσσω*, *ἔττω*, for *αἴσσω*. (Yet *αἴσσω* is found as a dissyllable. *Eur. Hec.* 31. *Troad.* 157. *Elmsl. ad Eur. Bacch.* 147.) So *ῥάδιος* from *ῥητίδιος*. From *ἡίδεος*, *Θρηίκιος*, *παρηίδες*, *Νηρηίδες*, *κληίθρα* came *ἡίθεος*, *Θρηίκιος*, *παρηίδες*, *Νηρηίδες*, *κληίθρα* <sup>d</sup>. In *τιμῆς* for *τιμήεις* the ι is not subscribed, because *eis* is formed from *ens* (§. 39.). Instead of *πρωτῖ*, *σφῶιν*, *νῶϊν*, *λῶϊστος*, they wrote and said *πρῶ*, *σφῶν*, *νῶν*, *λῶστας* \*. *ἡρῶ* for *ἡρωῖ* occurs in Homer *Il.* η', 453. *Od.* θ', 483'.

§. 51.    *Oa* }  
(50.)    *Ow* }    become ω, as *βοάω* *βοῶ*.

*Oη* becomes also ω, yet only in Ionic and Doric; e. g. *βῶσαι* for *βοῆσαι* (*βῶσαντι* *Il.* μ', 337. *ἐπιβῶσομαι* *Od.* α', 378.); *ἐβῶθεε* for *ἐβοήθεε*, *ὀγδῶκοντα* *Il.* β', 652. for *ὀγδοήκοντα* <sup>e</sup>, *νῶσαι* for *νοῆσαι*, all in Herodotus <sup>h</sup>. So *ἀγνώσασκε* *Od.* ψ', 95.

\* Lob. ad Phryn. p. 220 seq. Of the uncontracted *ee*, *eei*, see §. 52.

<sup>b</sup> See Pierson ad Moerid. p. 275 sq. Lob. ad Phryn. p. 86 seq. Arist. Pac. 930. οἷ; --- ἀλλὰ ταῦτό γ' ἐστ' Ἰωνικὸν τὸ ῥῆμα.

<sup>c</sup> Hemsterh. ad Aristoph. Plut. 674. Valck. ad Phœn. p. 467. Pierson ad

Moerid. l. c. et p. 301. Porson ad Eurip. Hec. 31.

<sup>d</sup> Valck. ad Phœn. p. 95. 348.

<sup>e</sup> Pierson ad Moerid. p. 300 sq.

<sup>f</sup> Hermann de Emend. Gr. Gr. p. 36 sqq. <sup>g</sup> Fisch. p. 134 sq.

<sup>h</sup> Wessel. ad Herod. 9, 53. p. 717. 47. Æm. Porti Lex. Ion. under *ση*.



for ἀγνοήσασκε. But οη becomes οι, as δηλοῖς, δηλοῖ, for δηλόγος, δηλόη, but δηλώτε from δηλόητε.

*Obs.* Οα becomes ου in βόας βοῦς, μείζονας μείζους. In adjectives οα is contracted into ᾱ, ὀη into ῆ, ἀπλέα ἀπλᾱ, ἀπλόη ἀπλῆ.

Οε } become ου, e. g. πτεροῦσσα for πτερόεσσα, προῦπτος  
Οο } for πρόοπτος, and in composition προὔτρεψεν for  
προέτρεψεν, κακοῦργος for κακόεργος. ἀθρόος, ἀντίξοος, and  
other words compounded with ξοος, are not generally con-  
tracted. Yet Aristophanes *Pac.* 1213. has δορυξοῦ.

*Obs.* 1. In words compounded with ὁμοῦ, when υ is omitted, οε remains unchanged, e. g. ὁμοεθνής. If ο follows, it is contracted into ω: ὁμωρόφιος from ὁμοορόφιος.

*Obs.* 2. In the verbs in -οω in the Ionic writers we often find -ευ where the common dialect has ου from οε, οο, e. g. ἀντιεύμεθα *Herod.* 9, 26. ἀνδρευμένῃ 1, 123. ἐδικαίευν 9, 26. and elsewhere. οἰκειεύνται 1, 4. which is written οἰκηῖοῦνται 1, 94. but οἰκηῖέμενος 4, 148. This seems to imply the existence of forms in -εω, of which, however, no trace is found.

Οει } become οι, e. g. εὔνοι, κακόννοι, for εὔνοοι, κακόννοοι, (51.)  
Οοι } δηλοῖς, δηλοῖ, for δηλόεις, δηλόει, φρυῖμιον for προ-  
οίμιον.

In words compounded with εἰδης οει remains unchanged, e. g. κερατοειδής, μονοειδής; yet from θεοειδής is made θεουδής, by throwing out the ι<sup>1</sup>.

*Obs.* Δηλοῦν, χρυσοῦν, do not come from δηλόειν, χρυσόειν, but from δηλόεν, χρυσόεν, the old inf. See below of the Verb. The Dorians said ὦν, e. g. ῥιγῶν for ῥιγοῦν<sup>1</sup>. In πλακόεις πλακοῦς the ι is omitted, either because the old form was πλακόενς, or to preserve the diphthong of the other cases in the nom.

Οη becomes οι in the second and third pers. pres. conj. where η has the *iota subscriptum*; e. g. δηλόγος, δηλόη, δηλοῖς, δηλόη; otherwise ω, e. g. δηλόητον δηλώτων.

Υι is not contracted, if these vowels are in two syllables, βότρυι. Yet νέκυι is used as a dissyllable. *Il.* π', 526. 565. ω', 108 (R).

As a general remark it is true that the Ionians are fond of §.52.

<sup>1</sup> Fisch. p. 132.

<sup>1</sup> Brunck ad Aristoph. *Av.* 935.

the concurrence, the Attics of the contraction of vowels. Yet many examples are found of contraction in the Ionic writers, and diæresis (separation) in the Attics. Thus we have in Homer ἐπὶ πλατεῖ Ἑλλησπόντῳ *Il. η'*, 86. αὔδα for αὔδαε *ξ'*, 195. δαμνῆ *ib.* 199. for δάμνασαι, and generally in the verbs in -άω. In the Attic poets the uncontracted forms are chiefly found in the lyric passages of tragedy, especially in anapaestic verse; also *Arist. Nub.* 994. κακοεργεῖν<sup>a</sup>. This is very rarely done in the iambic trimeter, as *Æsch. Pers.* 495. ῥέεθρον. *id. Choeph.* 738. νόον. *Soph. Phil.* 491. εὔροον. ἀτίσω has been already noticed. There is no such form as ἀστόω for αἰστόω. Κῆρ is always used in Homer; κέαρ in the tragedians. In prose writers, especially the later, the forms δέει, δέεται, ἔχεν, ἔπλεεν, &c. are most common. προσδέεται *Xen. Mem.* 3, 6, 13. δέεσθαι *Anab.* 7, 7, 31<sup>b</sup>.

§. 53. *Crasis* is that kind of contraction in which two words coalesce into one, and are accented as one without elision. Thus κα̑λεγον is a crasis, καὶ ᾠλεγον would be an elision. The ι is not subscribed to the long vowel which arises from contraction, except when it is the last of the coalescing vowels, e. g. κα̑τα from καὶ εἶτα: if it is not the last it is rejected (θλίψις), and κα̑γῶ from καὶ ἐγῶ is more correct than κα̑γῶ. Over the contracted syllable is placed the mark ' , then called *coronis*, both after aspirated consonants and lenes, χῶ, χῆμέτερος, θῶπλα, θοίμάτιον. Some also write the *sp. asper* χῶ, χῆμέτερος<sup>c</sup>, &c. The *sp. asper* is retained only when the word begins with an aspirated vowel; some join the *coronis*, οὔμός or οὔμός, οὔπισθεν for ὁ ὀπισθεν. But no one writes οὔνεκα, though this has been formed from οὐ̑νεκα.

§. 54. In Homer and Hesiod, and also Herodotus, crasis is very rare, and confined to particular words, as ᾠριστος in Homer. θῶμισιν for τὸ ἥμισιν *Hes. Ἑργ.* 559. In Pindar we find κα̑ν

<sup>a</sup> Lob. ad *Soph. Aj.* 427. *Erf. ib.* 418.

<sup>b</sup> Lob. ad *Phryn.* p. 220. Schæf. ad *Greg.* p. 431.

<sup>c</sup> See *Seidler Exc. ad Troad. Wolf. Anal.* 2. p. 439. Ὀθούνεκα (generally written ὀθ' οὔνεκα), apparently formed from *θρον ἐνεκα*, as οὔνεκα from οὐ̑νεκα (*Buttm. L. G.*

p. 121.), should be written ὀθούνεκα, as the *sp. asper* can only influence the tenuis which immediately precedes the vowel that has suffered crasis, not as here, one separated by *ον*. This appears from τοὔνεκα, not θούνεκα, being formed from τοὔ̑νεκα. *Matth. ad Eur. Alc.* p. 507.

for καὶ ἐν, κασόφοις, χῶταν, χῶπόταν, χῶτι, χῶπόθεν<sup>d</sup>. It is very frequent in the Attic writers, both in prose and verse, chiefly with the article, and with καί.

1. In the case of the article all final vowels, ο ου ω, coalesce in the Attic writers into a long α when α follows, e. g. τάνδρός for τοῦ ἀνδρός<sup>e</sup>, τάγαθού for τοῦ ἀγαθοῦ, ταυτό for τὸ αὐτό, τὰπόλλωνος *Ar. Av.* 982. παιδὶ τὰγαμέμνονος for τῷ Ἀγαμ. *Eur. Iph. T.* 776. but not when the following α is long by nature, as in τὰθλα *Eur. Phæn.* 1296<sup>f</sup>. As in the Sigeian inscription H stands for the *spiritus asper*, and ΗΑΙΣΩΠΟΣ ΚΑΙ ΗΑΔΕΛΦΟΙ occurs for ὁ Αἴσωπος καὶ οἱ ἀδελφοί, Dawes, *Misc. Crit.* p. 123. 238. 263, recommended to write ὡνήρ, ὡγών, ὡνθρωπος, ὡτός, for ὁ ἀνήρ, &c. and this orthography is strongly confirmed by the fact that in the MSS. and older editions ἀνήρ, ἀγών, ἄνθρωπος, ἀντός are often found, where either the metre requires a long syllable or Attic usage the article. To this is added the authority of Apollonius, *Bekker Anecd. Gr.* 2. p. 495, 24. ὡς ὁ ἀνὴρ ἀνήρ, ὁ ἄνθρωπος ἄνθρωπος, οὕτως τὸ ἕτερον θάτερόν ἐστι. The same thing takes place with οἱ, e. g. ἄτεροι for οἱ ἕτεροι *Eur. Iph. T.* 326. (Ad.) ἄνδρες, ἀδελφοί, ἄνθρακες *Arist. Ach.* 348<sup>g</sup>. The Ionians and Dorians, on the contrary, contracted ὡνήρ, τῶγαλμα *Herod.* 2, 46. τῶπὸ τούτου *id.* 1, 199. ὡνδρες, ὡλλοι, ὡλλήροθιου for ὁ Ἀλιροθίου, τῶντό and τῶντοῦ in Pindar<sup>h</sup>. τῶμπέχονον *Theocr.* ψῶλοι for οἱ αἰπόλοι *Theocr.* 1, 80<sup>i</sup>. So τῶλγεος *Theocr.* 20, 16. τῶντῶ *Arist. Ach.* 790. On the contrary, from τὸ αἴτιον ταῖτιον *Arist. Thesm.* 549. *Ran.* 1385. τὸ αἶμα θαῖμα *Lysistr.* 205.

When ε follows, the ο ου ω οἱ of the article is contracted into a long α in ἄτερος *Soph. Aj.* 1109. θάτερον, θατέρων, θατέρω,

<sup>d</sup> Bæckh de Metr. Pind. p. 290.

<sup>e</sup> Valck. ad Phœn. 896. Brunck. ad Arist. Nub. extr.

<sup>f</sup> Valck. ad Phœn. 1277. Pors. ib. and 1638.

<sup>g</sup> Pors. ad Eur. Or. 851. Lob. ad Soph. Aj. 9. And on the other side, Wolf. Anal. 2. p. 457. Porson recommends the orthography ἀλήθεια, ἀπερή, instead of ἡ λήθεια, ἡ περή.

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Reisig Synt. Crit. p. 23 seq. Elms. Præf. CEd. T. p. 11. Matth. ad Eur. 7. p. 502. We should probably write ἀγαθοί or ἀγαθοί *Eur. Hec.* 1216. Pors.

<sup>h</sup> Bæckh ad Ol. 11, 73. p. 413.

<sup>i</sup> Greg. C. p. (86) 199. (123) 268. (195) 417 seq. Fisch. p. 65. 133 seq. Comp. Schol. Ap. Rhod. 1, 1081. Wessel. ad Herod. p. 110.

ἄτεροι, for ὁ ἕτερος, τὸ ἕτερον, &c.\* In other cases o and ou with ε are contracted in the usual way; οὐμός, τοῦμόν, τοῦνδικον, θοῦρμαιον *Soph. Ant.* 397. οὐν μέσφ or οὐμμέσφ *Eur. Phæen.* 603. for ὁ ἐν μέσφ, οὐξ for ὁ ἐξ, τοῦμφανέας *Soph. Aj.* 753. τὼμῳ for τῷ ἐμῳ (plur. τᾶπη, τᾶργα<sup>b</sup>). The Dorians here too often used ω, e. g. ὦξ for ὁ ἐξ *Theocr.* 1, 65. ὦτερος for ὁ ἕτερος *id.* 7, 36. χῶμός for καὶ ὁ ἐμός 15, 18. In θοιμάτιον for τὸ ἱμάτιον, the vowels are merely pronounced in one syllable.

A with α and ε becomes α long, as τᾶδικα for τὰ ἄδικα. θαίμαρτια *Æsch. Ag.* 584. for τὰ ἀμάρτια. θαῖδωλια *Eur. Cycl.* 238. for τὰ ἐδῶλια. τᾶμά (Dor. τήμά) for τὰ ἐμά. τᾶρια for τὰ ἔρια *Arist. Ran.* 1387. *Eccl.* 215.

A with ι is contracted into a diphthong, as θαίματια for τὰ ἱμάτια.

A with αι becomes αι, or more correctly ρ, because when the two α are contracted into one long α the ι must be subscribed, τᾶισχρά (τᾶσχρά), τᾶίτια (τᾶτια)<sup>c</sup>.

Αι with ε becomes ᾶ, as ᾶτεραι for αι ἕτεραι *Thom. M.* p. 121.

- (54.) A with ο becomes ω, as θῶπλα for τὰ ὅπλα *Ar. Lys.* 277. τῶρνεα for τὰ ὄρνεα.

H with ε becomes η, as τῆμῳ for τῇ ἐμῇ, but θατέρῳ for τῇ ἐτέρῳ; η with α, long α *Ar. Equ.* 1258. τᾶγορᾶ, τᾶγαθῇ in many MSS. *Nub.* 61. So also ᾶρετή for ἡ ἀρετή, or ἡ ῥετή, &c.

Οι with α used to be written ὦ, now commonly ᾶ, as ᾶνδρες, &c. See above.

Οι with ε. According to the grammarians, in this case<sup>d</sup> ι is rejected, and o and ε contracted as usual into ου, as οὐμοί for οἱ ἐμοί *Eur. Hec.* 334. (in Brunck and Porson οἱ ῥμοί). οὐν μέσφ λόγοι *Eur. Med.* 824. (οἱ ῥν μέσφ Ald.). οὐπιχώριοι *Arist.*

\* *Thom. M.* p. 120. Valck. ad *Hipp.* 349. Piers. ad *Mær.* p. 432. Brunck ad *Eur. Hipp.* 905. ad *Arist. Vesp.* 841. The Dorians said ἄτερος for ἕτερος. *Greg.* p. (138) 302 seq. et *Koen.*

<sup>b</sup> *Greg.* p. (64) 115 seq. (82) 190. (123) 268. *Fisch.* p. 132 seq.

<sup>c</sup> *Seidler Exc.* ad *Eur. Troad.*

<sup>d</sup> *Greg.* p. (64) 148 et *Koen.*

The same thing takes place in the pronouns *μοί, σοί*, used as enclitics (*Lob. ad Aj.* 191.), e. g. *ἄστέον μούγκώμιον Arist. Nub.* 1207. *μούχρησεν Vesp.* 159. *μούστί Soph. Aj.* 1204. ed. Herm. for *μοι ἐγκώμιον*, &c. *μέν τούφασκεν* for *μέντοι ἐφ. Arist. Eccl.* 410. See *Elmsl. ad Ach.* 611. *Med.* 56. not. 2.<sup>e</sup>

O with o becomes *ov*, e. g. *οὔδυσσεύς Soph. Phil.* 572. *οὔνοϛ* for *ὁ ὄνοϛ Arist. Ran.* 27. *θούμόφυλον Eur. Iph. T.* 347. *οὔρνις Av.* 284.

O with *οι* becomes *ψ*, e. g. *ῥῆνοϛ* for *ὁ οἶνοϛ*, *τῦκίδιον* for *τὸ οἰκίδιον Aristoph. Nub.* 92. *ῥῆνοχόοϛ* for *ὁ οἶνοχόοϛ Eurip. Cycl.* 557. *ῥῆκότρυψ Arist. Thesm.* 426.

O with *η* is written *ω* in *θῶμισυ Hes. Erg.* 557. elsewhere *η*, e. g. *θῆρῶν Arist. Vesp.* 819. *θῆμέτερον Lys.* 592. So also *ov η*, e. g. *θῆμετέρου id. Vesp.* 526. *θῆμέρα* for *τῇ ἡμέρα Soph. CEd. T.* 1283. *Aj.* 756. 778. 1362. is doubtful<sup>f</sup>; and if correct, this and *θῆμετέρου* are the only instances in which the long final and long initial vowel coalesce. But *τῇδε θῆμέρα Arist. Av.* 1072. has not been called in question. Both were probably in use in the common language of Athens, copied by the comic writers, while the tragedians retained only *θῆμέρα*, which was owing to the double *η*.

O with *υ* makes long *υ*, e. g. *θῦδωρ Crates ap. Athen.* p. 268. A. *θῦδατοϛ Arist. Lys.* 370. others write *θοῦδωρ<sup>g</sup>*.

*Ov* with o makes *ov*, as *τούλυμπίου Arist. Av.* 130. *τούρ ῥοσπυγίον Nub.* 162. *τούβολοῦ Equ.* 649. 662. 945.

The crasis *τοῦπιγράμματα* for *τὸ ἐπιγράμματα Plat. Hipparch.* p. 228. extr. should probably be written *τὸ ἵπιγράμματα*, as in Bekker's MSS. But *ω* with o becomes *ω*, as *τῶχλω Arist. Ach.* 257. *τῶνόματ' --- ὁμοίω Nub.* 393. As *ῶ* before voca-

\* Valckenaer (ad Phoen. 635.), Brunck (ad Hec. l. c. Med. 818.), and Porson, declared against this crasis. Elmsley ad Eur. Med. p. 88. not. 2. v. 801. Præf. Soph. CEd. T. p. viii. Buttmann Gr. Gram. p. 115.

defend the doctrine of the grammarians.

<sup>f</sup> Lobeck ad Aj. 755. Schæf. ib. and CEd. T. l. c. On the other side Herm. ad Aj. 743.

<sup>g</sup> Elmsl. ad Eur. Med. 56. not. 2.

tives is exactly like the article, we should write with Wolf  
ὠφήμερε *Arist. Nub.* 224. ὠυριπίδην, not ὠ'φήμερε, ὠ'υριπίδην.

§. 55. 2. The neut. sing. of the pron. rel. *ὃ*, when followed by *ε*, is contracted into *ου*, the neut. plur. into a long *α*; οὐ'φόρει for *ὃ ἐφόρει* *Soph. El.* 421. οὐ'ξερω for *ὃ ἐξερω* *Ced. T.* 936. ἀ'κράτησας *Ced. T.* 1523. for *ἃ ἐκράτησας*, ἀ'μέ for *ἃ ἐμέ* *Eur. Hipp.* 348. ἄ'ν for *ἃ ἄν* *Soph. Aj.* 1085 seq.

3. *Καί* with *α* becomes *κᾱ*, with *αι* *καῖ*, e. g. *κᾱπό* for *καί ἀπό*, *κᾱν* for *καί ἄν*. So *κᾱντός* for *καί αὐτός* *Soph. Ced. T.* 927. But with *αἰ* it forms no crasis<sup>a</sup>.

*Καί* with *ε* makes *κᾱ*, as *κᾱγώ* for *καί ἐγώ*, *κᾱτι* for *καί ἔτι*, *κᾱστι* for *καί ἐστί*, *κᾱκ* for *καί ἐκ*. So also *κᾱς* for *καί ἐς* in *Aristoph. Av.* 949<sup>b</sup>. (not *κῆς*), for which the tragedians said *κείς*. So with the augment, *Soph. Ced. T.* 1052. *κᾱμάτευες*.

*Obs.* 1. In Homer this crasis occurs only *Il. φ'*, 108. *κᾱγώ* (where *καί ἐγώ* might also be written) *H. in Merc.* 173. It is not uncommon in Pindar<sup>c</sup>.

*Obs.* 2. The Dorians contracted *καί* and *ε* into *η*, e. g. *κῆγώ*, *κῆς* for *καί ἐκ*, *κῆφα* for *καί ἔφη*<sup>d</sup>.

*Καί* with *ει* makes *κᾱῖ*, e. g. *κᾱῖτα* for *καί εἶτα*; but *καί εἰ* and *καί εἰς* become *κεί*, *κείς*<sup>e</sup>.

*Καί* with *ευ* becomes *κευ*, *κεύσταλής* *Soph. Phil.* 780. *κεύ-τυχοῦσα* *Eur. Androm.* 889. *κεύκλεως* *Alc.* 299. and in the compounds, but not *κεῦ* for *καί εὔ*<sup>f</sup>.

*Καί* with *η* becomes *κη*, e. g. *κῆλθον* *Æsch. S. c. Th.* 812. and *χη* if the second word has the *spiritus asper*, e. g. *χη* for *καί ἡ*, *χηγγουσα* for *καί ἡ ἄγχουσα* *Arist. Lys.* 48.

*Καί* with *ι* becomes (*κι*) *χι*, *χίκετεύετε* *Eur. Hel.* 1024.

*Καί* with *ο* becomes *κω*, *κώλίγους* *Eur. Hipp.* 1000. *κώρ-φάνην* *El.* 919. *κώρχηστρίδες* *Arist. Ran.* 514. and with an aspirated vowel *χῶ*, *χῶς* *Theocr.* 7, 74. *χῶσα*, *χῶστις*, *χῶτε*

<sup>a</sup> Porson ad *Eur. Phœn.* 1422.

<sup>b</sup> Valck. ad *Phœn.* 577.

<sup>c</sup> Bæckh ad *Pind. Ol.* 3, 33.

<sup>d</sup> Greg. p. 88. (900) 108 (934).

<sup>e</sup> Valck. ad *Phœn.* 217 seq. Comp.

Bekk. *Anecd. Gr.* 2. p. 496.

<sup>f</sup> Pors. ad *Eur. Ph.* 1422.



*Æsch. Eum.* 723. for καὶ ὁ, &c. So χῶδωνις for καὶ ὁ Ἄδωνις *Theocr.* 1, 109. χῶτερος for καὶ ὁ ἑτερος.

Καὶ with οἱ becomes κῶ, χῶ, e. g. κῶνον for καὶ οἶνον, κῶκίαν for καὶ οἰκίαν *Ar. Thesm.* 349. χῶ ξυμπόται for καὶ οἱ ξυμπ. χῶ ξυνναυβάται *Soph. Phil.* 565. Yet χοῖ is written for καὶ οἱ, χοῖος for καὶ οἶος.

Καὶ with ου becomes κού, e. g. κοῦτε, κοῦποτε.

Καὶ with υ becomes χυ, e. g. χυπό *Eur. Iph. A.* 1124. *Ion.* 1289. χυποχείριον *Andr.* 737. χυπερορρώδουσ' *Suppl.* 346. χυπηρεσίαν *Ar. Vesp.* 602.

4. The following crases are also found: τοι coalesces with ἄν into τᾶν with long α, μεντᾶν for μέντοι ἄν<sup>ε</sup>, τᾶρα for τοι ἄρα *Soph. El.* 404. χωρήσομαί τᾶρ' οὐπερ ἐστάλην ὁδοῦ *ed. Herm.*

Ἐγὼ with οἱ, ἐγῶδα for ἐγὼ οἶδα, ἐγῶμαι *Plat. Crat.* p. 386 C.

5. Other words are written at full length, but the concurring §. 56. vowels form only one syllable, which is called συνίζησις, συνεκφώνησις, especially the syllables εἰ ου, η α, η ει, η η, η ου, η οι, η ω, ω α, ω ου, ω ει. *Il. ν'*, 777. μέλλω ἐπεὶ οὐδ' ἐμὲ | πᾶμπαν ἀνάλκιδα | γείνατο μήτηρ. *Soph. Phil.* 948. ἐλέν μ' ἐπεὶ οὐδ' | ἄν ᾧδ' ἔχοντ'<sup>h</sup>. *Arist. Ach.* 458. μὴ ἀλλά. *Eur. Iph. T.* 1055. ἦ εἰδότος. *Rhes.* 685. οὐ σε χρὴ εἰδέσθαι. *Æsch. S. c. Th.* 210. μὴ εἰς. (*ed. Bl. v.* 193.)<sup>i</sup> *Od. α'*, 226. Ἡ οὐ, μὴ οὐ, as one syllable, is very common. *Il. ε'*, 349. ἦ οὐχ ἄλις. *Eur. Hec.* 1094. ἦ οὐδέϊς<sup>j</sup>. *Od. ω'*, 247. ὄχνη οὐ. *Hes. Ἔργ.* 640. ἀργαλέη οὐδέ. *Soph. Trach.* 84. ἦ οἰχόμεσθ' ἅμα. *Æsch. Prom.* 634. ἦ ὦς, where, however, the reading is doubtful. Thus in *Arist. Ach.* 860, the words Ἰττω Ἡρακλῆς, formed in the mouth of a Bæotian an iambic dipodia. *Arist. Eq.* 340. ἐγὼ οὐ<sup>k</sup>. *Soph. Phil.* 585. ἐγὼ εἰμ'. *Ar. Vesp.* 1224. ἐγὼ εἴσομαι. From this passage it is doubtful whether a

<sup>ε</sup> Pors. ad *Eur. Med.* 862. Blomf. ad *Æsch. S. c. Th.* 179. And on the other side Lobeck ad *Soph. Aj.* 534.

<sup>h</sup> Clark ad *Od. λ'*, 248. Brunck ad *Arist. Lys.* 273. *Equ.* 340. Of synizesis in Pindar see Bæckh, p. 289 seq.

<sup>i</sup> Monk ad *Eur. Hipp.* 1331. Blomf. ad *S. c. Th.* 193.

<sup>j</sup> Brunck ad *Eur. Bacch.* 638. *Æsch. Prom.* 100. 204.

<sup>k</sup> Brunck ad *Ar. l. c.* ad *Soph. CEd. T.* 332.

synizesis is not to be assumed even where the short initial vowel is elided after the long final.

Similar synizeses are found in the middle of words, e. g. *ἑώρακα*, generally a trisyllable in Attic writers (quadrisyllable *Plut.* 98.), *ἀνεψιγμένας Eur. Iph. A.* 56. *νέοχμον Eur. Troad.* 233. *νεανίαν Eur. Hel.* 212. and elsewhere. *τεθνεώτος Ar. Ran.* 1028. 1140. *Nub.* 782. 838. This is common in Homer, especially in genitives in *ew* of the 1st decl. e. g. *Πηληϊάδεω Ἀχιλῆος*, and in the genitives plur. in *ewv* of the 1st and 3rd decl. *Il. α'*, 495. *ἐφετμεων.* *Il. κ'*, 195. *σθηέων.* So in verbs; *Il. β'*, 294. *εἰλέωσιν.* E before a forms a synizesis in the acc. sing. 3rd decl. and in neut. plur. *Il. γ'*, 27. *θεο|εἶδεα.* *λ'*, 282. *ἄφρεον|δὲ στή|θεα*; also *ἡμέας, ὑμέας, σφέας*, which last remains short. *Il. ε'*, 567. *μέγα|δέ σφεας α|ποσφή|λειε πόνοιο.* Comp. *Od. θ'*, 415. *ἔσσεαι* is a dissyllable *Od. ζ'*, 33. *θεός* is a monosyllable in two passages in Homer, *Il. α'*, 18. *Od. ξ'*, 451. and generally so in the Attic writers<sup>a</sup>. So *Il. α'*, 14. *χρυσέψ.* *Od. λ'*, 568. *χρύσεον.* *Hes. Ἑργ.* 33. *νεῖ|κεα.* *Il. ψ'*, 114. *πελέ|κεας.* *Hes. Ἑργ.* 263. *βασιλῆες.* That the contracted syllable is long is the consequence of the arsis, for *Il. α'*, 14. *ew* in *χρυσέψ* is short. *Il. ε'*, 256. *οὐκ ἐφ*, as *Soph. Œd. T.* 1451. *ἀλλ' ἔα*, and frequently elsewhere<sup>b</sup>. So *ewc* in the genitive is frequently a monosyllable, e. g. *Æsch. S. c. Th.* 2. *Ag.* 1423. *Eum.* 614. 695. 698. *Soph. Œd. C.* 47. *Od. ν'*, 194. *τοῦνεκ' ἄρ'|ἀλλοει|δέα φανέσκετο πάντα ἀνακτι.* *ξ'*, 287. *δὴ ὄγ|δοον.* *φ'*, 178. *στέατος.* So *Hes. Theog.* 48. *ἰοιδῆς* was pronounced as a dissyllable, whence *ῥιδῆς* was afterwards formed<sup>c</sup>. I seems also to have coalesced with a short vowel following into one long syllable, both when a long vowel precedes and with another short vowel. *Il. δ'*, 416. *Τρώας|δηιώσουσιν.* *β'*, 811. *πόλιος.* *φ'*, 567. *Od. θ'*, 560. *πόλιας.* *Il. ι'*, 382. *Αἴγυπ|τίας, ὄθι.* Comp. §. 25. *Obs.* 2. The same thing seems to take place in the tragedians in lyric verses; *Eur. Herc. F.* 880. *μανία|ισιν* in a dochmiac verse. *Bacch.* 996.

<sup>a</sup> Pors. ad *Eur. Or.* 393.

<sup>c</sup> Arnaud *Anim. Cr.* p. 29 seq.

<sup>b</sup> Brunck ad *Arist. Ran.* 1243.

Erf. ad *Soph. Ant.* 1. 95. *Præf.* ix.



ὄρ|για. (dochm. *σι* answering in the strophe to *για*.) *Hipp.* 770. Μουννυχίου δ' ἀκ| (troch. in the antistr. -σθείσα τάν τ' εὖ) also in iambics, *Herc. F.* 1307. Ὀλυμ|πίου; perhaps also *Phæn.* 1680. ἐπιού|σαν ἡμέραν. *Æsch. Prom.* 685. αὐτὸν αἰ|φνίδιος, where Porson would read αἰφνίδιος αὐτόν. *Eur. Phæn.* 700. αἵματος δ' ἐ|δενσε γαῖαν, | ἄ νιν εὐη|λίοισι δείξεν --- (troch.), is the reading of all the MSS. *ιαχά* frequently occurs where only two syllables are required<sup>d</sup>. The synizesis of *ν* is much more rare, perhaps is found only in Pindar, *Pyth.* 4, 401. γενύων. and *Soph. Œd. T.* 640. δυοῖν; for in *Od.* σ', 173. δακρυ may be considered as two short syllables; and *Eur. Iph. T.* 938. 977. 1468, it would be better to write Ἐρινύων with one *ν*. The rarity of this synizesis makes both the above-quoted passages suspicious.

Two short syllables coalesce by synizesis into *one* short, only in *Il.* ε', 567. μέγα|δέ σφεας ἀ|ποσφήλειε πόνοιο. The grammarians quote, however, a verse of Praxilla; ἀλλὰ τεὸν|οὐ-ποτε|θυμὸν ἐνὶ στήθεσσιν ἔπειθον<sup>e</sup>. But a short and a long before a vowel often make *one* short. *Il.* γ', 152. δένδρεψ ἐφ|εζόμενοι<sup>f</sup>.

### Of the Division of Syllables.

In the division of syllables, the following fundamental rules §.57. are observed :

1. A syllable cannot, in division, end with a consonant with which no complete word ends, e. g. no word ends with β γ δ; generally with no consonant, except κ ξ ρ ε, therefore

<sup>d</sup> See Seidler de Vers. Dochm. p. 46. Herm. El. D. Metr. p. 53 seq. Matthiæ ad Eur. Phœn. 1637. Hipp. 581. Dobree on Arist. Vesp. 1020. quotes ὑπεριών as a trisyllable. On the other side Bæckh ad Pind. Ol. 14. v. 1. 13. p. 430. It would be illogical to alter the readings in order to make them accord with an assumed rule; and some of the alterations proposed are objectionable on other grounds, as

Porson's τὴν ἰοῦσαν ἡμέραν Eur. Phœn. 1680.

<sup>e</sup> The rarity of this case makes the synizesis doubtful in ἀστέρι δ' ἔπωρινψ, χαῖρε δὲ | τῷ ὄρ|νιθι Ὀδυ-σεύς.

<sup>f</sup> The passages of the grammarians relative to synizesis are collected by Gaisford ad Heph. p. 220. Comp. Spitzner de Vers. Heroic. p. 179. Thiersch Gram. p. 180 seq.

the words ἔβδομος, ὄγδοος, are not divided ἔβ-δομος, ὄγ-δοος, but ἔ-βδομος, ὄ-γδοος.

*Exceptions:* a) When a consonant is doubled, the first belongs to the preceding, the second to the following syllable, e. g. ἄλ-λος, ἄγ-γελος, ἄμ-μος.

b) The *lene* which precedes an *aspirate*, is annexed to the preceding syllable, e. g. Σαπ-φώ, κάτ-θανε.

c) The *liquid* which precedes another consonant, belongs always to the preceding, not to the following syllable, except μ followed by ν. Thus ἀλ-κή, ἄμ-πυξ, ἀν-δάνω, ἄρ-μα, but ἀ-μόος.

2. Regard is had in the division to the composition, e. g. συν-εκ-δέχομαι, ἐξ-ῆλθον, Κυ-νόσ-ουρα. So also ἔ-στρεφον from στρέφω, προ-στατέω; but ὦσ-τε, προσ-τίθημι, προσ-τάττω.

*Exception.* When in composition the last vowel of the first word is omitted, on account of a vowel following, the last remaining consonant is annexed to the following syllable; e. g. πα-ρέ-χω, ἀ-φορ-μή, ἐ-μαν-τόν. This takes place independently of composition, when the last vowel of the first word is omitted, on account of a vowel following, e. g. ὑ-π' Ἰ-λιον, ἀ-φ' οὐ, not ὑπ'-Ἰλ. ἀφ'-οῦ. For the apostrophus contracts two words into one<sup>a</sup>.

- (58.) 3. All the consonants which may stand together at the beginning of a word, remain also together in the middle, and are not divided between the preceding and following syllables, except when the composition requires it. The following consonants may stand together at the beginning of a word: (βδ, βλ, βρ, γλ, γν, γρ, δν, δρ, θλ, θν, θρ, κλ, κμ, κν, κρ, κτ, μν, πλ, πν, πρ, πτ, σβ, σδ, σθ, σκ, σκλ, σμ, σπ, στ, στλ, στρ, σφ, σφρ, σχ, τλ, τμ, τρ, φθ, φλ, φρ, χθ, χλ, χν, χρ), Κά-δμος, ἔχι-δνα, ἔ-θνος, ἀ-κμή, ἔ-κτος, τύ-πτω, γνω-σθείς, δε-σμός, &c. are thus divided.

<sup>a</sup> Porphy. ap. Villos. Anecd. 2. p. 115. Comp. Theodos. Gr. p. 62, 32.

*Obs. 1.* Whatever is usual in some letters of an organ (§. 2. i. 3.) is made the rule also for the other kindred letters, although no word begins with them, e. g. γ κ χ are related to each other, as palatic letters; as some words begin with σχ and σκ, and these are left together, so σγ are left together, although no word begins with σγ. In the same way the following remain undivided :

$\left. \begin{array}{l} \tau\nu \quad \phi\acute{\alpha}\text{-}\tau\nu\eta \\ \phi\nu \quad \Delta\acute{\alpha}\text{-}\phi\nu\iota\varsigma \\ \gamma\mu \quad \acute{\alpha}\mu\nu\text{-}\gamma\mu\acute{o}\varsigma \\ \chi\mu \quad \lambda\iota\text{-}\chi\mu\acute{\alpha}\zeta\omega \\ \theta\mu \quad \acute{\alpha}\rho\iota\text{-}\theta\mu\acute{o}\varsigma \\ \gamma\delta \quad \delta\text{-}\gamma\delta\acute{o}\sigma\varsigma \end{array} \right\}$	because	$\left\{ \begin{array}{l} \theta\nu \text{ and } \delta\nu \\ \pi\nu \\ \kappa\mu \\ \kappa\mu \\ \delta\mu \text{ and } \tau\mu \\ \kappa\tau \text{ and } \chi\theta \end{array} \right\}$	remain undivided.
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*Obs. 2.* Three consonants, although they never begin a word, may yet stand at the beginning of a syllable, if the middle one of them may be preceded and followed by these letters, e. g. θ may have σ before it (σθένω), and λ after it (θλίβω); therefore σθλ may stand together at the beginning of a syllable. Hence we divide ἐ-σθλός. For the same reason ᾱ-σθμα, ᾱ-σκρα, ὄ-σπριον, ἰ-σχρός, αἰ-σχρός, Λεῦ-κτρα, κάτο-πτρον, ἐ-χθρός, ὕ-σπληξ, but also ὕσ-πληξ. (59.)

*Obs. 3.* These rules are laid down by P. Antesignanus in his *Scholia* to *Clenardi Gram.* p. 4. (ed. Franc. 1580. Paris, 1572.). Theodosius, *Gram.* p. 62, 29, is the only one of the older grammarians in whom I have found anything on this subject.

### Punctuation.

The Greeks before the Alexandrian period had no punctuation; the words were written with uncial, i. e. capital letters, and in uninterrupted succession; and it was left to the reader to distinguish the sense by pauses of the voice. In *Aristot. Rhet.* 3, 5, 6. διαστίζαι seems to denote divisions made in the delivery or by the voice. The ancients could therefore allow themselves positions of words which are inconsistent with our punctuation, e. g. *Eurip. Hec.* 406. ἀλλ' ὦ φίλη μοι μῆτερ ἡδίστην χεῖρα δός, where μοι does not belong to φίλη but to δός, and therefore no comma should be placed after μῆτερ, though the genius of our language seems to re- §.58.

quire it. So *Soph. Trach.* 164. χρόνον προτάξας ὥς τρίμηνον ἥνικ' ἂν χώρας ἀπείη κἀνιαύσιον βεβώς, Τότ' ἦ θανεῖν σφε χρεῖη - - -, where the construction is προτάξας, ὥς, ἥνικ' ἂν βεβώς ἀπείη χώρας χρόνον τρίμηνον κἀνιαύσιον, τότε χρεῖη. Hence enclitics are often found before which we should place a comma, e. g. *Eur. Hec. l. c.* and *Hipp.* 1144. εἶπερ ἴστε; μοι σημήνατε, which would be more correct without a comma after ἴστε. Many mistakes of transcribers arose from the mode of writing without interruption. See *Fisch. ad Well.* 1. p. 229.

It was not till the conflux of strangers at Alexandria began to impair the purity of the Greek language, and it became the object of learned investigations, that Aristophanes, the grammarian of Byzantium, invented three marks, by which to denote the divisions of discourse. These were: ἡ τελεία στιγμή, a point placed at the top of the last letter of a word to denote the complete close of the sense; ἡ μέση στιγμή, a point in the middle of the last letter, marking a proposition only partly finished, to be completed by another member beginning with a pronoun or a conjunction; and ὑποστιγμή, a point at the lower end of the last letter, to denote a proposition whose sense is entirely incomplete and suspended<sup>a</sup>.

These marks, however, appear not to have come into general use till a later period, and their form and place were changed. The τελεία στ. was placed like our full stop under the last letter at the close of a proposition: a line like our comma took the place of the ὑποστ., and the point at the top remained as μέση στ. a colon. This system of pointing is found in the oldest MSS., and in those of the ninth century the interrogation is added (;). The parenthesis ( ) and dash —, and very lately the note of admiration, have been added in modern times.

§. 59. It would be absurd to refuse to avail ourselves of this help for making reading intelligible, merely because it was unknown to Sophocles and Plato, to whom the notes of interrogation and admiration would

<sup>a</sup> Dionys. Thr. Gram. in Villos. Anecd. Gr. 2. p. 138 seq. Bekk. Anecd. Gr. 2. p. 630. with the Scholia, p. 758. and respecting the passage Villos. p. 142. Bekk. p. 760.

*Fisch. ad Well.* 1. p. 228. Nicanor made eight points, others four. See Villos. l. c. p. 138. 140. 142. Bekk. p. 760 seq. 763 seq.

not have been more strange than the comma and the colon. But it must be confessed that it has been much abused; the subject has been separated in punctuation from the predicate by a comma, the case governed from the verb that governs it. Punctuation should conform itself to the genius of each tongue; but in the Greek, that intermixture of propositions which is characteristic of the language has been often overlooked. In my opinion, in pointing Greek writings this rule should especially be observed: Never to separate the governed word or words by a comma from the governing word, when the latter without the former would yield no complete sense. It would be only an apparent exception to this principle, if the governed or governing word should receive an addition, which though it contributes to make them more perspicuous or definite, might yet be omitted without destroying the sense. Hence the following rules may be deduced.

1. The predicate should never be separated from its subject, nor the case governed from the verb which governs it, except when a parenthetical proposition comes in after one of these words. Therefore we should not point *δέσποινα δ', ἡ δύστηνος, Ἰδαίαισιν ἦν γυναιξί* as in *Eur. Hec. 354. ed. Br.* nor *ἀν περὶ παιδὸς ἐμοῦ* --- *ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς, δι' ὀνείρων εἶδον* *ib. 73 seq.*; nor *ἤτοι δὲ γέρας, τῶν πολυμόχθων τινὰ Τρωιάδων* *ib. 92.* but rightly *φανήσομαι γὰρ, ὥς τάφον τλήμων τύχω, δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ* *ib. 47.*

2. The participle and the infinitive, which serves to complete the sense of the governing verb, ought not to be separated from it: e. g. we should not point, *ἐδεῖτό μου, πρὸς αὐτὸν ἐλθεῖν, παραινῶ σοι, τοὺς γονέας σέβειν*; nor *γέροντι δηλώσω πατρὶ, μὴ τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς* *Soph. Aj. 471. Br.* So a participle, when it subjoins a defining circumstance to the verb which it accompanies, should not be separated from the verb by a comma; therefore not, *δείσας, ὑπεξέπεμψε Τρωϊκῆς χθονός* *Eur. Hec. 6. Br.*; nor *πιτνεῖ, σφαγῆς* *ib. 23 seq.*; nor *ὁ Πηλέως γὰρ παῖς, ὑπὲρ τύμβου φανείς, κατέσχε' Ἀχιλλεύς πᾶν στράτευμ' Ἑλληνικόν* *ib. 37.* for *φανῆναι* is the means by which *κατέχειν* is accomplished, as *σφαγῆναι* the manner of *πιτνεῖν*, *δεδιέναι* the cause of *ὑπεκπέμπειν*: and no one would point, *ὑπὸ δέους, ὑπεξέπεμψε, τῇ σφαγῇ, πιτνεῖ, τῷ φανῆναι, κατέσχε.* So *ib. l. 140. ἀφέλξων* ought not to be separated from *ἥξει*, as it contains the purpose and even the principal idea.

3. On the same principle every subjoined circumstance which defines more exactly the sense of a proposition, should remain unseparated. We ought not therefore to point, *μὴ τὸν ἄριστον Δαναῶν πάντων, δούλων σφαγίων οὐνεκ', ἀπωθεῖν* *Eur. Hec. 133 seq.* nor should

ἤκω λιπών in the opening of the Hecuba and Troades be separated from each other by a comma, since the verb and participle jointly make up one principal idea, 'I come from the realms of the dead.'

4. Two nouns, verbs or propositions, which stand in a similar relation to another verb or proposition, and are joined by καί, τε should not be separated by punctuation. Thus *Eur. Hec.* 223. the comma after ἐπιστάτης should be removed, and we should unite θύματος δ' ἐπιστάτης ἱερέυς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως. *Comp.* 227. The same is the case with μηδέ—μηδέ, οὔτε—οὔτε, ἤ—ἤ, when these particles do not represent different things, but give an option of several; e. g. *Eur. Hec.* 235. not μὴ λυπρὰ, μηδὲ καρδίας δηκτῆρια ἐξιστορήσαι, nor ποῦ ποτε θείαν Ἑλένου ψυχάν, ἢ Κασάνδρας εἰδῶ *ib.* 85. but without a comma after λυπρὰ and ψυχάν.

5. All clauses which begin with the relative or with conjunctions are rightly separated by commas from the clause to which they belong, as they commonly contain defining circumstances, in the absence of which the remaining part of the sentence would still yield a complete sense: e. g. ὑπεξέπεμψε με Πολυμήστορος πρὸς δῶμα Θρηκίου ξένου, ὃς τὴν ἀρίστην Χερσονησίαν πλάκα σπείρει. If, however, attraction takes place, if a word of the main proposition is governed by the relative or the conjunction of the subordinate proposition, or if the relative with its verb supplies the place of a case governed by the verb of the main proposition, there should be no comma: e. g. *Eur. Hec.* 864. οὐκ ἔστι θνητῶν ὅστις ἐστ' ἐλεύθερος, there should be no comma after θνητῶν. *Herod.* 2, 172. ἀγαλμα δαίμονος ἵδρυσεν τῆς πόλιος ὅκου ἣν ἐπιτηδεύατον, not τῆς πόλιος, ὅκου. *Soph. Aj.* 691. ὑμεῖς δ' ἀφράζω δρᾶτε, not ὑμεῖς δ', ἀφράζω, δρᾶτε; and when the relative stands in the case of the preceding or omitted demonstrative, e. g. *Soph. Oed. T.* 862. οὐδὲν γὰρ ἂν πράξαιμι' ἂν ὦν οὐ σοὶ φίλον.

§. 60. Besides these the grammarians had other marks, which are mostly become obsolete. 1. The hyphen, ὑφέν (from ὑφ' ἐν)~, which was placed under compounded words: e. g. ἀρχιστρατηγός, φιλόλογος; or ~, φιλόθεος, Χειρίσοφος; also when two words are to be pointed out as one in sense, e. g. τοξό-  
τα λωβητήρ, i. e. διὰ τῶν τόξων λωβωμένε, πύκα ποιητοῖο\*, &c. 2. The ὑποδιαστολή, or διαστολή, a mark like our comma

\* Villos. *Anecd.* 2. p. 107 seq. p. 129. Scholia in Dionys. *Thr. Gr.* in Bekk. *Anecd.* p. 701 seq. In mo-

dern times a transverse stroke (-) has been generally used in the latter case, e. g. ἡ οὐ-διάλυσις.

( , ) to separate two words which might be erroneously joined together, e. g. *ἔστιν, οὗς*, to distinguish it from *ἔστι νοῦς, ἔστιν, ἄξιός*, from *ἔστι Νάξιός*. It is still used to distinguish *ὁ, τε* (from *ὁ* and *τε*, as *ὁ, τε Πλάτων*) from *ὅτε when, τό, τε, ὁ, τι* (neuter of *ὅστις*) from *τότε then, ὅτι that or because*<sup>b</sup>. Many persons instead of this mark only leave a space between the words, as is often done in MSS. and old editions, *ὅ τε, τό τε, ὅ τι*.

### Of the Parts of Speech and their Inflexion.

The parts of speech in Greek are :

I. Words which indicate ideas of objects of every kind, §.61.  
*ὄνομα, nomen, Noun*. These are :

- 1) Either substantive, inasmuch as they convey a complete substantial idea; *N. substantive*. They express things or persons :
  - a. Either certain individual things and persons : (*proper names, κύρια*) ;
  - b. Or merely in general, with respect to kind or species (*Substantives, προσηγορικά*).
- 2) Or unsubstantive, which convey no complete substantial idea, but must always be considered in connection with a substantive thing with which they are found; *N. adjective, ἐπίθετα*. They express properties and qualities of things or persons.

To these belong, as auxiliary or substituted words :

- 3) The *Article, ἄρθρον*, a word which of itself expresses no idea, but serves to determine more accurately, or to render substantive, the noun with which it stands.
- 4) The *Pronoun, ἀντωνυμία*, a word which is used instead of the substantive.

II. Words which express a relation capable of being determined in respect to time, or an action; *Verbs, ῥήματα*. (62.)

<sup>b</sup> Villos. l. c. Both these marks *φδίαι*, but *καταχρηστικῶς*, Porphy. and the apostrophus were called *προσ-* and Chæroboscus apud Villos. l. c.

III. Words which express the reciprocal relations of the above-mentioned principal parts of speech, and

- 1) Words which express the peculiar quality or an accessory modification of verbs; *Adverbs*, ἐπιρρήματα. These stand in the same relation to verbs, as adjectives to substantives. Interjections may be reckoned with them.
- 2) Words which indicate the relation between two words standing together; *Prepositions*, προθέσεις.
- 3) Words which serve to connect two or more words or propositions, or to determine the relation between two propositions; *Conjunctions*, σύνδεσμοι.

*Obs.* The ancients, as Aristotle, reckoned only three parts of speech, ὄνομα, ῥήμα, and σύνδεσμος. The Stoics distinguished the article, and subsequent writers added the other *partes orationis* (μέρη τοῦ λόγου, μόρια τῆς λέξεως), so that the number amounted to eight, viz. those enumerated above, and μεροχή (the *Participle*). See *Dionys. Hal. de Comp.* 2. p. 18 seq. ed. Schæf. and from him *Quint.* 1. 4, 18 seq. *Dion. Thr. Gr.* p. 634. in *Bekk. Anecd.* and p. 840 seq. *Theodos. Gr.* p. 80 seq.

§. 62. The words of the first and second class may be inflected in  
(63.) their terminations, to show the different modifications of which the ideas conveyed by them are capable (συζυγίαι). The inflection of words of the first class is called *Declension* (κλίσις); that of the second, *Conjugation* (συζυγία in the strict sense). Besides this, every word of the first class has a gender, *genus*, according to which it is either *masculine* (ἀρσενικόν) or *feminine* (θηλυκόν), or belonging to neither of the two genders, *neuter* (μέσον or οὐδέτερον).

Generally, every substantive has its determinate gender. The adjectives, the article and the pronouns are capable of marking all the three genders. This determination of the gender of a substantive is founded probably in accidental resemblances, which certain ideas seem to bear to one of the two sexes in nature. Thus, the circumstance of the earth producing plants and fruits was thought to afford a resemblance between it and female animals, and in consequence the feminine gender was assigned to the earth. So, in German, the masculine



gender was assigned to trees, on account of their independent strength: in Latin, on account of their bearing and producing fruit, or the power of rendering themselves fruitful, both genders were attributed to them; so that they do not belong entirely either to the masculine or feminine gender, as in Greek τὸ δένδρον, although some subspecies are feminine, e. g. ἡ πίτυς, ἡ ἐλάτη. That which seemed to unite in itself the properties of both sexes, or could be compared with neither sex in nature, was reckoned with the substantives of the *neuter gender* (R). See further of Gender, §. 93 seq.

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### Of Declension.

There are three principal kinds of inflexion in Greek, according as a noun is to signify either a single thing or person, or two of this kind or more. These kinds of inflexion are called *numbers* (ἀριθμοί), and a word may be used in the *singular* number (ὁ ἐνικός), *dual* (ὁ δυικός), or *plural* (ὁ πληθυντικός). Each of these kinds of inflexion has five cases (πτώσεις), which have the following arbitrary denominations: *Nominative* (ἡ ὀρθή, εὐθεία, ὀνομαστική), which serves chiefly to give the name of a thing without its relation; *Genitive* (ἡ γενική), which shows the relation of mutual reference and subordination; *Dative* (ἡ δοτική), by which the relation is expressed which a substantive has to an action; *Accusative* (ἡ αἰτιατική), which shows that a substantive undergoes a change in consequence of an action; and *Vocative* (ἡ κλητική), which is used in addressing. The nominative and vocative are called also *casus recti* (εὐθείαι πτώσεις). For the ablative of the Latins the Greeks have no distinct form, but its relation is expressed by the dative or genitive, or by prepositions (R).

*Obs.* 1. In the oldest state of the Greek language there was no dual; nor had the Æolic dialect this number any more than the Latin, which was derived from it<sup>a</sup>. It is used most frequently by the Attics, who, however, often employ the plural instead of it. The dual is probably only an abbreviated form of the plural<sup>b</sup>.

*Obs.* 2. The Attics in particular often put the article, the pronouns,

<sup>a</sup> Koen. ad Greg. p. (285) 606. <sup>b</sup> Buttm. L. Gr. p. 135.  
Göttl. ad Theod. p. 210.

and participles, in the *masculine*, before *feminine* nouns of the dual number (v. Syntax, §. 436.); whence we may conclude, that the dual of those parts of speech, and of the adjective, had once only one form, the *masculine*.

*General Remarks.*

- §. 64. 1. In all declensions, the dative singular ends in *ι*, which is either expressed as in the 3rd declension, or subscribed as in the 1st and 2nd. The Æolians, however, and others, do not use the *ι subscriptum*, whence it is concluded that it was not admitted in the old Greek<sup>a</sup> (κ). The dative plural also in the old language ended in *ι*, which, however, in the more modern dialects was omitted, except in the 3rd declension. 2. The accus. sing. has always *ν* in the 1st and 2nd declension; in the 3rd in some words *ν*, in others *α*. See §. 73. 3. The genitive plural is in *ων* throughout; the more ancient form was *έων* and *άων*; but not in all words. 4. In the dual, the nominative and accusative, and the genitive and dative, are exactly alike. 5. Neuter nouns have three cases alike in the singular and plural, the nominative, the accusative, and the vocative; in the plural ending all in *α*.

§. 65.

*Declension of the ARTICLE.*

SINGULAR.		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom. <i>ὁ</i>	<i>ἡ</i> (Dor. <i>ά</i> )	<i>τό</i>
Gen. <i>τοῦ</i> (Dor. <i>τῶ</i> Ion. <i>τοῖο</i> )	<i>τῆς</i> (Dor. <i>τᾱς</i> )	<i>τοῦ</i> ( <i>τῶ</i> , <i>τοῖο</i> )
Dativ. <i>τῷ</i>	<i>τῇ</i> (Dor. <i>τᾱ</i> )	<i>τῷ</i>
Accus. <i>τόν</i>	<i>τήν</i> (Dor. <i>τάν</i> )	<i>τό</i>
DUAL.		
N. A. <i>τῶ</i>	<i>τά</i>	<i>τῶ</i>
G. D. <i>τοῖν</i>	<i>ταῖν</i>	<i>τοῖν</i>
PLURAL.		
Nom. <i>οἱ</i>	<i>αἱ</i>	<i>τά</i>
Gen. <i>τῶν</i>	<i>τῶν</i> (Ion. <i>τάων</i> Dor. <i>τᾱν</i> )	<i>τῶν</i>
Dat. <i>τοῖς</i> (old & Ion. <i>τοῖσι</i> )	<i>ταῖς</i> (old & Ion. <i>τῇσι</i> , <i>ταῖσι</i> )	<i>τοῖς</i> ( <i>τοῖσι</i> )
Accus. <i>τούς</i> (Æol. & Dor. <i>τός</i> , <i>τῶς</i> )	<i>τάς</i>	<i>τά</i> .

<sup>a</sup> Koen ad Greg. p. (285) 606. Strabo 14. p. 648 C. ed. Casaub.

*Note.*—Historically speaking the article was a pronoun, both demonstrative and relative, §. 286 seq. 291, but in the later Ionic and Attic dialect became a means of defining nouns. As grammar takes for its basis the usage which prevails in the flourishing state of a language, it was necessary here to speak of it as an article, and refer to the Observations for the history of its use.

*Obs. 1.* There is no form of the article for the vocative, for  $\omega$  is an interjection<sup>b</sup>.

*Obs. 2.* If the particles  $\gamma\epsilon$  and  $\delta\epsilon$  are annexed to the article, it has the signification of the pronoun 'this'<sup>c</sup>. The declension remains the same: e. g.  $\delta\delta\epsilon$  (Att.  $\delta\delta\iota$ ),  $\eta\delta\epsilon$  ( $\eta\delta\iota$ ),  $\tau\acute{o}\delta\epsilon$  ( $\tau\omicron\delta\iota$ ),  $\tau\omicron\upsilon\delta\epsilon$ ,  $\tau\eta\delta\epsilon$ ,  $\tau\omicron\upsilon\delta\epsilon$ , &c. Vid. *Pronoun*.

*Obs. 3.* In the old language the article was  $\tau\acute{o}s$ ,  $\tau\acute{\eta}$ ,  $\tau\acute{o}^d$ ; hence the plural  $\tau\acute{o}i$ ,  $\tau\acute{\alpha}i$ , in Doric<sup>e</sup> and Ionic, and the  $\tau$  in the neuter and the oblique cases. The same form served to indicate the article, or rather the pronoun  $\omicron\delta\tau\omicron s$  'this', and the relative pronoun 'which', for which the form  $\epsilon\delta s$ , arising from  $\tau\acute{o}s$ , by the rejection of  $\tau$  throughout, was afterwards used. Hence in the Doric and Ionic writers, the article often occurs with the signification of the relative pronoun.

The form  $\tau\omicron\iota\omicron$  is found only as the gen. of the pronoun; the form  $\tau\acute{o}i$   $\tau\acute{\alpha}i$ , for  $\omicron i$   $\alpha i$ , served as an article among the Dorians, e. g. in Theocritus and also in Pindar in the passages produced by Bœckh, *Nem.* 7, 12: in Homer, who was not acquainted with the use of the article, generally only as a pron. dem. or relat., for *Il.*  $\omega'$ , 687.  $\tau\alpha\iota\delta\epsilon s$   $\tau\omicron i$   $\mu\epsilon\tau\acute{o}\pi\iota s\theta\epsilon$   $\lambda\epsilon\lambda\epsilon\iota\mu\acute{\mu}\epsilon\nu\omicron i$ ,  $\tau\omicron i$  is for  $\omicron i$ . In Herodotus  $\tau\acute{o}i$  is only once used as an article, 1, 186. (2, 48. the best MSS. omit  $\tau\acute{\alpha}i$ ). In the Attic poets  $\tau\acute{o}i$  is found only once in a trimeter *Æsch. Pers.* 424. and once in anapaests *Soph. Aj.* 1404. (where Suidas has  $\tau\acute{o}n$   $\theta'$   $\iota\psi\iota\beta\alpha\rho\omicron\nu$ ), in both cases as a pronoun.  $\tau\omicron\iota\omicron i$  is found *Plat. Leg.* 3. p. 690 E.  $\tau\acute{o}s$  for  $\tau\acute{o}i s$  is quoted by Maittaire, p. 235. only from *Marm. Oxon.* 1, 17. and *Grut. Inscr.* p. dv. The Lacedæmonians said  $\tau\acute{\omega}\rho$ ,  $\tau\acute{\alpha}\rho$ , and in the gen. fem.  $\tau\acute{\alpha}\rho$ .

<sup>b</sup> Fisch. i. p. 317 seq.

de Synt. 1. 20. p. 49. Bekk.

<sup>c</sup> Fisch. p. 318.

<sup>e</sup> Gregor. p. (110.) 238 Maitt.

<sup>d</sup> Eustath. ad Od.  $\alpha$ . - - Apollon.

p. (172) 234.

§. 66.

## Declension of SUBSTANTIVES.

## 1. VIEW OF THE THREE DECLENSIONS.

First Declension. | Second Decl. | Third Declension.

## SINGULAR.

Nom.	$\alpha \eta$	$\alpha\varsigma \eta\varsigma$	$\omicron\varsigma$ Neut. $\omicron\nu$	$\alpha \iota \upsilon \omega \nu \xi \rho \sigma \psi$
Gen.	$\bar{\alpha}\varsigma \eta\varsigma$	$\omicron\nu$	$\omicron\nu$	$\omicron\varsigma$
Dat.	$\alpha \vartheta$	$\alpha \vartheta$	$\vartheta$	$\iota$
Acc.	$\alpha\nu \eta\nu$	$\alpha\nu \eta\nu$	$\omicron\nu$	$\alpha \nu$

## DUAL.

N. A.	$\alpha$	$\omega$	$\epsilon$
G. D.	$\alpha\nu$	$\omicron\nu$	$\omicron\nu$

## PLURAL.

Nom.	$\alpha\iota$	$\omicron\iota$	$\epsilon\varsigma$
Gen.	$\omega\nu$	$\omega\nu$	$\omega\nu$
Dat.	$\alpha\iota\varsigma$	$\omicron\iota\varsigma$	$\sigma\iota, \epsilon\sigma\iota$
Acc.	$\alpha\varsigma$	$\omicron\nu\varsigma$	$\alpha\varsigma$

*Obs. 1.* In the two first declensions the termination only of the nominative case is changed in the remaining cases, so that the number of syllables remains the same. In the third, on the contrary, the terminations of the other cases are affixed to the nominative, yet with some changes. The two first are called *ισοσύλλαβοι* (*parisyllabic*), the other *περιτοσύλλαβος* (*imparisyllabic*).

*Obs. 2.* The old grammarians reckoned ten declensions, five simple, and five contracted. According to this division, the I. declension was  $\alpha\varsigma, \eta\varsigma$ ; II.  $\alpha, \eta$ ; III.  $\omicron\varsigma, \omicron\nu$ ; IV.  $\omega\varsigma, \omega\nu$ ; these four are *parisyllabic*, the following *imparisyllabic*: V.  $\alpha \iota \upsilon \nu \xi \rho \sigma \psi$ ; *Decl. contractæ*, I.  $\eta\varsigma, \epsilon\varsigma, \omicron\varsigma$  neut.; II.  $\iota\varsigma, \iota$ ; III.  $\epsilon\nu\varsigma$ ; IV.  $\omega, \omega\varsigma$ ; V.  $\alpha\varsigma$ . The new division originated with Jac. Weller, or, according to others, with Laurentius Rhodomannus.

## 2. First Declension.

§. 67.

## SINGULAR.

	First Termin.	Second Term.	Third Term.	Fourth Term.
Nom.	a	η	ης	ας
Gen.	ας ης (Dor. ας)		ου (old εω and αο, Æol. Dor. α)	
Dat.	ᾱ	ῆ (Dor. ᾱ)	ῆ	ᾱ
Accus.	αν	ην (Dor. αν)	ην	αν
Voc.	α	η	α (Ion. η)	

## DUAL.

Nom. Acc.	α
Gen. Dat.	αιν

## PLURAL.

Nom.	αι
Gen.	ων (old έων, άων, Dor. αν)
Dat.	αις (old αισι, ησι, ης <sup>a</sup> )
Acc.	ας (Æol. αις <sup>b</sup> ).

## EXAMPLE

*of the First Termination.*

## SINGULAR.

Nom.	ἡ Μοῦσα	ἡ ἔδρα
Gen.	τῆς Μούσης	τῆς ἔδρας
Dat.	τῇ Μούσῃ	τῇ ἔδρᾳ
Accus.	τὴν Μοῦσαν	τὴν ἔδραν
Voc.	Μοῦσα	ἔδρα

## DUAL.

Nom. Acc.	τὰ Μούσα	τὰ ἔδρα
Gen. Dat.	ταῖν Μούσαιν	ταῖν ἔδραιν

<sup>a</sup> Koen ad Greg. p. 173.<sup>b</sup> Koen ad Greg. p. 95.

## PLURAL.

Nom.	αἱ Μοῦσαι	αἱ ἔδραι
Gen.	τῶν Μουσῶν	τῶν ἑδρῶν
Dat.	ταῖς Μούσαις	ταῖς ἑδραῖς
Accus.	τὰς Μούσας	τὰς ἑδρας
Voc.	Μοῦσαι.	ἑδραι.

Second Term.      Third Term.      Fourth Term.

## SINGULAR.

Nom.	ἡ τιμή	ὁ ἀρότης	ὁ νεανίας
Gen.	τῆς τιμῆς	τοῦ ἀρότου	τοῦ νεανίου
Dat.	τῇ τιμῇ	τῷ ἀρότῃ	τῷ νεανίᾳ
Accus.	τὴν τιμὴν	τὸν ἀρότην	τὸν νεανίαν
Voc.	τιμή	ἀρότα	νεανία

## DUAL.

Nom. Acc.	τὰ τιμά	τὼ ἀρότα	τὼ νεανία
Gen. Dat.	ταῖν τιμαῖν	τοῖν ἀρόταιν	τοῖν νεανίαιν

## PLURAL.

Nom.	αἱ τιμαί	οἱ ἀρόται	οἱ νεανίαι
Gen.	τῶν τιμῶν	τῶν ἀροτῶν	τῶν νεανιῶν
Dat.	ταῖς τιμαῖς	τοῖς ἀρόταις	τοῖς νεανίαις
Accus.	τὰς τιμάς	τοὺς ἀρότας	τοὺς νεανίας
Voc.	τιμαί.	ἀρόται.	νεανίαι.

## Observations.

§. 68. 1. As words in *ης* are declined partly according to the first declension, and partly according to the third, the following rules serve to distinguish them :

- 1) All names in *δης*, which are derived from the names of the father (Patronymics), follow the first declension, e. g. Ἀρτεΐ-

δης, Πηλείδης. Even those which have merely the form without the signification, as Μιλτιάδης, Ἀριστείδης, Σιμωνίδης, Θουκυδίδης.

- 2) Substantives which are derived from the third person of the perf. pass. and end in *της* or *σσης*, δότης 'the giver' (from δέδοται), ποιητής 'the poet' (πεποίηται), &c.
- 3) Words compounded with derivatives from verbs, φαρμακοπώλης 'apothecary', βιβλιοπώλης 'bookseller'.
- 4) Words which are compounded with derivatives from words of the first declension, Ὀλυμπιονίκης 'a conqueror in the Olympic games' (from νίκη)<sup>a</sup>.

2. The rule of the Attic dialect is to retain *a* after a vowel (*a pure*) and after *ρ*, e. g. σοφία, ἀλήθεια, ἡμέρα, ὀρνιθοθήρας. In Æschylus *Prom.* 201. some MSS. and editions have ἔδρης, others ἔδρας. In some proper names also *a* is retained, Λήδα, Φιλομήλα, Ἀνδρομέδα. The words in *a pure* and *ρα*, as well as the proper names just mentioned, keep *a* throughout the singular; the rest change *a* in the gen. and dat. into *ης*, *η*, but keep *αν* in the acc. ἔχιδνα, -ης, -η, -αν. μέλισσα, -σης, -ση, -σαν. Yet we must read πρύμνην for the sake of the metre, in *Soph. Phil.* 481. *Arist. Vesp.* 399. See *Elmsl. Mus. Crit.* No. 6. p. 278.

*Note.* A few words have in the Attic dialect *η* in the nominative after *ρ*, as ἀθήρη, -ης<sup>b</sup> 'husked wheat', αἶθρη 'fair weather' κόρη (κόρα or κώρα in Doric): γεωμέτρης, and other words compounded of μετρέω. In others *η* was the Attic, *a* the common termination, as in ῥίνη, θοίνη, πείνη, θέρμη, νάρκη, ὀμίχλη, κίχλη, ζεύγλη, αἶγλη, φύτλη, γενέθλη<sup>c</sup>. So the Attics said σιπύη, ὀξύη, ἐγγύη, &c. but the common Greek had σιπύα, ὀξύα, ἐγγύα<sup>d</sup>.

3. *Quantity.* The termination *a* is sometimes long, sometimes short. The *a pure* is generally long (also *-ας*) and after *ρ*, but with the following exceptions.

a. Feminines in *-ρια* from masculines in *-ρης* have a short *a*, e. g.

<sup>a</sup> Fisch. 1. p. 355. *Fragm. Lex.* Valck. ad Theocr. Adon. p. 205.  
Gr. ap. Herm. p. 320, 70. <sup>c</sup> Pierson ad Moerid. p. 184.  
<sup>b</sup> Brunck ad Aristoph. Plut. 673. <sup>d</sup> Lobeck ad Phryn. p. 301 seq.

ψάλτρια, ποιήτρια, ὀρχήστρια<sup>a</sup>. Of adjectives, only *δια, πότνια, μία* (*ἴα Il. δ', 437. - - - οὐδ' ἴα γῆρυσ*); also *Πολύμνια, ὄμπνια, Λάμια*<sup>b</sup>.

b. Feminines in *-εια* and *-οια*, derived from substantives or adjectives in *εὐς, ης, οὐς* (*οὐς*), as *βασίλεια* 'queen', *ἰέρεια, ἀλήθεια, εὐσέβεια, εὐνοια, εὐπλοια, εὐχροια*. But *βασιλεία* 'royalty', from *βασιλεύω, στρατεία* from *στρατεύω, παιδεία* from *παιδεύω*, have a long *a*.

*Note.* According to the grammarians<sup>c</sup> the Attics pronounced such words with a long *a*, so that they were paroxytones, *ἀληθεία, ἰερεία, &c.* Homer, it is true, has *ἀναιδείην, εὐκλείην, κατηφείην*; and Theognis 1227. *ἀληθείην*. *ἀνοία* with long *a* is found in a trimeter *Æsch. S. c. Th. 404.* (Bl. *ἐνοία τινί* for *ἡ νοία τινί*), *Eur. Andr. 521.* in anapæsts, *ἀγνοία Soph. Philoct. 129.* But *ἀσέβεια, εὐσέβεια*, have universally a short *a*, e. g. *Eur. Bacch. 476. Iphig. T. 1210. comp. Hipp. Fragm. 4, 1.* also *ἀλήθεια*, of which the *a* is elided *Phæn. 950. Bacch. 1288.* whence *ἀσέβειᾶ μεγάλη Or. 823.* is very suspicious. The Attics, however, gave to many nouns in *εια* (—υ) the form *ια* (υ—), as *προμηθία, αὐθαδία, εὐσεβία, εὐγενία, ἱερία* (*Valck. ad Phæn. 1475. Elmsl. ad Bacch. 1112.*), which perhaps gave rise to this remark of the grammarians.

c. Feminines in *-εια* from adjectives in *υς* have a short *a*, as *ὠκεία* (*ὠκέα* in Homer), the proper name *Θάλεια Il. σ', 39. Hes. Th. 77.* and therefore probably the adj. also, in *εἰς δαῖτα θάλειαν*, the close of an hexameter in Homer. On the contrary, the adjective terminations (*-αιος*) *-αία* (*-αιον*), (*-ειος*) *-εία* (*-ειον*), have a long *a*. Only one exception exists to the last, *Eur. Rhés. 762. Ἐκτορεῖα χεῖρ*.

To this class belong also in some measure the lengthened forms of compound adjectives, as *Καλλιόπειᾶ* for *Καλλιόπη, ἀριστοτόκεια, εὐπατέρεια*. According to the accent, *κράνεια, πέλεια*, and some proper names, as *Καλαύρεια, Πίμπλεια, Σκάνδεια, Κορώνεια*, belong to the same class. Words derived from substantives of the neuter gender have also a short *a*, as *Μήδεια* (*μῆδος*), *ὑπώρεια* (*ὄρος*), *ἡριγένεια, Κυπρογένεια* (*γένος*), *μισγάγκεια* (*ἄγκος*).

<sup>a</sup> Draco, p. 20, 14. Reg. Pros. ap. Herm. de Em. Rat. Gr. Gr. p. 438, 77. A list of such words in *-τρια* may be seen in Bast. ad Greg. Cor. p. 259 seq.

<sup>b</sup> Draco, p. 20, 24. 79, 14. Reg.

Prosod. p. 438, 77, 78.

<sup>c</sup> Dionys. ap. Eust. ad Od. η', p. 284, 27. Etym. M. p. 313, 23. Mær. p. 191. Chærob. ap. Bekk. Anecd. p. 1314, 6.



d. Dissyllables in *-αια* have *α* short, *γαῖα* (αῖα), *γραῖα*, *μαῖα*, and several polysyllabic names of places, *Ἰστιάια*, *Ῥηναῖα*, *Πλάταια*.

e. All words in *-αια*, which are therefore *properispomena* or *proparoxytona*; but *μητρῴα* has *α* long *Eur. Alc.* 316. *ἀγυῖα* is found with *α* short *Il. υ'*, 254. The grammarians, however, assign *α* long to *ἀγυῖα* and *ὀργυῖα*, *Eust. ad Od. ι'*, 324. *Etym. M.* p. 305, 39.

f. *-α* is short in words in *ρα*, in the penult of which are the diphthongs *αι*, *οι*, *ει*, *ου* or a long *υ*: *σφαῖρα*, *μάχαιρα*, *μοῖρα*, *δότειρα*, *ἄρουρα*, *γέφυρα*, *ἄγκυρα*. (All words in *-υρα* have *υ* long). Exceptions: *ἐταῖρα*, *παλαιστρα*, *Αἶθρα*, *Φαῖδρα*, *πλημύρα*, and feminines of adjectives in *υρός*, as *ἰσχυρά*, *οἰζυρά*. But those which have *η ω αν* or a short vowel in the penult, have *α* long. *Πρώρα* has *ᾱ* *Eur. Or.* 362. and elsewhere. *Μοῖρη*, *μοῖρην*, is found in Herodotus, generally with the various readings *μοῖρα*, *μοῖραν*, yet also without variation, *l.* 91. 204.

All other words have *α* long after a vowel or *ρ*; but *α* is short after other consonants, except in *Λήδα*, *Ἀνδρομέδα*, *φιλομήλα*, *Κισσαίθα* *Theocr.* 1, 151. *Σιμαίθα* *ib.* 2, 101. *ἀλαλά* in the verse *Κλῦθ' Ἀλαλά, πολέμου θύγατερ, ἐγγέων προοίμιον αρ.* *Eust. ad Il.* p. 990, 3. and according to the accent *Διοσίμα* and *σκανδάλα*. The accus. has always the quantity of the nom.

g. *-as* in the gen. sing., *α* in the dat. sing., *α* in the voc. of nouns in *as* (as *Αἰεῖα*), *α* in the dual, and *as* in the accus. plur., are invariably long. The accus. in Hesiod and the more modern Doric poets is found short *Hes. Ὀργ.* 564. *τροπὰς ἡελίοιο*. *Theogn.* 60. *κοῦρας*. *ib.* 267. *Ἀρπυῖας*. 533. 652. *βουλὰς*. *Theocr.* 4, 3. *πᾶσας ἀμέλγεις*, comp. 5, 146. 21, 1. *τέχνᾱς*. Also from words in *ης*; *Hes. Theog.* 401. *μεταναίετᾱς*. *Tyrt. Fr.* 8. *δημότᾱς*. *Fr.* 6. *δεσπότᾱς*<sup>d</sup>. So the Dorians pronounced the accus. plur. 2nd decl. *τὸς λύκος*.

#### 4. The accent of the nominative is determined by the quantity.

a. If *α* is long, it either has itself the acute or gives it to the preceding syllable, by §. 27. a. If *α* is short, the acute is on the antepenult, as *ἐχιδνα*; or if the penult is long by nature the circumflex is on it, by §. 27. b. γ. In the same way the quantity of *α* is known by the accent, e. g. the accent on *α* (in oxytones) or on the penult (in paroxytones), shows that *α* is long, except in *μία* (*οὐδεμία*, *μηδεμία*), *Πύρρα*, *Κίρρα*; and from the circumflex on the penult, or the acute on the antepenult, it is known that *α* is short.

<sup>d</sup> Wolf ad Hes. Th. 60. Schæf. ad Bion. p. 231. Comp. Eust. ad Il. ε'. p. 558, 22.

b. Oxytones change the acute of the nom. and accus. in the gen. and dat. of the sing. dual and plur. into the circumflex, *τιμή -μῆς -μῇ -μαῖν -μῶν -μαῖς* §. 28. b. *μία* has in the gen. and dat. *μῑᾱς, μῑᾷ*.

c. The gen. plur. has always the circumflex on the termination *ων*, wherever the accent of the nom. may be; *Μοῦσαι Μουσῶν, ἔχιδναι ἑχιδνῶν*. See *Obs.* The following are excepted; *χρήστης, ἐτησίαι, ἀφύη* (and *χλούνης*), which make *χρήστων* (for distinction from *χρηστῶν* gen. of *χρηστός*), *ἐτησίων, ἀφύων* (for distinction from *ἀφυνῶν* gen. of *ὁ, ἡ ἀφύης*), *χλούνων* *Hes. Scut.* 168. 177. See §. 28. c.

5. The Ionians changed the long *a* into *η*, e. g. *σοφίη, ἡμέρη, νεηνίης, Ἀρχίης*; but Homer has *Αἰετίας, Ἑρμείας, Αἰγείας, and θεά θεᾶς*, not *θεή*. The short *a*, on the contrary, is commonly not changed into *η*. Yet we find *ἀληθείη, ἀναιδείη, εὐκλείη, κατηφείη* *Obs.* 2. b. not. *μήη, κρίσση* *Il.* α', 317. θ', 548. also *νύμφα* in Homer, as voc. of *νύμφη* *Il.* γ', 130. *Od.* δ', 743. Even among the Attics *η* and *a* short are both found in the same word, as in *θόληη, &c.* *Obs.* 1. not.

6. In respect to the *dialects* the form in brackets is the older, preserved in the Doric and Ionic. Of the gen. plur. both forms *ων* and *ᾶων* after consonants occur in Homer, whence it is evident that they were then both in use in Ionia, *Μουσέων* and *Μουσᾶων*<sup>a</sup>. The former remained in the Ionic, the latter in the Æolo-Doric: from the former came by contraction the Attic *ων* (therefore circumflexed), from the latter the Doric *ᾶν*, e. g. *Λαπιθᾶν* *Pind. Pyth.* 9, 24. *ἐταιρᾶν* *ib.* 36<sup>b</sup>.

7. The termination of the dat. plur. is found variously in Homer and the epic poets in our present editions, *αισι, ης, ησι*. Good editions, however, no longer contain *προιῆσ'*, &c. with elided *ι*<sup>c</sup>. Even in Plato *αισι* still frequently occurs<sup>d</sup>. In the editions of the tragedians and Aristophanes, *αισι, ησι* and *ης* are found; but as the MSS. vary greatly, as *ησι* and *ης* never occur without *αισι* and *αις* as a various reading, while the latter are often found without any variety, as *Eur. Or.* 558. it is probable that *αισι, αις* is every where the more correct, except in lyric passages<sup>e</sup>.

<sup>a</sup> Fisch. p. 67. 76. 362. Koen ad Greg. p. (174) 379 seq. (271) 577.

<sup>b</sup> Fisch. 1. p. 362.

<sup>c</sup> According to Herm. ad Orph. Arg. 700. the dative in the epic poets is always *ησι* not *αισι*, or *αις* not *ης*.

<sup>d</sup> Ast. ad Plat. Leg. p. 11. Dorvill.

ad Charit. p. 343. ed. Lips. Heind. ad Plat. Phædr. §. 37.

<sup>e</sup> Elmsley ad Eur. Med. 466. Comp. Ed. Rev. 29. p. 156. A different opinion is maintained by Valck. ad Hipp. 1432. Phœn. 62. Koen ad Greg. p. (175) 382. Brunck ad Arist. Ran. 1211. Comp. Fisch. 1. p. 363.

8. The terminations *ης* and *ας* became among the Æolians *α*, as in Homer, *Θυέσῃ* *Il. β'*, 107. *μητιέῃ*, *νεφεληγερέτα*, *εὐρύπα*, *ἰππότα* *Πηλεὺς*, &c. but not in patronymics. *Elmsl. ad Eur. Bacch.* 94. The accent remains the same as in the forms in *-της*<sup>1</sup>. Hence the Latin *cometa*, *planeta*, *poeta*, from *κομήτης*, *πλανήτης*, *ποιητής*, and hence the Latins ordinarily changed the Greek names in *ας* into *a*; the Greeks, on the contrary, turned the Roman names in *a* into *ας*, e. g. *Σύλλας*, *Γάλλας*<sup>2</sup>.

9. The forms *ew* and *ao* from words in *ης* after consonants occur in Homer, e. g. *Il. φ'*, 85. *θυγάτηρ* "Ἄλταο γέροντος," Ἀλτεω, *ὃς* Δελέγεσσι φιλοπολέμοισιν ἀνάσσει. *Il. ο'*, 519. *Φυλείδew*, but 528. *Φυλείδαο*. Here too we see the inversion of the quantity *υ* — and — *υ*. *ao* remained in Doric, *αἰχμαῖαο* *Pind. Pyth.* 4, 21. *ew* in Ionic. So *Γύγεω*, *νηνίew*, in Herodotus<sup>3</sup>. In Attic also, *Θάλεω* in Plato *Rep.* 10. p. 600 A. *Τήρεω* from *Τήρης* *Thuc.* 2, 29. This form is always monosyllabic, e. g. *Πηληϊάδew* Ἀχιλλῆος. But Simonides in the *Epig.* 52. *ep. Gaisford*, has *Σμερδίew* as a quadrisyllable. Formerly it was written *eo*, and hence, by contraction, the Attic form *ov*, as well as the Æolic *ew* §. 50. (as *Λευτυχίδης* for *Λεωτυχίδης* in Herodotus 8, 114.<sup>4</sup>) If a vowel precedes this termination *e* is omitted, e. g. *ἐὺμμελίω* for *ἐὺμμελίew*, Ἑρμείω for Ἑρμείew, and after *ρ* in *Βόρεω* *Il. ψ'*, 692. *ξ*, 395. for *Βορέew*. From the form *ao* arose the Doric genitive *ā*, e. g. *αἰχμητῆς*, *αἰχμητῶ*, *αἰχμητῆ*. *εὐρυβία* *Pind. Pyth.* 9, 23. and in the Doric of tragedy, *ξευναπάτα* *Eur. Med.* 1403. *νεανία* *Hel.* 674<sup>5</sup>. but never *ao*. In proper names, and some other nouns, this form is retained by the Attics, e. g. *ὀρνιθοθήρα*, *Γωβρύα* *Xen. Cyrop.* 5, 2, 6. *Λεωτυχίδα* *Xen. Ages.* 1, 5. *Καλλία*, *ib.* Thus also *τοῦ Σονίδα*, *τοῦ Σκόπα*, *τοῦ Τριόπα*, *τοῦ Φιλητῆ*, *τοῦ Θωμᾶ*, *Πλειστόδα* *Thuc.* 5, 25. Ὀρόντα *Anab.* 3, 4, 13. *ubi v. Zeun.* *Οἰδιπόδα* *Æsch. Sept. c. Theb.* 731. *Eurip. Phæn.* 364. from *Οἰδιπόδαο* *Hes. Ἔργ.* 162<sup>6</sup>. According to a rule of the old grammarians<sup>7</sup>, dissyllables in *ας* and *ρας* have *a* in the genitive; polysyllables *ov*.

10. The vocative in words of the third and fourth termination *ης* and *ας*, is formed by rejecting *s*, as *αἰναρέτη* *Il. π'*, 31. *Πηλεΐδη*, *Τυδείδη*, &c. The following, however, in *ης* have the vocative in *ā*.  
1. Those which have *τ* before the termination *ης*, e. g. *προφήτης* *προ-*

<sup>1</sup> Schæfer ad Greg. p. 97. seq  
Comp. Eust. ad Od. β', p. 1457. 18.

<sup>2</sup> Bentl. Ep. ad Mill. p. 517 sqq.  
ed. Lips. Koen ad Greg. p. (40) 96.  
Maitt. p. 173.

<sup>3</sup> Fisch. p. 117. Koen ad Greg.  
p. (176) 383 seq.

<sup>4</sup> Greg. p. (287) 611.

<sup>5</sup> Valck. ad Eur. Ph. p. 306. Herm.  
Disq. de Orph. p. 725.

<sup>6</sup> Fisch. 1. p. 115. 361.

<sup>7</sup> Thom. M. p. 832. Eustath. ad  
Od. α', p. 27. Herodian. Herm. p. 303.  
Piers. p. 455 sq.

φήτα, ἐργάτης ἐργάτα, συκοφάντα, Θεραΐτα, Ὀρέστα, Τιθραύστα (*Xenoph. Ages.* 4, 6<sup>a</sup>). 2. Words compounded with μετρέω, πωλέω, τρίβω, γεωμέτρης γεωμέτρα, βιβλιοπώλης βιβλιοπῶλα, παιδοτρίβης παιδοτρίβα. So also φιλοῖφα *Theocr.* 4. extr. 3. Those ending in πης, κυνώπης κυνώπα, παρθενοπίτα, εὐρύοπα, probably verbals from the old word ὅπω, ὀπιπτεύω. 4. Names of nations, e. g. Σκύθης Σκύθα, Πέρσης Πέρσα, but Πέρση in Hesiod, from Πέρσης a man's name. Also some proper names, Λάχνης Λάχνα, Πυραΐχμης Πυραΐχμα. Those in *as* have a long in the vocative, those in *ης*, short.

11. In the accusative singular and plural of words in *ης*, the latter Ionic dialect had *ea eas*, for *ην as*, e. g. δεσπότεια δεσπότεις, §. 91, 1.

*Note.* Koen *ad Greg.* p. (94) 211. quotes from inscriptions ταῖς τιμαῖς for τὰς τιμάς, &c. But as no other trace of this is found (for ταῖς συναικλείαις in *Frag. Alcm. ap. Athen.* 4. p. 140. C. is the dative), and the Dorians change none but the form *as* from *avs* into *aïs*, e. g. ῥύψαις, these are probably errors of the stonecutter.

12. This declension has also some contracted words, e. g. γῆ (from γέα, γεῶν gen. pl. in *Herod.* 4, 198. *ed. Gaisf.* hence γεωμέτρης), λεοντῆ from λεοντέη (ἄλωπεκῆ, παρδαλῆ), γαλῆ, συκῆ; μνᾶ, Ἀθηνᾶ (from μνάα, Ἀθηνάα *Theocr.* 28, 1. Ion. Ἀθηναίη). Ἑρμῆς (from Ἑρμέας). They are declined exactly like the foregoing examples: those in *ā* like the pure nouns. To this class belong some Attic names of birds; ὁ ἀτταγᾶς (τῷ ἀτταγᾷ, οἱ ἀτταγαῖ, τοὺς ἀτταγᾶς), ὁ ἐλεᾶς, βασκᾶς, ἐλασᾶς *Arist. Av.* 885<sup>b</sup>. But πελεκᾶς has πελεκᾶντες *Av.* 1155. πελεκᾶντι *ib.* 882. In words in *ōη* the *η* absorbs the vowel preceding, ἀπλόη, ἀπλῆ<sup>c</sup>.

§. 69.

### Second Declension.

#### SINGULAR.

First Termination.		Second Termination.	
Nom.	ος		ον
Gen.		ου (epic οιο, Dor. ω <sup>d</sup> )	
Dat.		ψ	
Accus.		ον	
Voc.	ε		ον

<sup>a</sup> Fisch. p. 358.

<sup>b</sup> Lob. *ad Phryn.* p. 118. Wolf's *Analect.* 3. p. 47.

<sup>c</sup> Fisch. 1. p. 355. *Fragm. Lex. Gr. ap. Herm.* p. 320, 70.

<sup>d</sup> Fisch. p. 375. *Maitt.* 177.

<i>First Termination.</i>			<i>Second Termination.</i>
		DUAL.	
Nom. Acc.		ω	
Gen. Dat.		οιν	
		PLURAL.	
Nom.	οι		α
Gen.		ων	
Dat.		οις	
Accus.	ους (old & Dor. ος & ως <sup>e</sup> )		α
Voc.	οι		α

## Observations.

1. The form of the genitive *οιο* for *ον* for the most part occurs in the poets only, chiefly the epic; more rarely, and only in lyric passages, in the tragedians'. Yet in Herodotus 3, 97. two MSS. have *Κανκάσσιοι*. The original form of the gen. seems to have been *-οο* (analogous to *αο* in the first declension, and *ωο* §. 70. *Obs.* 1.), whence came *οιο*, and by contraction *ον*. The termination *οιο* is said by some to have been retained in the Bœotian, by others in the Thessalian dialect. *Eust. ad Il.* p. 140, 40. The Doric gen. in *ω* has been banished by recent critics from Pindar<sup>g</sup>.

2. The Æolians are said to have written *τῷ σόφῳ* without *ι*. *Chærob. in Bekk. Anecd.* p. 1187.

3. Instead of the vocative in *ε* the nominative is used, particularly in Attic, e. g. *φίλος ὦ Μενέλαε Il.* δ', 189. *ω φίλος Arist. Nub.* 1167.

4. In the genitive and dative of the dual, the epic poets insert an *ι*, e. g. *ἵπποϊν, ὤμοϊν, σταθμοῖν Od.* ζ', 19<sup>h</sup>. The original form was probably *-οῖν*.

5. The genitive of nouns feminine in *ος* is formed also by Callimachus in *αων, νησάων, ψηφάων*<sup>i</sup>; but *τᾶν ἀοιδᾶν Eur. Hipp.* 738. is suspicious. Of genitives in *αων* from adj. in *ος*, see §. 118. *Obs.* 2.

<sup>g</sup> Koen ad Gregor. p. (147) 319 sq. Fisch. 1. p. 376 sq.

<sup>h</sup> Herm. Disq. de Orph. p. 724. Comp. ad Soph. Aj. 209. Blomf. ad Æsch. Prom. 542. The elision of *ο* before a vowel is justly rejected. Herm. de Orph. p. 722.

<sup>g</sup> Herm. de Dial. Pind. p. (xi.) 260. Comp. Bœckh de Metr. P. p. 291.

<sup>h</sup> Fisch. p. 376.

<sup>i</sup> Ernest. ad Callim. in Del. 66. Suid. v. *κολωνάων*. So *αὐλᾶν* stood formerly for *αὐλῶν* Pind. Pyth. 12, 34.

6. The genitives plur. in *ων*, of substantives in *ος*, which are found in Herodotus (*πεσσέων* 1, 94. *πυρέων* 2, 36.), are not supported by the best MSS. The analogical forms *αύτεων*, *τουτέων*, *ἐκείνων* in Herodotus and Hippocrates (§. 146. 150. *Obs.* 1.) seem to rest on better authority; though Apollonius π. *άντων*. p. 383. A. appears to consider *αύτεων* only as a feminine.

7. The old form of the dative occurs also in Attic, e. g. *κακοῖσιν Plat. Gorg.* p. 497. D. *τούτοις ib.* p. 28. *οἴκοισιν Soph. CEd. T.* 249. *τοῖσιν καινοῖσι θεοῖς Aristoph. Av.* 847<sup>a</sup>.

8. The Æolians are said to have inserted an *ι* after the *ο* in the accus. plur. e. g. *κάττοις νόμοις* for *κατὰ τοὺς νόμους*<sup>b</sup>. See §. 68, note. The poets use *ος* when a short syllable is necessary, *Theocr.* 5, 112. *τὼς δασυτέρκος ἀλώπεκας.* 114. *τὼς κανθάρος.* 4, 11. *τὼς λύκος.* In *Hesiod* once, *Scut. H.* 302. *ὠκύποδας λαγός.*

## EXAMPLE.

## SINGULAR.

Nom.	ὁ ἄγγελος 'the messenger'.	τὸ ξύλον 'the wood'.
Gen.	τοῦ ἀγγέλου	τοῦ ξύλου
Dat.	τῷ ἀγγέλῳ	τῷ ξύλῳ
Accus.	τὸν ἄγγελον	τὸ ξύλον
Voc.	ἄγγελε	ξύλον

## DUAL.

Nom. Acc.	τὼ ἀγγέλω	τὼ ξύλω
Gen. Dat.	τοῖν ἀγγέλοιν	τοῖν ξύλοιν

## PLURAL.

Nom.	οἱ ἄγγελοι	τὰ ξύλα
Gen.	τῶν ἀγγέλων	τῶν ξύλων
Dat.	τοῖς ἀγγέλοις	τοῖς ξύλοις.
Accus.	τοὺς ἀγγέλους	τὰ ξύλα
Voc.	ἄγγελοι	ξύλα.

*Obs.* When *ε* or *ο* precedes the termination *ος* or *ον*, both vowels are contracted in all the cases (*ὀλοπαθῇ*), but so that *-εα* and *-όα* become *ᾱ*, as *νόος*, *νοῦς*, *ρόυς*, *πλοῦς*, *ἀδελφιδούς*, *ἀνεψιαδούς*, *θυγατριδούς*, &c.

<sup>a</sup> Fisch. 1. p. 376. Dorv. ad Charit. p. 343.

<sup>b</sup> Koen ad Gregor. p. (292) 617 seq.

## SINGULAR.

Nom.	νόος, νοῦς	τὸ ὀστέον,	ὀστοῦν
Gen.	νόου, νοῦ	τοῦ ὀστέου,	ὀστοῦ
Dat.	νόῳ, νοῖ	τῷ ὀστέῳ,	ὀστί
Accus.	νόον, νοῦν	τὸ ὀστέον,	ὀστοῦν
Voc.	νόε, νοῦ	ὀστέον,	ὀστοῦν

## DUAL.

Nom. Acc.	νόω, νῶ	τὼ ὀστέω,	ὀστώ
Gen. Dat.	νόοιν, νοῖν	τοῖν ὀστέοιν,	ὀστοῖν

## PLURAL.

Nom.	νόοι, νοῖ	τὰ ὀστέα,	ὀστᾶ
Gen.	νόων, νῶν	τῶν ὀστέων,	ὀστών
Dat.	νόοις, νοῖς	τοῖς ὀστέοις,	ὀστοῖς
Accus.	νόους, νοῦς	τὰ ὀστέα,	ὀστᾶ
Voc.	νόοι, νοῖ	ὀστέα,	ὀστᾶ.

*Obs. 1.* So Περὶ θοός Περὶ θούς, Περὶ θου Περὶ θῳ *Isocr.* p. 211. E. 212. A. *Xen. Cyrop.* 5, 2, 8. has the uncontracted form τῷ νόῳ. ὀστέα *Menand. fr. inc.* 9. ed. *Meineke.* ὀστέων *Eurip. Or.* 403. *Piers. ad Mær.* p. 284. The dual and plur. are very rare; οἱ νοῖ was found in Philemon according to the *Etym. M.* p. 603, 23°. οἱ πολλοὶ *Soph. Phil.* 304. προχοῖσιν *Arist. Nub.* 272. ed. *Herm.* or πρόχοισιν, as Porson would read, where πρόχουσιν is found in the editions. See §. 91. 2. The voc. sing. does not occur; δορυξέ *Arist. Pac.* 1260. is from δορυξός for δορυξόος. From *Panthu, Æn.* 2, 322. we may, however, infer the existence of Πάνθοε from Πάνθοος -θους.

*Obs. 2.* In regard to the accent we have only to remark, that the contracted dual νῶ, &c. is not circumflexed according to the rule of the grammarians *Etym. M.* p. 609, 52. but acuted, probably according to the analogy of the other duals, τὼ καλῶ, τὼ σοφῶ. Κάνεον 'a basket' is circumflexed on the last syllable, κανοῦν like the adj. See §. 118. Proper names compounded with νοός often, but not always, shorten the termination into νος, and lengthen the preceding syllable, Ἀρχίνος for Ἀρχίνους, Κρατίνος for Κρατίνους, &c.<sup>4</sup>

To this declension also is assigned what is called the Attic §. 70. form in ως and ων, in those words which have an equal number

<sup>3</sup> [In the *Etym. M.* it is νοί.] prefixed to *Rutil. Lup.* p. xlii.

<sup>4</sup> *Ruhnck. Hist. Crit. Orat. Gr.*

of syllables in all cases (*parisyllabica*), e. g. Ἄθως, Τέως, Κῶς, λαγῶς, ἄλως, in which case the *a* long and *η* before *ως* is changed into *ε*, e. g. λεῶς, νεῶς, Μενέλεως, ἱλεως, ἀνώγειν, for λαός, ναός, Μενέλαος, ἱλαός, ἀνώγειον, ἕως for ἡώς. The *a* short remains unchanged, e. g. ταῶς, κάλως, λαγῶς, or is contracted with *ο* into *ως*, e. g. ἀγήρως for ἀγήραος. This form occurs, however, in Ionic writers, as Herodotus; in the Dorians, as Pindar, it has been changed in recent editions into the common form in *ας*, *αε*.—The following is the declension:

## SINGULAR.

Nom.	ὁ νεῶς	ὁ λαγῶς	τὸ ἀνώγειν
Gen.	τοῦ νεῶ	τοῦ λαγῶ	τοῦ ἀνώγειν
Dat.	τῷ νεῷ	τῷ λαγῷ	τῷ ἀνώγειν
Acc.	τὸν νεῶν	τὸν λαγῶν	τὸ ἀνώγειν

## DUAL.

N. A.	τῷ νεῷ	τῷ λαγῷ	τῷ ἀνώγειν
G. D.	τοῖν νεῶν	τοῖν λαγῶν	τοῖν ἀνώγειν

## PLURAL.

Nom.	οἱ νεῶ	οἱ λαγῶ	τὰ ἀνώγειν
Gen.	τῶν νεῶν	τῶν λαγῶν	τῶν ἀνώγειν
Dat.	τοῖς νεῶς	τοῖς λαγῶς	τοῖς ἀνώγειν
Acc.	τούς νεῶς <sup>a</sup>	τούς λαγῶς	τὰ ἀνώγειν.

## Observations.

1. The genitive Περεῶ in Homer, *Il.* β', 552. Πηνελεῶ ξ', 489. according to the opinion of some grammarians, arose from the form Περεῶς for Περεῶ, analogous to λόγιοι, Ἄλταο §. 69. *Obs.* 1; according to others from Περεοῖο, Περεῶν<sup>b</sup>.

2. In the accusative the Attics often omit the *ν*, e. g. λαγῶ (λαγῶ *Schæf. ad Greg.* p. 165.) *Xenoph. Cyrop.* 1, 6, 19. νεῶ *Lucian.* T. 5. p. 77. τὴν ἕω *Xenoph. Cyrop.* 1, 1, 5. This is the rule in proper names, as Κῶ (but Κόων in Homer. See *Obs.* 4.), Κέω, Τέω, Ἄθω<sup>c</sup>. In

<sup>a</sup> Fisch. p. 372.

the form as corrupted from Περεοφο.

<sup>b</sup> Heyne ad *Il.* β', 552. Fisch. 1. <sup>c</sup> ad *Thuc.* 5, 3. *Græv. ad Lucian.* Sol. p. 451. 453.



other substantives the form in *ων* often occurs, e. g. *λαγών Athen.* 9, 14. from Aristophanes<sup>d</sup>.

The neuter also of some adjectives of this form has often *ω* instead of *ων*, e. g. *ἀγήρω* for *ἀγήρων*.

3. The Attics often declined, after this form, words which otherwise belong to the third declension, e. g. *Μίνω Herod.* 1, 171. from *Μίνως*, *Μίνωος* for *Μίνωα Plat. Min.* 321. A. (where other MSS. have *Μίνων*). Also in the genit. *Μίνω*, *ib.* p. 318 D. E. 320 B. *Xen. Mem.* 4, 2, 33. instead of *Μίνωος*<sup>e</sup>. *γέλων Eur. Ion.* 1191. from *γέλως*, *γέλωτος*, for *γέλωτα*<sup>f</sup>, *Τυφών* for *Τυφῶνα*<sup>g</sup>, *ἦρων*, in Sophron *ap. Priscian.* 6. p. 197. and *Herod.* 1, 167. *ἦρω*, *Plat. Min.* p. 319. B. On the other hand *ταώς*, *ταώ*, *ταῶ*, *ταῶ*, &c., and *ταῶνι* occurs in *Aristoph. Av.* 884. *ταῶσι Ach.* 63. See, however, Elmsley on the last-quoted passage. The later Greeks declined words in *ως*, which belong to the second, according to the third declension, e. g. *ἄλωα* in a fragment of Callimachus, *N.* 51. from *ἄλως* for *ἄλω*<sup>h</sup>. Thus were declined *κάλως*, *κάλως Apollon. Rh.* 2, 727. and *κάλω Thuc.* 4, 25. *γάλως* *γάλως* and *γάλω*<sup>i</sup>.

4. The epic poets lengthen *ω* in *γάλως*, *Ἄθως*, *Κῶς*, into *οω*, e. g. *γαλόφ Il. χ'*, 473. *γαλόων ζ'*, 378. *Ἀθόως Hom. H. Apoll.* 33. Gen. *Ἀθώω Il. ξ'*, 229. *Κόως H. in Apoll.* 42. Acc. *Κόων Il. ξ'*, 255. *ο'*, 28.

5. The grammarians reckon in this declension *τὸ χρέως* 'debt,' of which the gen. and according to the grammarians (*Etym. M.* p. 814, 29.) the acc. and voc. were *χρέως*, and the gen. is often so written in MSS. as well as the nom. and acc. plur. See *Buttm. L. Gr.* p. 241 seq. The editions have chiefly *χρέος*, which alone is in use by the tragedians<sup>j</sup>, from which *χρέει* in the dat. (*Etym. M. l. c.*), and in the plur. *χρέα*, were used.

6. In regard to the accent it is to be remarked, that in words in *εως*, *εων*, if the final syllable has not itself the accent, the acute, though the last syllable is long, is always placed upon the antepenult, even in compound words whose simples have the accent on the termination *ως*, *Μενέλεως* (from *λεώς*), *Τυνδάρως*, *Ἰλεις*, *ἀνώγειων*. The reason is, that the *ε* before *ως* *ων* is only a prefix syllable, so that *εως* *εων* are nearly

<sup>d</sup> Fisch. 1. p. 378 sq. Koen. ad Greg. p. (71) 164 seq.

<sup>e</sup> Pierson ad Mær. p. 439. Wyttenb. ad Plut. de S. N. V. p. 24.

<sup>f</sup> Mær. p. 108. et Piers.

<sup>g</sup> Elmsl. ad Arist. Ach. 1095. *ἄμα* *ἔφ Thuc.* 1, 48. is regular for the Ionic *ἄμ' ἦοι*.

<sup>h</sup> Fisch. 1. p. 400 seq.

<sup>i</sup> Fisch. 1. p. 400 seq.

<sup>j</sup> Schweigh. ad Ath. t. 7. p. 316. Lob. ad Phryn. p. 391. Reisig. Comm. in Soph. Œd. C. v. 226. Similar to this is *τοῦ φλέως* or *φλεῶς* in the later writers, for which Arist. Ran. 246. has *φλέω*. Lob. ad Phryn. p. 294.

a monosyllable. Hence *ews* is often treated by the poets as one syllable, at times as two, e. g. *Eur. Or.* 18. compared with *ib.* 53. So compound adjectives in *ws*, which have an *ε* in the preceding syllable, have the accent on the antepenult, *εὐκέρως*, *φιλόγελως*, probably because the *ε* was pronounced so rapidly as hardly to appear a syllable. On the contrary it is *ἀγήρως*, not *ἄγηρως*. In words which have the accent on the last syllable the gen. retains the acute, though in the form in *os* it is circumflexed, e. g. *λεώς*, *λεώ*, but *λαός*, *λαοῦ*. See §. 27. *Obs.*

7. In the Dorian dialect proper names in *λαος* are contracted into *λας*, e. g. *Μενέλαος Μενέλας*, *Νικόλαος Νικόλας*. See above, §. 49.

8. In a similar way, according to the grammarians\*, are the circumflexed proper names in *ās*, *ῆς*, *ūs*, declined, e. g. *Μηνᾶς*, *Μηνᾶ*, *-νᾶ*, *-νᾶν*. *Κομητᾶς*, *-τᾶ*, *-τᾶ*, *-τᾶν*. *Δρηῆς*, *Δρηῆ*, *Διονῦς*, *-νύ*, *-νύ*. So gen. *Θαμοῦ* acc. *Θαμοῦν* *Plat. Phædr.* p. 274. D. E. from *Θαμοῦς*; and so the Jewish and Christian writers inflected Oriental names, *Μωϋσῆς*, *Μωϋσῆ*, *Ἰησοῦς*, *Ἰησοῦ*, *Ἰησοῦν*. This declension of names in *as* resembles the Doric declens. 1. of names in *as*, *Κομάτας*, gen. *Κομάτα*, dat. *Κομάτῃ* in Theocritus.

§.71.

## The Third Declension.

The third declension is distinguished from the two preceding, in making the rest of the cases, except the nominative, longer by one syllable. Thence it is called imparisyllabic.

## SINGULAR.

Nom.	α, ι, υ, ω, ν, ρ, ε (ξ, ψ)
Gen.	ος
Dat.	ι
Accus.	α and ν
Voc. as Nom.	

## DUAL.

Nom. Accus.	ε
Gen. Dat.	οιν

## PLURAL.

Nom.	ες	α
Gen.	ων	
Dat.	εσι	
Accus.	ας	α

\* Chærob. ap. Bekk. Anecd. p. 1186. 1188. 1195. 1196.

The inflexion of words of this declension depends chiefly upon the consonants which precede the termination *ος* of the genitive, and are retained through all the other cases, except some deviations in the accus. sing.<sup>a</sup> In general the terminations of the third declension are *ος, ι, α, &c.*

1) either annexed immediately to the termination of the nominative, as chiefly in words in *ν* and *ρ*, e. g. *μήν μην-ός, Ἕλλην Ἕλλην-ος, ψάρ ψαρ-ός, σωτήρ σωτήρ-ος*. In the greater part also the long vowel of the termination of the nominative is changed into the corresponding short vowel, e. g. *λιμήν λιμέν-ος, μῆτηρ μητέρ-ος, χελιδών χελιδόν-ος*. In the same manner words in *ω*, *ἡχώ ἡχώ-ος, πειθώ ό-ος*, and this termination is contracted, especially by the Attics, into *οῦς, ἡχοῦς, πειθοῦς*.

*Obs.* 1. In some the *ε* which comes from *η* is rejected in the genitive and dative (syncope), e. g. *ἄρην ἄρένος ἄρνός<sup>b</sup>, κύων κυνός κυνός<sup>c</sup>, πατήρ πατέρος πατρός, θυγάτηρ θυγατέρος θυγατρός*.

*Obs.* 2. Many words, particularly monosyllables, retain the long vowel, e. g. *μήν, σπλήν, χήν, κλών, αἰών, χειμών, μελεδών, Ποσειδών, Ἀπόλλων, Μαραθών, κώδων, κώθων, πώγων, αἰλών, γλήχων, μήκων, ἰχώρ<sup>d</sup>, &c.* In Homer the forms *ωνος* and *ονος* are interchanged in the same word. The word which is otherwise *Κρονίωνος* is in *Il. ξ', 247. Od. λ', 619. Κρονιόνος*. So *Ἀκταίωνος* and *Ἀκταίονος Eur. Bacch. 230. 337°*.

or 2) when the nominative already has a *ς*, this in the genitive is changed into *ος*; in which case the long vowel in the termination of the nominative case is also changed into its corresponding short one, e. g. *τριήρης τριήρεος*.

When the nominative ends in a double consonant *ξ (γς, κς, χς)*, or *ψ (βς, πς, φς)*, this is separated, and *ς* changed into *ος*; *ξ* is changed into *γος, κος, χος*, *ψ* into *βος, πος, φος*, e. g. *αἶξ αἰγός, ἀλώπηξ ἀλώπεκος, θρίξ τριχός, φλέψ φλεβός, ὦψ ὠπός, κατῆλιψ κατήλιφος*. Thus also *φάλαγξ φάλαγγος*,

<sup>a</sup> Markland de Græc. Decl. Quinta, p. 279. (ed. 1775.) assumes that the nominative always ended in *s*, preceded by the consonant which now precedes *ο* in the genitive.

<sup>b</sup> Fisch. 1. p. 382.

<sup>c</sup> Fisch. 1. p. 384.

<sup>d</sup> Eustath. ad *Il. λ'*, p. 859, 18.

<sup>e</sup> See Matthiæ ad *Eur. Alc. 856*.

λάρυνξ λάρυνγος: yet instead of these, which were the regular forms, they were sometimes written with one γ; φάρυνγος *Od.* i', 373. τ', 480. *Eur. Cycl.* 592. λάρυνγος *Schweigh. ad Ath.* t. 4. p. 545. Except: λύγξ 'the lynx', λυγκός and λυγγός. Νύξ also and ἄναξ, make νυκτός and ἄνακτος. From the regular declension of the latter comes Ἀνακες, the name of the Dioscuri.

3. The nominatives in *ās*, *εις*, *ους* are, for the most part, formed from the terminations *ανς*, *ενς*, *ους*, in which the *ν* before the *ς* is rejected, and the preceding short vowel becomes long, or is changed into a diphthong, according to §. 39. Obs. 2; and the genitive is formed in *αντος*, *εντος*, *οντος*.

§. 72. There are, however, many deviations from these general rules, which chiefly consist in this, that the terminations *δος*, *θος*, *τος* are used instead of the termination *ος*, if it would immediately follow a vowel, in order to retain the length of the termination of the nominative in the rest of the cases. Which of these terminations a word receives, is best learned from the *Lexicon*, and from reading. The following examples, however, may serve as a standard:

- 1) Words which end in *α*, *ι*, *υ* add the syllable *τος* in the genitive, to the termination of the nominative; and besides this, those in *υ* change *υ* before *τος* into *α*, e. g. σῶμα σώματος, μέλι μέλιτος, γόνυ γόνατος, δόρυ δόρατος. But the two latter are commonly derived from the obsolete nominatives γόνας, δόρας.

*Exceptions.* 1. γάλα makes γάλακτος, as from γάλαξ.

2. σίνηπι makes, according to the general rule, §. 71,

1. σινήπιος, and in Attic σινήπεως. 3. ἄστυ makes ἄσπετος (*Xen. Hellen.* 2, 4, 7. and elsewhere) ἄσπεως (*Thuc.* 8, 92. &c.) So also πῶν, whence πῶεα, in Homer and Hesiod, &c.

- 2) Words in *αρ* make a) ατος, e. g. ὄνειαρ -είατος, ἄλειφαρ -φατος, ἥπαρ -πατος, ἥμαρ -ματος, φρέαρ -έατος, στέαρ -έατος (dissyllable *Od.* φ', 178. 182.), κτέαρ -έατος, δέλεαρ -έατος (*Luc. D. M.* 8.). b) according to §. 71, 1. those chiefly whose penult in the nomi-

native is short, make *αρος*, e. g. *ἔαρ ἔαρος*, *θέναρ θέναρος*<sup>a</sup>: *δάμαρ*, however, makes *δάμαρτος*<sup>b</sup>.

- 3) Masculines in *ας* make a) *αντος* §. 71, 3. So also the Attic *πελεκᾶς -ᾶντος*, instead of which other dialects say *πελεκᾶν -ᾶνος*<sup>c</sup>. b) *τάλας* and *μέλας* make *τάλανος*, *μέλανος*. c) Neuters, with *a* short, make partly *ατος*, e. g. *κρέας κρέατος*, *κέρας κέρατος*, partly, and indeed more commonly, *αος*, e. g. *κνέφαος* *Od. σ'*, 369. *γῆραος*; in which case the Attics contract the termination *αος* into *ως*, *κέρως*, *κρέως*, *γῆρως*<sup>d</sup>. d) Feminines, with *ας* short, make *δος*, e. g. *ῆ παστᾶς παστᾶδος*.
- 4) *αυς* makes *αος* and *ηος*, e. g. *ναῦς ναός* and *νηός*. *γραῦς* only *γραός*.
- 5) *εις* makes a) *εντος* in masculines, §. 71, 3. *τιμήεις -εντος*, *αἱματόεις -εντος*. b) *ενος*, in *κτεῖς κτενός*, *εἰς ἐνός*. c) *ειδος*, in *ῆ κλείς κλειδός*.
- 6) *ευς* makes *έως*, Ion. *ῆος*, e. g. *βασιλεύς βασιλέως*, Ion. *βασιλῆος*.
- 7) *ινς* makes *ινθος* in *ἔλμινς -ινθος*, *πείρινθος* *Od. ο'*, 131. So *Τίρυνς* has *-ινθος*.
- 8) *ις* makes a) *ιος* §. 71, 1. particularly in substantives derived from verbs. The Attics change these terminations into *εως*, e. g. *ὄφιν ὄφις*, *ὄφιν ὄφιν*. b) *ιδος*, e. g. *ἐλπίς ἐλπίδος*, *ἄσπις ἄσπίδος*, *Θέτις -ιδος*, *Ἄρτεμις -μιδος*. c) *ιθος* with *i* long, e. g. *ὄρνις ὄρνιθος*, *μέρμις μέρμιθος*. d) *ιτος*, e. g. *χάρις χάριτος*, which is considered as Doric for *χάριδος*, as *Ἄρτέμιτος* for *Ἄρτέμιδος*, but was the only form used in all the dialects. Hence the Homeric *Θέμιστος* *Od. β'*, 68. *Θέμιστι* *Il. ο'*, 87. and *θέμιστας*, which is very frequent<sup>e</sup>. e) *ινος*, e. g. *έρμινος* *Od. ψ'*, 198. *ρίς ρινός*, *ἄκτις ἄκτινος*, *Ἐλευσίς*, *Σαλαμίς*, of which the nom. in *ιν* occurs not at all, or only in later writers. *Buttm. L.*

<sup>a</sup> Fischer 1. p. 388.

<sup>b</sup> Fischer 1. p. 403. <sup>c</sup> Suid. s. v.

<sup>d</sup> Fisch. 1. p. 394.

<sup>e</sup> Fisch. 1. p. 394 seq. 410.

Gr. p. 164. *Obs.* 4. The old nom. was probably in *νς*, e. g. ῥίνϋς.

*Obs.* 1. In the Homeric, and the Ionic dialect generally, and also in the Doric, the form *ιος* for *ιδος* often occurs, e. g. μήνιος *Od.* γ', 135. for μήνιδος *Plat. Rep.* 3. p. 390 E. Θέμιος *Herod.* 2, 50. Κύπριος *Theoc.* 11, 16. Πάριος *Pind. P.* 6, 33. So Ἀνάχαρσις Ἀναχάρσιδος *Aristot.* t. 1. p. 485. *Bip.* and Ἀναχάρσιος *Plat. Rep.* 10. p. 600. A. On the contrary, the form *ιτος* was peculiar to the Doric, as has been just observed, e. g. θέμιτος *Pind. Ol.* 10, 29.

*Obs.* 2. Adjectives compounded with substantives in *ις*, have, in the genitive, *ιδος*, although the substantive have *εως*, e. g. ἀπολις ἀπόλιδος.

- 9) *ης* makes a) in masculines *εος*, Attic *ους* §. 71, 2. Δημοσθένης -σθένεος -σθένους; also in adjectives, ἀληθής -θέος. b) *ητος*, e. g. φιλότης φιλότητος, Κρής Κρητός, πένης πένητος, ἀβλής ἀβλήητος. c) *ηθος* in Πάρνης Πάρνηθος, a mountain on the confines of Attica.

*Obs.* The later Greeks declined the Roman names in *εις*, *ης εντος*, as Κλήμης Κλήμεντος.

- 10) Neuters in *ος* make *εος*, and according to the Attic contraction *ους*, e. g. τεῖχος τείχεος τείχους.
- 11) Words in *ους* make a) *οος*, e. g. βούς βοός, χροῦς χροός, χροός, χροῦς χροός<sup>a</sup>. b) *οντος*, when *ους* arises from *ονς*, e. g. διδούς διδόντος §. 71, 3. c) *ούντος*, when *οῦς* arises, by contraction, from *οίεις*, *όεντος* §. 71, 5. e. g. Ὀποῦς, Ἀνθεμοῦς, Τραπεζοῦς, μελιτοῦς.

*Obs.* The genitive *οδόντος* is derived from *οδών* *Herod.* 6, 107. (*οδὸν dens*)<sup>b</sup>. *πούς* makes in the genitive *ποδός*; words, however, compounded with *πούς*, make in Attic also *πον*, and in the accus. *πονν*, as *πολύπους -πον*, *Οἰδίπους*, *τρίπους*. The genitive plural *πολύπων* is also quoted. These forms point to a nominative *πός*, as *τρίπος*, *ἀελλόπος*, to which also the Æolic accus. *πολύπον*<sup>c</sup> is to be attributed. *οῦς* *ώτός* is contracted from *οὔας οὔατος*.

- 12) *υν* has *υνος* only in *μόσυν μόσυνος*, *Φόρκυνος*; *υνς* has *υνθος* in *Τίρυνς -υνθος*.

<sup>a</sup> Fisch. 1. p. 399.

<sup>b</sup> Fisch. 1. p. 400.

<sup>c</sup> Athen. 7. 316. Schw. Anim. t. 4. p. 360 sqq. Fisch. 1. p. 411. 2. p. 189.

- 13) υξ has υχος in διώρυξ, κατώρυξ (as in the adj. *Soph. Ant.* 1100.), in later writers διώρυγος *Lob. ad Phryn.* p. 230. So the derivatives of ὄνυξ, σαρδόνυξ, μώνυχες ἵπποι, πτύχες, from πτύξ which is not in use. Others have -υγος, as πομφόλυξ, Στύξ.
- 14) υς makes 1. ύος, as ὀσφύς ὀσφύος, ὀφρύς ὀφρύος, δρυς δρυός, &c. 2. ύδος, particularly feminines with a short termination, χλαμύς χλαμύδος. 3. υθος, κόρυς κόρυθος, κώμυς κώμυθος *Theocr.* 4, 18<sup>d</sup>. 4. υνος in Φόρκυς Φόρκυνος.
- 15) ως makes 1. ωος, e. g. δμώς δμωός, θώς θωός, Τρώς Τρωός, κάλως κάλωος, ἥρως ἥρωος, Μίνως Μίνωος. 2. ωτος, as φώς φωτός, ἔρως ἔρωτος, χρώς χρωτός. 3. the feminines make όος *contr.* οὔς, ἡ αἰδώς -όος -οὔς. 4. The partic. perf. act. makes ότος, τετυφώς τετυφότης.

*Obs.* 1. In some substantives the genitive is formed from an obsolete form of the nominative, as γάλα γάλακτος from γάλαξ, γυνή γυναικός from γύναιξ, ὕδωρ ὕδατος from ὕδας, σκῶρ σκατός from σκάς°, Ζεὺς Διός from Δίς, Ζηνός from Ζήν.

*Obs.* 2. The following remarks serve to assist in finding the form of the nominative, the form of the genitive or of another case being given.

In general the genitive in

δος	}	comes from the nominative in c			
θος					
τος					
γος	}	—	—	—	ξ
κος		—	—	—	
χος		—	—	—	
κτος		—	—	—	
γγος	}	—	—	—	γξ
βος		—	—	—	
πος		—	—	—	ψ
φος		—	—	—	
ντος		—	—	—	{ <sup>c</sup> <sub>ν</sub> with the last syllable long.

<sup>d</sup> Fisch. 1. p. 398.

• Fisch. 1. p. 391.

In particular :

ανος	}	comes from the nom. in			αε, αν αῦε, ε. g. καός, γραός, from ναῦε, γραῦε.
αος					
αντος					
ενος	}	—	—	—	{ ην εις
εντος		—	—	—	
εος		—	—	—	ευε, ηε, οε, υ, υε
ερος		—	—	—	ηρ
εως		—	—	—	ι, υ, υε, ευε
ιος		—	—	—	ι, υ, ιε
ιτος		—	—	—	ι
ιρος		—	—	—	ιε
νός		—	—	—	ν
ονος		—	—	—	ων
οντος		—	—	—	ων, ουε
όος		—	—	—	ώ, ώε, οῦε
ορος		—	—	—	ωρ, ορ
ος		—	—	—	ε, Τρωός Τρώε, αλόε αλε
ουε		—	—	—	ηε, οε, ωε
ρος		—	—	—	ρ
τρος		—	—	—	τηρ
υντος	}	—	—	—	υε
υος					
υδος					
υθος	}	—	—	—	ων
ωνος					
ωντος		—	—	—	ων
ωος	}	—	—	—	ωε
ωτος					

Obs. 1. In regard to *quantity* the following forms of the genitive have the penult long :

1) Of those in αγος, ἡ ράξ, ῥαγός<sup>a</sup>, but στάξ στάγος, ἀρπαξ, διασφάξ -αγος.

ἄδος from ἄς has α short.

2) Those in ακος in masculine monosyllables βλάξ βλακός, (Θρῆξ

<sup>a</sup> Draco, p. 80, 18.



Θρακός, on account of the diphthong *α*, from Θρηξ -ίκος,) in ἱεραξ, φαλαξ, οἶαξ, θώραξ, πόρπαξ, -ᾱκος, Ionic ἱερηξ (ἱρηξ) ἱρηκος, φαίηκος, οἶηκος, θώρηξ, -ηκος, πόρπηκος. So also φένᾱκος, πάσσᾱκος *Arist. Ach.* 763. from φέναξ, πάσσαξ. On the contrary, πλάξ, αὔλαξ, πίδαξ, χάραξ, λείμαξ, θρίδαξ, κάμαξ, κλίμαξ, κόραξ, ἀνθραξ, φύλαξ, δόναξ, κόλαξ<sup>b</sup>, all make -ᾱκος.

3) Those in *ανος*, as παιάν παιᾶνος, Τιτάν Τιτᾶνος (*Τιτῆνες Hom.*), Πάν Πανός, Αἰνιάν -ᾱνος *Soph. El.* 714. (*Hom.* 'Ενιῆνες<sup>c</sup>).

4) Monosyllables in *αρος*, ψάρ ψᾶρος (ψῆρας *Il.* π', 533.), Κάρ Κᾶρος. Of κέρας κέρᾱτος, see §. 84. *Obs.* 3.

5) Those in *ιγος*, τέττιξ -ῖγος, μάστιξ -ῖγος, πέμφιξ -ῖγος.

6) Those in *ιδος* from dissyllable oxytones in *ις*, σφραγίς (*Ion.* σφρηγίς), κνημίς, κηλίς, ἄψις, βαλβίς, νησίς, κρηπίς, κηκίς, χειρίς *Od.* ω', 230. σχοινίς *Theocr.* 23, 51. σφραγίδος, &c. : κληίς (*Ion.* for κλεις) κληΐδος. Of polysyllables, βλεφαρίς, κεραμίς, πλοκαμίς, ραφανίς, make gen. ἴδος in Attic Greek, ἴδος in Ionic and the common dialect. Aristophanes, however, *Plut.* 544. has ραφανίδων with *ι* long. The following have also *ι* short; βολίς, ρανίς, σανίς, θυρίς, αἰγίς, μηλίς, κυκλίς *Arist. Vesp.* 124. 775. Δωρίς, δμῶις, ἡρωίς, Λαΐς, Ναΐς, Χαλκίς, patronymics in *ις*, as Θησις, Παγασίς, feminine derivatives στρατηγίς, αὐληγίς, and the paroxytones and proparoxytones ἀσπίδος, ἑριδος, Θέμιδος, τυραννίδος, &c. κάριδος and ῥίπιδος had *ι* long in the common dialect, in Attic *ι* short<sup>d</sup>. νεβρίδος, βαθμίδος, have *ι* short in the older poets, e. g. *Eur. Bacch.* 696. *Pind. Nem.* 5, 3. in the later *ι* long, e. g. *Dionys. Perieg.* 946. 703.

7) Those in *ιθος*, as ὄρνις -ῖθος, μέρμις *Od.* κ', 23. ἄγλις, δέλλις<sup>e</sup>.

8) Those in *ικος*, φρίξ, βέμβιξ, πέρδιξ, σκάνδιξ, φοῖνιξ, gen. φρικός, βέμβικος, &c. On the contrary, Θρήϊκος (in Homer, but in the later poets, e. g. *Apoll. Rhod.* 1, 24. Θρήϊκι'), χολίνικος, and where *λ* precedes the termination, ἡλίκος, ἔλικος, κύλικος<sup>f</sup>.

9) Those in *ινος* from nominatives in *ις* or *ιν*, θινός, ρινός, ἀκτίνος, γλωχίνος, Τραχίνος, from θίς, ρίς or ρίν, ἀκτίς, γλωχίν, Τραχίν. In

<sup>b</sup> *Draco*, p. 18, 10, 19, 12, 47, 3, 51, 6. *M.* p. 184, 4, 518, 15.  
76, 7. *Etym. M.* p. 109, 45, 460, 55. <sup>c</sup> *Draco*, p. 10, 11. 34, 1.  
<sup>c</sup> *Draco*, p. 88, 13. <sup>f</sup> *Buttm.* p. 169, note.  
<sup>d</sup> *Draco*, p. 23, 8 seq. 45, 11, 47, <sup>e</sup> *Draco*, p. 27, 1 seq. 44, 5 seq.  
12. *Comp.* p. 15, 24, 96, 14. *Etym.* 93, 5 seq.

σταμί<sup>ν</sup>νεσσιν *Od.* ε', 252. the ι is probably shortened on account of the verse<sup>a</sup>.

10) Those in ιπος, as ἵπες *Od.* φ', 395. ῥίπος *Od.* ε', 256. from ῥίψ. On the contrary, νιφός *Hes.* "Εργ. 535. λιβός, χέρνιβος, κατήλιφος *Arist. Ran.* 566. from νίψ, λίψ, χέρνιψ, κατήλιψ, have ι short.

11) Those in ιχος, ψίξ ψιχός, to which belongs the Doric ὄρνιχος, from ὄρνιξ, for ὄρνιθος, ὄρνις.

Of those in υγος, κόκκυγος from κόκκυξ, alone has υ long. Of those in υδος, δαγῦδος from δαγύς alone occurs in *Theocr.* 2, 110. Of those in υθος, κώμυς κώμυθος alone has υ long *Theocr.* 4, 16. κύρως κύρυθος, υ short<sup>b</sup>.

12) Those in υκος, as δοιδῦκος, κήρῦκος, Κήῦκος, βόμβῦκος, from δοίδνξ, κήρνξ, Κήῡξ, βόμβνξ; but ἀμπῦκος, κάλῡκος, "Ερῡκος, from ἀμπνξ, κάλνξ, "Ερνξ. In Βέβρυκες υ is chiefly long, but short in *Theocr.* 22, 29. 77. 91. 110. and *Apoll. Rhod.* 2, 98<sup>c</sup>.

13) Those in υνος, from υν or υς, e. g. φόρκῡνος, μόσσῡνος.

14) Those in υπος in the monosyllable γύψ γῡπός, with which γρυ-πος may also be reckoned, according to *Virg. Ecl.* 8. 27. Jungentur jam gryphes equis.

*Obs.* 2. The quantity of the vowel in the gen. is usually the same as in the nom. as ὄρνις, ὄρνιθος. According to this analogy perhaps ὄφιν *Æsch. Choeph.* 925. κόνις and κόνιν *Suppl.* 796, 195. are used with long final syllables<sup>d</sup>. But even in this respect there are varieties. Monosyllables have a long vowel in the nominative, but shorten it in the genitive, as πῦρ πῡρός, σῡς, σύος. So from λῖς (or λῖς according to Aristarchus) Callimachus had λῖες, λῖεσι with ι short *Etym.M.* p. 567, 9. The words whose genitive ιδος has ι long, have ι short in the nom. as κνημί<sup>ς</sup>, κρηπί<sup>ς</sup>, βαλβί<sup>ς</sup>, &c.<sup>e</sup> The termination υος has υ short, but the nominatives in υς are generally long. Of φοῖνιξ, κήρυξ see §. 22. *Obs.* 3.

§. 73. 1. In the dative case the ι, which, after the rejection of δ or τ, is preceded by a vowel, is often written under the preceding vowel, or contracted with it, e. g. μήτι for μήτιι *Il.* ψ', 316. Θέτι *Il.* σ', 407. Ἴσι for Ἴσιδι or Ἴσιι *Herodot.* 2, 59. Δί for Διί *Pind. Ol.* 13, 149. γήρα for γήραι, γήρατι<sup>f</sup>.

<sup>a</sup> Draco, p. 81, 4.

<sup>d</sup> Blomfield ad *Æsch. Prom.* 1120.

<sup>b</sup> Draco, p. 33, 22. 40, 11. *Etym.*

<sup>e</sup> Draco, p. 47, 14.

*M.* p. 532, 4.

<sup>f</sup> Fisch. 1. p. 410. Herman. de

<sup>c</sup> Draco, p. 27, 23 seq. 56, 1 seq.

*Em. Gr. Gr.* p. 49.

2. In the accusative, words in *ις*, *υς*, *αυς* and *ους*, when a vowel precedes *ος*, the termination of the genitive takes *ν* instead of *α*, at least in Attic, e. g. *πόλιν*, *ἡδύν*, *ναῦν*, *βοῦν*. The terminations *υς* and *ις* have always *ὕν* *ἰν*, *μῦς* *μύν*, *δρύν*, *σύν*, *ὕν*, *λιν*. In the Ionic writers, *εὐρέα* also occurs *Il. β'*, 159. *ἀδέα Theocr.* 20, 44. *ἰχθῦα id.* 21, 45. and frequently *νέα Od. ι'*, 283. *χροά*, from *χροός* *χρους*, is more commonly used than *χρουν*. Other words which have a consonant before the termination of the genitive, have, 1) if the last syllable is not accented, *α* and *ν*, the latter particularly in the Attic dialect, e. g. *ὄρνις* *ὄρνιθα Eur. Iph. A.* 609. Att. *ὄρνιν*; also *κλείς* *κλείδα* Att. *κλείνς*, *χάρις* *χάριτα Herod.* 9, 107. *Eur. El.* 61. *Hel.* 1398. Att. *χάριν*, *ἔρις* *ἔριδα (Il. γ', 7.)* and *ἔριν<sup>h</sup>*. *γέλως*, commonly *γέλωτα*, poet. *γέλων Eur. Ion.* 1199. *Ἀναχάρσιδα* and *Ἀνάχαρσιν Lucian. Scytha*. So the compounds of *πούς*, *βραδύπους* *βραδύποδα*, Att. *βραδύπουν*, *Οἰδίπους* *Οἰδίποδα*, Att. *Οἰδίπουν<sup>i</sup>*, *οἶδα Theocr.* 1, 9. *οῖν id.* 11. 2) If the accent is on the last syllable of the nominative, they always have *α*, e. g. *ἐλπίς* *ἐλπίδος* *ἐλπίδα*, *πατρίς*, *πόδα*. Later poets said also *παῖν*, *δαῖν*, the Æolians *κλαῖν*, *κναμίν*, *σφραγίν*, or more correctly *κνάμιν*, *σφράγιν*, *Chærob. in Bekk. Anecd.* p. 1207. For *Αὐλίδα Eur. Iph. A.* 121. 350. has *Αὐλιν*, for *ἄψιδα Hes. Ἔργ.* 424. *ἄψιν*. Adjectives compounded with *ἐλπίς*, *πατρίς*, which draw back the accent, as *εὐελπίς*, *φιλόπατρις*, have *ν*, although the radical words make in the accusative *φροντίδα*, *πατρίδα*, *ἐλπίδα*.

*Obs.* Sometimes in the accusative of words in *ν*, the syllable *να* is omitted, e. g. *Ἀπόλλω* for *Ἀπόλλωνα Xen. Anab.* 3, 1, 6<sup>j</sup>. *Ποσειδῶ* for *Ποσειδῶνα*, as the Attics and Dorians said<sup>k</sup>. Homer, *Od. κ'*, 290. 316. has *κυκεῶ* for *κυκεῶνα*, which *Thom. M.* recommends as pure Attic, p. 557. *ubi v. Interpr.*; also *ἰδρῶ* for *ἰδρῶτα Il. λ'*, 620. which remained Attic<sup>l</sup>, particularly in *ἐλάσσω* for *ἐλάσσονα*, and all comparatives in *ων*. Æschylus said *αἰῶ* for *αἰῶνα<sup>m</sup>*. *Ἰχῶ* for *ἰχῶρ* is found *Il. ε'*, 416.

3. In the vocative the *ς* is rejected a) from words in *ευς*, *ις* §. 74.

<sup>s</sup> Thom. M. p. 536. Herodian. Pierson, p. 467. Moeris, p. 230.

<sup>h</sup> Fisch. 1. p. 411.

Fisch. 1. p. 411. 2. p. 182.

<sup>j</sup> Thom. M. p. 96. Fisch. 2. p. 194.

Koen ad Gregor. p. (70 seq.) 164.

<sup>k</sup> Gregor. p. (71) 165. (142) 308.

<sup>l</sup> Moeris, p. 202.

<sup>m</sup> Koen ad Greg. p. (142) 308.

and *υς*, and from those in (*οῦς* and) *αῖς*, e. g. βασιλεῦ, Πάρι, πόλις. 80. *Obs.* 4. Τῆθυ, πρέσβυ *Aristoph. Ach.* 1226. γένυ *Eur. Andr.* 1184. παῖ, γύναι from γύναιξ. So γραῦ *Arist. Lys.* 797. ἄναξ has in the vocative ἄνα, yet only in addressing a deity. Οἰδίπου is found *Soph. Œd. T.* 405. *Col.* 550. *Eur. Phæn.* 1628. for Οἰδίπους, which is more common<sup>a</sup>. Πλακοῦ and βοῦ are also mentioned, but without authority.

b) Words also in *ας* and *εις*, which arise from *ανς* and *ενς*, and have *αντος* and *εντος* in the genitive, throw away *ς* and resume *ν*, Αἴαν, Θόαν, τάλαν. Εὐρυδάμαν from Alcæus, *Bekk. Anecd.* p. 1183. Yet we find Πουλυδάμᾱ *Il. v.* 751. Λαοδάμα *Od. θ'*, 141. 153. as Ἄτλας, Ἄτλᾱ. The participles in *ας*, and some others, have the termination of the nom. in the voc., and generally the Attics make the voc. like the nom.

c) Words which have *ω* or *η* in the termination of the nominative, and are not oxytones, take in the vocative instead of the long vowel of the nominative, the corresponding short one, particularly if it enter also into the genitive, e. g. μῆτερ, κύον, τλήμον, Ἰάσον, κτίστορ, αὐτόκρατορ, Πολύνεικες, Σώκρατες. Participles in *ων* keep *ω*, *Etym. M.* p. 226, 43. Oxytones keep the long vowel: χελιδόν, Πόσειδον is given by *Greg.* p. (93) 209. (279) 595. as Æolic from χελίδων, Ποσειδων according to the Æolic accentuation. Σαρπηδον *Il. ε'*, 633. seems to come from Σαρπήδων -οντος. Some throw back the accent at the same time, e. g. ἄνερ, δᾶερ, πάτερ, from ἀνῆρ, δαήρ, πατήρ. A few also have the short vowel, although the genitive has the long vowel, e. g. σωτήρ σωτήρος, voc. σῶτερ. Ἀπολλον, from Ἀπόλλων -ῶνος. Proper names in *κλης* make *κλεις* in the vocative; for the nominative was properly -κλέης, consequently the vocative -κλεες, contracted -κλεις, e. g. Ἡρά-κλεις, Νικόκλεις.

*Obs.* The Æolians reject *ς* in the vocative, e. g. Σώκρατε, Ἀριστόφανε, Δημόσθενε<sup>b</sup>.

d) Words in *ω* and *ως* make *οι*, e. g. Λητοῖ, Σαπφοῖ, αἰδοῖ<sup>c</sup>.

<sup>a</sup> Reisch Comm. Crit. in *Soph. Œd.* *C.* 550. Elmsl. ad *Œd. T.* 405. *Œd.* *C.* 557.

<sup>b</sup> Fisch. 1. p. 413 sq.

<sup>c</sup> Fisch. 1. p. 414.

4. In the genit. dual the poets use αῖν for οῖν, e. g. Σειρήνοισιν *Od.* μ', 52. ποδοῖν *Hes. Sc. H.* 158.

5. The Ionic genitive plural often ends in εων, μυριαδέων *Herod.* 8. 71. θεμιστέων *Hes. Th.* 235. χηνέων, ἀνδρέων, Εἰλωτέων, χιλιαδέων in Herodotus, where the ε is interpolated, as in ἐκεινέων §. 69. *Obs.* 5. But for ᾶν, e. g. αἰγᾶν *Theocr.* 5. 148 (R). κρανιαδᾶν *Id.* 1, 22. θηρᾶν *Pind. Isthm.* 4, 78. *Eurip. Hel.* 385. we now read κρανιάδων, θηρῶν.

The dative plural appears to have been formed originally §.75. from the nominative plural, by annexing the syllable σι, or the vowel ι; so that in the neuter, instead of α, ες was considered the termination. This form occurs with a single σ, ἀνάκτεσι *Od.* ο', 556. χεῖρεσι *Il.* ν', 468. π', 704. ἵνεσι *Il.* ψ', 191. δαιτυμόνεσι *Her.* 6, 57. without various reading (4, 43. 8, 51. one MS. has μήνεσι; 7, 224. two πλεόνεσι) πάντεσι *Bacchyl. ap. Stob.* 98. *Grot. Fr.* vi. Were the form even more rare, we might assume it, as is often done in grammar, to explain the common origin of various forms. To this form that with σσ stands in the same relation as ὄσσον to ὄσον, &c. The double σ remained in use among the Ionians, Dorians and Æolians<sup>d</sup>, e. g. κύων κύνες κύνεσ-σιν *Il.* α', 4. θυγατέρες-σιν *Il.* ο', 197. παῖδες-σι, χεῖρες-σι, ἄνδρες-σι, πολῖες-σι, ἱππῆες-σι<sup>e</sup>. *Νηρείδης-σι Pind. Isthm.* 6, 8. comp. 8, 93. 1, 27. πτερύγεσ-σι *id. Isthm.* 1, 90. ἀγκῶνες-σι *id. Nem.* 5, 76. Πανελλήνες-σι *Isthm.* 4, 49. παλαισμάτεσ-σι *Pyth.* 8, 48. σωματέσ-σι *ib.* 118. When two ε came together there arose three forms, in εεσι, εσσι and εσι, e. g. βέλεα (βέλεεε) βελέεσσι *Il.* ε', 622, &c. βέλεσ-σι *Il.* α', 42, &c. βέλεσι *Od.* π', 277. ἔπεα (ἔπεεε) ἐπέεσσι *Il.* δ', 137, &c. *Theocr.* 1, 35. ἔπεσσι *Od.* δ', 597, &c. ἔπεσι *Il.* α', 77, &c. εσι remained in the later dialects.

In the form with a single σ the ε preceding the σ was omitted, e. g. δεπάεσσιν δεπάεσιν δέπασιν, θήρεσσι θήρεσι θηραί, σωτήρησι, γαστήρησι, except in words in ης and ος (*vid. Obs.*), and the consonant immediately before σι was changed, according to the rules of euphony, viz. δ θ τ ν ντ were omitted before σ,

<sup>d</sup> Koen ad Gregor. p. (154) 835.    <sup>e</sup> Fisch. 1. p. 416 seq.  
v. Koen (287) 610.

πόδεσσι *Il. ε'*, 599. (*Pind. Nem.* 10, 118. comp. *Isthm.* 1, 27.)  
 πόδεσι ποσί, ὀρνίθεσσι *Il. ρ'*, 757. (ὀρνίθεσι ὀρνίθισι) ὀρνῖσι  
*Il. η'*, 59. with ι long. φρένεσσι *Pind. Isthm.* 3, 9. (φρένεσι  
 φρενσί) φρεσί. πάντεσσι (πάντεσι πάντισι) πᾶσι. κύνεσσι  
*Il. α'*, 4. (κύνεσι κυνσί) κυσί *Il. μ'*, 303. τεμένεσσι *Pind. Nem.*  
 5. 138. δαιμόνεσσι *Isthm.* 8, 49. &c. commonly τεμένεσι, δαί-  
 μοσι. Even after the shortening the poets use the double σ,  
 δέπασσιν *Il. ο'*, 86. νεκύεσσι in Homer, νέκυσιν in the Attics,  
 νέκυσσιν *Od. λ'*, 568. χ', 401. ἱρίσσι *Il. λ'*, 27. θέμυσσιν  
*Pind. Pyth.* 4, 96. (Χαρίτεσσι *Pyth.* 9, 3.) Χάρισσιν *Nem.* 5  
 extr. The quantity in the dative plur. was regulated by the  
 quantity in the rest of the oblique cases, and the nominative  
 plural. Hence κτεῖς, in the dative plur. does not make κτεισί,  
 but κτεσί, from nomin. plur. κτένες; ποῦς, not πονσί, but ποσί,  
 from πόδες; δαίμων δαίμονες δαίμοσι, δρυς δρυες δρυσί. If there-  
 fore, after the rejection of the consonants ντ before σι, the fore-  
 going syllable is short, the doubtful vowels α, ι, and υ, become  
 long, e. g. πᾶσι, Γηγᾶσι, ζευγνῦσι, or αέ is changed in words in  
 αῦς into αυ, γραές γραῦς γρανσί, νανσί, and from ε and ο are made  
 the diphthongs ει (εῦ in words in εὔς) and ου, e. g. τυφθέντες  
 (τυφθέντεσσι τυφθέντεσι τυφθέντσι) τυφθεῖσι, ἱππέες ἱππέεσι  
 ἱππέσι ἱππεῦσι, Δωριέες Δωριέεσσι *Theocr.* 15, 93. Δωριέσι  
 Δωριεῦσι, ἐκόντεσι ἐκόντσι ἐκούσι. χερσί for χείρεσσι has  
 originated from the Ionic-Attic form χεῖρ χερός, v. §. 106<sup>a</sup>.

When β π φ or γ κ χ precede the termination σι, they are  
 contracted with the σ which follows, into the double consonants  
 ψ and ξ, e. g. Ἀραβες Ἀράβεσι Ἀραψι, αἶγες αἶγεσι αἰζί,  
 μέροπες μερόπεσι μερόψι, κόρακες κοράκεσι κόραξι, τρίχες  
 τρίχεσι θριζί.

Of those which do not reject ε before σι, some change the faint  
 ε into the more sonorous α, e. g. πατέρες (πατέρεσι, *per syncopen*  
 πατρέσι) πατράσι, ἄνδρες ἄνδρεσσι (ἄνδρέσι) ἀνδράσι. γασ-  
 τῆρσι *Hipp. de Morb.* 4, 27. γαστράσι *Dio Cass.* 54, 22. So  
 also μητράσι, θυγατράσι, ἀστράσι, νιάσι *Il. ε'*, 463. and else-  
 where, *Soph. Antig.* 571. from νίς, νίος, for νιέσι, not from νιεύς.

<sup>a</sup> Herodian. *Herm.* 306. xv. There  
 is an exception in φωνήεσι from φω-  
 νήεντες *Plat. Crat.* p. 393. D. and

regularly in the grammarians. See  
 Apollon. π. *συντ.* p. 6. 7. 8. Schæf.  
 ad *Greg.* p. 678. and *infr.* §. 121. Obs. 1.

*Obs. 1.* The Dorians declined the dative plural of substantives in *eus* in *έσι*, e. g. βασιλέσι, Δωριέσι<sup>b</sup>. In the common language also *δρομεύς* makes *δρομέσι*, not *δρομεῦσι*.

*Obs. 2.* Words in *ης* and *ος*, which have in the nominative plural *ees*, or its equivalent in declension *ea*, reject only an *e*, e. g. ἀληθέες ἀληθέσι, *τείχεα* *τειχέεσσι* (-έεσι) *τείχεσι*.

*Obs. 3.* In regard to the accent it is to be observed,

1) Dissyllable and polysyllable nouns keep the accent upon the syllable on which the nominative had it, unless the nature of the accent requires a transposition, e. g. κόραξ κόρακος, but κοράκων; ἐλπὶς ἐλπίδος. The long vowel then receives the circumflex, κνημὶς κνημίδος κνημίδας; and so the adjectives and participles oxytone in the feminine receive the circumflex upon the penult, ἡδύς ἡδεῖα, τετυφώς τετυφύια.

Exceptions: a) γυνή (γύναιξ), γυναικός, γυναικί, γυναιῖκα, γυναιῖκες, γυναικῶν. b) οὐδεὶς, οὐδενός, οὐδενί, οὐδένα. c) In paroxytones in -ηρος the full form has the accent on the *e*, μητέρος, θυγατέρος, Δημητέρος, but the syncopated follows the rule 2.

2) Monosyllables in the gen. and dat. of all numbers throw the accent on the termination of case, μὴν μηνός μηνί, θήρ θηρός θηρί, φλέψ φλεβός φλεβί, but in the acc. sing. nom. and acc. dual. and plur. μῆνα μῆνε μῆνες μῆνας. θῆρα θῆρε θῆρες θῆρας. φλέβα φλέβε φλέβες, φλέβας. The terminations -οιν and -ων receive the circumflex, μνηοῖν μνηῶν, θηροῖν θηρῶν, φλεβῶν, except πᾶς παντός παντί, but gen. pl. πάντων, dat. πᾶσι.

So words in -ηρ, when syncopated, take the accent in the gen. and dat. sing. on the last syllable, ἀνὴρ ἀνέρος ἀνδρός, πατήρ πατέρος πατρός, μητρός, θυγατρός. ἀνὴρ and θυγάτηρ in the acc. sing. and nom. acc. plur. on the penult and antepenult, ἀνδρα, ἄνδρες, ἄνδρας. θύγατρα, θύγατρες; in the gen. plur. in ῶν, ἀνδρῶν, θυγατρῶν, πατρῶν; in the dat. plur. in α, πατράσι, ἀνδράσι (but ἄνδρεςσι), μητράσι, θυγατράσι (but θυγατέρεςσι). Δημήτηρ throws the accent back not only like θυγάτηρ in the syncopated acc. voc. sing., but also in the gen. and dat. Δήμητρος, Δήμητρι, Δήμητερ.

Exceptions: a) Monosyllabic participles which keep the accent on the same syllable throughout, θεὶς θέντος, στάς στάντος, δούς δόντος, ὢν ὄντος. b) Some of those which have become monosyllabic by contraction, e. g. ἦρ (from ἔαρ) ἦρος, κῆρ (from κέαρ) κῆρος, but Θρηῖξ, Θρηῖκος from Θρήϊκος, στήρ στήτος from στέαρ, and others.

<sup>b</sup> Gregor. p. (154 seq.) 333.

c) The gen. plur. of *παῖς*, *θῷς*, *ὁ δμῷς*, *ὁ Τρωῷς*, *τὸ φῷς*, *ἡ φῷς*, *ἡ δῷς*, *τὸ οὔς*, and *πᾶς πᾶσα πᾶν*, which are paroxytones, consequently *παίδων*, *θῶων*, *δμῶων*, *Τρωῶων*, *φῶτων*, *φῷδων*, *δῷδων*, *ῶτων*, *πάντων*, probably to distinguish them from *δμῶων* (*δμῶή*), *Τρωῶν* (*Τρωαί*), or because several of them have become monosyllabic by contraction, as *παῖς*, *δαῖς*, *φῷς* from *παῖς*, *δαῖς*, *φῶις*, *τὸ φῷς* from *φῶος*, *οὔς* from *οὔας*. The Dorians, however, accented *παιδῶν*, *Τρωῶν*, *παντῶν*\*. d) In the full datives plur. in *εσι* and *εσσι* the accent is placed on the antepenult; e. g. *ἀνδρεσσι*, *θυγατέρεσσι*, *ἀνάκτεσι*, *παῖδεσι*, &c.

## §.76.

## EXAMPLE.

## 1. Simplest Declension.

## SINGULAR.

Nom. *ὁ θήρ* 'the wild beast'.

Gen. *τοῦ θηρ—ός*

Dat. *τῷ θηρ—ί*

Acc. *τὸν θήρ—α*

Voc. *θήρ*

## DUAL.

Nom. Acc. *τὼ θήρ—ε*

Gen. Dat. *τοῖν θηρ—οῖν*

## PLURAL.

Nom. *οἱ θήρ—εσ*

Gen. *τῶν θηρ—ῶν*

Dat. *τοῖς (θήρεσσι, θήρ—εσι) θηρσί*

Acc. *τοὺς θήρ—ας.*

Voc. *θήρ—εσ.*

2. Declensions with the rejection of the consonant before *σι* in the dative plural.

a) termination *α ι ν*.

## SINGULAR.

Nom. *τὸ σῶμα* 'the body'.

Gen. *τοῦ σώμα—τος*

Dat. *τῷ σώμα—τι*

Acc. *τὸ σῶμα*

Voc. *σῶμα*

*τὸ μέλι* 'the honey'.

*τοῦ μέλι—τος*

*τῷ μέλι—τι*

*τὸ μέλι*

*μέλι*

\* Greg. p. (146) 317. c. n. Schæfer. Bekk. Anecd. p. 581, 21. 29.  
Comp. Koen. ib. p. (144 seq.) 314.



## DUAL.

Nom. Acc.	τὸ σῶμα—τε	τὸ μέλι—τε
Gen. Dat.	τοῖν σωμά—τοιιν	τοῖν μελί—τοιιν

## PLURAL.

Nom.	τὰ σῶμα—τα	τὰ μέλι—τα
Gen.	τῶν σωμά—των	τῶν μελί—των
Dat.	τοῖς σώμα—σι (from σωμάτεσι, σώματσι)	τοῖς μέλι—σι
Acc.	τὰ σῶμα—τα	τὰ μέλι—τα
Voc.	σῶμα—τα.	μέλι—τα.

## SINGULAR.

Nom.	τὸ γόνυ
Gen.	τοῦ γόν—ατος
Dat.	τῷ γόν—ατι
Acc.	τὸ γόνυ
Voc.	γόνυ

## DUAL.

Nom. Acc.	τὸ γόν—ατε
Gen. Dat.	τοῖν γον—άτοιιν

## PLURAL.

Nom.	τὰ γόν—ατα
Gen.	τῶν γον—άτων
Dat.	τοῖς γόν—ασι <sup>b</sup>
Acc.	τὰ γόν—ατα
Voc.	γόν—ατα.

b) termination ν ρ ε (ξ ψ)

## SINGULAR.

Nom.	ὁ μῆν ‘the month’.	ὁ ποιμήν
Gen.	τοῦ μην—ός	τοῦ ποιμ—ένος
Dat.	τῷ μην—ί	τῷ ποιμ—ένι
Acc.	τὸν μῆν—α	τὸν ποιμ—ένα
Voc.	μῆν	ποιμήν

## DUAL.

Nom. Acc.	τὸ μῆν—ε	τὸ ποιμ—ένε
Gen. Dat.	τοῖν μην—οῖν	τοῖν ποιμ—ένοιιν

<sup>b</sup> γονάρεσαι Theocr. 16. 11. Of γούνασι see §. 84. Obs. 3.

## PLURAL.

Nom.	οἱ μῆν—ες	οἱ ποιμ—ένες
Gen.	τῶν μην—ῶν	τῶν ποιμ—ένων
Dat.	τοῖς (μήνεσι) μη—σί	τοῖς ποιμ—έσι
Acc.	τοὺς μην—ας	τοὺς ποιμ—ένας
Voc.	μῆν—ες.	ποιμ—ένες.

## SINGULAR.

Nom.	ἡ χεῖρ ‘the hand’.
Gen.	τῆς χειρός.
Dat.	τῇ χειρί (χειρί <i>Il.</i> θ', 289, &c. <i>Eur. Or.</i> 271.)
Acc.	τὴν χεῖρα (χέρα <i>Eurip. Ion.</i> 132.)
Voc.	χεῖρ

## DUAL.

Nom. Acc.	τὰ χεῖρε
Gen. Dat.	ταῖν (χειροῖν <i>Soph. El.</i> 1394. <i>Solon. El.</i> v. 50.) χειροῖν

## PLURAL.

Nom.	αἱ χεῖρες
Gen.	τῶν χειρῶν
Dat.	ταῖς (χείρεσσι <i>Il.</i> γ', 271, &c. <i>Soph. Ant.</i> 1297. <i>Eur. Alc.</i> 772. doubtful. χείρεσι <i>Il.</i> ν', 468. <i>Od.</i> ο', 461. χέρεσσι <i>Hesiod. Th.</i> 247.) χερσι
Acc.	τὰς χείρας
Voc.	χεῖρες.

χειρός, χερί, χέρα, χερῶν, χέρας, are quite as common in the tragic writers as χειρός, &c. After the model of χεῖρ χειρός, is declined φθεῖρ, only that this has φθειρσί in the dat. plur., not φθερσί.

## SINGULAR.

Nom.	ὁ λέων ‘the lion’.	ὁ γίγας ‘the giant’.
Gen.	τοῦ λέον—τος	τοῦ γίγ—αντος
Dat.	τῷ λέον—τι	τῷ γίγ—αντι
Acc.	τὸν λέον—τα	τὸν γίγ—αντα
Voc.	λέον	γίγαν

## DUAL.

Nom. Acc.	τὼ λέον—τε	τὼ γίγ—αντε
Gen. Dat.	τοῖν λεόν—των	τοῖν γιγ—άντων.

## PLURAL.

Nom.	οἱ λέοντες	οἱ γίγ—αντες
Gen.	τῶν λεόντων	τῶν γιγ—άντων
Dat.	τοῖς λέ—ουσι	τοῖς (γιγ—άντεσι, γίγ— αντσι) γίγ—ασι
Acc.	τοὺς λέ—οντας	τοὺς γίγ—αντας
Voc.	λέοντες.	γίγ—αντες.

## SINGULAR.

Nom.	ὁ παῖς ‘the boy’.
Gen.	τοῦ παι—δός
Dat.	τῷ παι—δί
Acc.	τὸν παῖ—δα
Voc.	παῖ

## DUAL.

Nom. Acc.	τὼ παῖ—δε
Gen. Dat.	τοῖν παῖ—δων

## PLURAL.

Nom.	οἱ παῖδες
Gen.	τῶν παῖ—δων
Dat.	τοῖς (παῖδεσσι, παῖδεσι) παισί
Acc.	τοὺς παῖ—δας
Voc.	παῖ—δες.

## SINGULAR.

Nom.	ὁ κόραξ
Gen.	τοῦ κόρα—κος
Dat.	τῷ κόρα—κι
Acc.	τὸν κόρα—κα
Voc.	κόραξ

## DUAL.

Nom. Acc.	τὼ κόρα—κε
Gen. Dat.	τοῖν κορά—κοιν

## PLURAL.

Nom.	οἱ κόρα—κες
Gen.	τῶν κορά—κων
Dat.	τοῖς κόρα—ξι
Acc.	τοὺς κόρα—κας
Voc.	κόρα—κες.

§.77. 3. Declension, in which the ε originating from η is rejected.  
(*Syncope.*)

## SINGULAR.

Nom.	ὁ πατήρ
Gen.	τοῦ πατέρος ( <i>Od.</i> λ', 500.) πατρός
Dat.	τῷ πατέρι ( <i>Il.</i> ε', 156.) πατρί
Acc.	τὸν πατέρα
Voc.	πάτερ

## DUAL.

Nom. Acc.	τὼ πατέρε
Gen. Dat.	τοῖν πατέροιν

## PLURAL.

Nom.	οἱ πατέρες
Gen.	τῶν πατέρων ( <i>rarely πατρῶν Od.</i> δ', 687. θ', 245.)
Dat.	τοῖς (πατέρεσσι) πατράσι §. 75.
Acc.	τούς πατέρας
Voc.	πατέρες.

## SINGULAR.

Nom.	ὁ ἀνὴρ
Gen.	τοῦ ἀνέρος ( <i>Il.</i> γ', 61, &c.) ἀνδρός §. 72.
Dat.	τῷ ἀνέρι ( <i>Il.</i> π', 516, &c.) ἀνδρί
Acc.	τὸν ἀνέρα ( <i>Il.</i> ν', 131.) ἄνδρα
Voc.	ἄνερ

## DUAL.

Nom. Acc.	τὼ ἀνέρε ( <i>Il.</i> λ', 328.) ἄνδρε
Gen. Dat.	τοῖν ἀνέροιν, ἀνδροῖν

## PLURAL.

Nom.	οἱ ἀνέρες ( <i>Il.</i> ε', 861, &c.) ἄνδρες
Gen.	τῶν ἀνέρων, ἀνδρῶν
Dat.	τοῖς (ἀνέρεσσι ἄνδρεσσι <i>Il.</i> ε', 874, &c. ἄνδρασσι <i>Il.</i> ρ', 308.) ἀνδράσι
Acc.	τούς ἀνέρας ( <i>Il.</i> α', 262, &c.) ἄνδρας.
Voc.	ἀνέρες, ἄνδρες.

After πατήρ are declined ἡ μήτηρ, ἡ γαστήρ (which in the dative plural makes γαστήρσι and γαστράσι §. 75.), Δημήτηρ, θυγάτηρ. The two latter often occur syncopated throughout, e. g. Δήμητρος for Δημητέρος *Il.* β', 696, &c. *Eurip. Alc.* 359.

*Suppl.* 173, &c. *Δήμητρα Hymn. Hom. in Cer. Eurip. Suppl.* 362. This accusative afterwards served for a new form of the nominative *Δήμητρα, Δημήτρας, Δήμητραν Plat. Cratyl.* 21. *Apollod.* 1, 5, 1. 2<sup>a</sup>. *θύγατρα* for *θυγατέρα Il. α', 13.* 95. 372. &c. *θύγατρες Il. ζ', 238. ι', 144. 286. χ', 155.* *θυγατρών Il. β', 715. γ', 124. ζ', 252. ν', 365, &c.* To this head belong also the forms *ἀρνός, ἀρνί, plur. ἄρνες, ἀρνάσι (ἄρνεσσιν Il. π', 352.)* from *APHN, ἀρένος.* So *νιάσι dat. plur. §. 89.*

## 4. Contracted declension.

§. 78.  
(79.)a. The termination *ης* and *ος*.

## SINGULAR.

## contr.

Nom.	ἡ τριήρης		τὸ τεῖχος
Gen.	τῆς τριήρεος	τριήρους	τοῦ τείχεος, τείχους
Dat.	τῇ τριήρει	τριήρει	τῷ τείχει, τείχει
Acc.	τὴν τριήρεα	τριήρη	τὸ τεῖχος
Voc.	τριήρεε		τεῖχος.

## DUAL.

N. A.	τὰ τριήρεε	τριήρη	τὼ τείχεε, τείχη
G. D.	ταῖν τριηρέων	τριηροῖν	τοῖν τειχέων, τειχοῖν

## PLURAL.

Nom.	αἱ τριήρεε	τριήρεις	τὰ τείχεα, τείχη
Gen.	τῶν τριηρέων	τριηρῶν	τῶν τειχέων, τειχῶν
Dat.	ταῖς τριήρεσι		τοῖς τείχεσι
Acc.	τὰς τριήρεας	τριήρεις.	τὰ τείχεα, τείχη.

*Obs. 1.* Like *τριήρης* are declined also proper names which are not patronymics, e. g. *ὁ Σωκράτης, Δημοσθένης.* Yet these have sometimes the accusative according to the first declension, *τὸν Σωκράτην, τὸν Ἀντισθένην, τὸν Ἀριστοφάνην Elmsl. ad Soph. Œd. C. 375.*

*Obs. 2.* The dative of *σπέος* is *σπῇ Il. σ', 4;* the dative plural *σπέσσι Od. α', 15. 73. &c.* and *σπήεσσι Od. ι', 141.* the gen. sing. *σπέους Od. ι', 141.* from the form *σπέιος Od. ε', 194.* The *η* has arisen from the double *ε*, as *Ἡρακλῆος.*

\* Van Staveren ad Hygin. f. 147. Dind. Schæf. App. Dem. p. 308.  
Dobree ad Arist. Plut. p. 61. ed.

*Obs. 3.* The Dorians and Ionians, in the genitive, use the contraction *eus* for *ous*; from *θάρσος* Homer has *Il. ρ', 573. θάρσους* for *θάρσος*, *θάρσους Od. ω', 394. θάμβους* for *θάμβος*, *γένους Od. ο', 533. σάκους Hes. Sc. 334. 460.* So *Ἀριστοφάνους Pind. Nem. 3, 35. Εὐμήδους Theocr. 5, 134. χείλους 7, 20. ὄρεως ib. 46. θέρεως 9, 12.*

*Obs. 4.* The Æolians in the genitive and vocative omit *ς*, e. g. *Σωκράτου, Σώκρατε.* Hence in Latin *Pericle, Cic. Off. 1, 40, 8.* with Heusinger's note.

*Obs. 5.* The contraction in the dual *εε* into *η* is found in *Arist. Thesm. 24. Pac. 820. τὼ σκέλη. Thesm. 282. ὃ περικαλλῇ Θεσμοφώρῳ*, and so it must be for the sake of the metre *Av. 368. ξυγγένη* for *ξυγγέεε.* *Plat. Polit. p. 258 C. Rep. 9. p. 572 A. δύο εἶδη. Rep. 8. p. 547 B. ἑκατέρῳ τὼ γένη.* This is acknowledged also as a regular contraction by Chæroboscus, *Bekk. Anecd. p. 1190, 8.* On the contrary, *Polit. p. 260. A.* we find *τούτῳ τὼ γένεε (MS. ap. Bekk. p. 313. γένε),* and in an inscription published by Chandler, *π. 4. (Bæckh Publ. Econ. Inscr. No. 12. a.) κατωρεδε δυο, τω σκελε, τω ζευγε,* which are more probably for *σκέλεε, ζεύγεε,* than for *σκέλει, ζεύγει.* *Comp. Chærob. ap. Bekk. Anecd. p. 1130. 1190. 8. 1205. Buttmann Larger Gr. p. 187. Bæckh Publ. Econ. 2, 293.*

*Obs. 6.* If a vowel precedes *εα*, it is contracted only into *α*, not into *η*, e. g. *τὰ χρέα Plat. Rep. 7. p. 555 D. from χρέος, κλέα (κλεῖα Hes. Th. 100.) from κλέος\*, for χρέεα, κλέεα.* In the Attics this *α*, as originating in contraction, appears to be long, as *Arist. Nub. 442.* in the epic poets who rejected one *ε*, short, as *Apollon. Rh. 1, 1. 4, 36.* Analogous in all respects are the abbreviations *δυσκλέα, ἀκλέα §. 113. Obs. 1. Εα* is made one syllable *Hes. Ἔργ. 150.*

*Obs. 7.* The contracted form is Attic: yet the Attics frequently do not use the contraction in the genitive plural. Thus *τριήρων Xen. H. Gr. 1, 4, 11. but τριηρῶν Thuc. 6, 46. ὀρέων Xen. Anab. 4, 3, 1. Cyrop. 3, 2, 1. ὀρῶν Plat. Leg. 8. p. 823 B.* In particular they did not say *ἀνθῶν* from *ἄνθος*, but *ἀνθέων*, because *ἀνθῶν* might easily have been confounded with the participle from *ἀνθέω*, or with *ἀνθ' ὧν<sup>b</sup>.*

*Obs. 8.* Like *τριήρης* are also declined the proper names compounded with *κλέης*, *Ἡρακλέης Ἡρακλῆς, Θεμιστοκλῆς, Περικλῆς, Νεοκλῆς. κλέης* is the Ionic, *κλῆς* the Attic form. We find, however, *Ἡρακλέης Eur. Herc. F. 924. Ion. 1144. and elsewhere.*

\* Thom. M. p. 864.

p. 456. Koen ad Greg. p. (175) 380.

<sup>b</sup> Herodian. Herm. p. 304. Piers. Dorvill. ad Charit. p. 399.

Nom. —κλέης, κλής.

Gen. —κλέος Ion. (Ἡρακλέος *Herod.* 7, 200. 204. Θεμιστοκλέος *id.* 7, 143. The termination κλέος in the tragedians should probably always be changed into κλέους<sup>c</sup>. Ἡρακλῆος always in Homer; also *Eur. Heracl.* 542. but doubtful. Θεμιστοκλῆος *Herod.* 8, 63.) Attic κλέους (from κλέεος *Orph. Arg.* 224. Θεμιστοκλέους *Herod.* 8, 61.).

Dat. —κλέϊ Ion. (Θεμιστοκλέϊ *Herod.* 7, 144. Ἡρακλῆϊ *Od.* θ', 224.) Att. κλεῖ and κλέει, as it should always be in the tragedians instead of -κλέϊ. See *Pors. l. c.*

Acc. —κλέα (Ion. κλήα, as Θεμιστοκλήα *Herod.* 8, 57. 61. 79. rarely κλή, e. g. Ἡρακλή *Soph. Trach.* 476. *Plat. Phædon.* p. 89 C.) *Theocr.* 13, 73. has Ἡρακλέην. The form -κλήν occurs only in later writers<sup>d</sup>.

Voc. —κλέες (Θεμιστόκλεες *Herod.* 8, 59. Ἡράκλεες *Eur. Herc. F.* 175.) —κλεις<sup>e</sup>, in later prose writers Ἡρακλες as an exclamation.

The genitive -κλους which is found in the common grammars, does not occur, yet Chæroboscus quotes Σωκλοῦς, Προκλοῦς, *Bekk. Anecd.* p. 1188. *Plato Theat.* p. 169 B. has Ἡράκλεες, nom. plur.

The accusative -κλεα has a long α, as Ἐτεοκλέα *Soph. Ant.* 23. 194<sup>f</sup>.

b. The termination ω and ως, gen. οος. The singular only §.79. of this is used; the dual and plural are taken from the form (80.) ος, according to the second declension; e. g. τὰς εἰκοὺς *Arist. Nub.* 559. but for the most part these substantives, from their signification, admit of no plural.

Nom.	ἡ αἰδώς 'shame'.	ἡ ἡχώ
Gen.	τῆς αἰδόος, αἰδοῦς	τῆς ἡχόος, ἡχοῦς
Dat.	τῇ αἰδοί, αἰδοῖ	τῇ ἡχοί, ἡχοῖ
Acc.	τὴν αἰδόα, αἰδῶ	τὴν ἡχόα, ἡχώ
Voc.	αἰδοῖ.	ἡχοῖ.

1. In the same manner are declined ἡ ἡώς 'the dawn', ἡ πειθώ 'persuasion', and the proper names *Λητώ*, *Σαπφώ*. The uncontracted form seldom occurs even in the Ionic writers.

<sup>c</sup> *Pors. ad Eur. Med.* 675.

<sup>e</sup> *Porson ad Eurip. Med.* p. 449.

<sup>d</sup> *Thom. M.* p. 423. *Phryn.* p. 156.

<sup>f</sup> *Valck. ad Eur. Ph.* 1258.

2. The Ionians made the accusative in *ουν*, e. g. *τὴν Ἰοῦν* *Herod.* 2, 41. *Λητοῦν* *id.* 2, 156. *κακεστοῦν*, *αειεστοῦν* in Hesychius\*. The Æolians said *Λατών* (not *Λάτων*) *Chærob. Hort. Adon.* p. 268. and *Λάτω* according to the same author *Bekk. Anecd.* p. 1203.

3. In the genitive, Pindar, *Pyth.* 4, 182, has *Χαρικλοῖς* for *Χαρικλοῦς* (in Bœckh *Χαρικλοῦς*). Compare §. 27. The Æolians are said to have used *ῶς* for *οῦς*, thus *Αχῶς* *Mosch.* 6. 1<sup>b</sup>.

4. In the same manner are declined the Attic forms in *ῶ* for *ών*, *όνος*, e. g. *Γοργῶ* *Γοργούς*, *ἀηδῶ* *ἀηδοῦς* *Soph. Aj.* 636. *χελιδῶ* (*χελιδοῖ* voc. *Anacr. Fr. Heph.* p. 22.), *εἰκῶ*, for *Γοργών*, *ἀηδών*, *χελιδών*, *εἰκών*, *-όνος*<sup>c</sup>. See §. 89.

5. The accus. of nouns in *ῶ*, though derived from *όα*, has not the circumflex but the acute, *τὴν ἡχώ*, *τὴν Λητώ*<sup>d</sup>.

§. 80. c. The termination *ις* and *ι*.

SINGULAR.		
	Ion.	Att.
Nom.	ἡ πόλις 'the city'.	
Gen.	τῆς πόλιος, πόλεος	πόλεως
Dat.	τῇ πόλιϊ (πόλι), πόλει	πόλει
Acc.	τὴν πόλιν	
DUAL.		
Nom. Acc.	τὰ πόλιε, πόλεε	
Gen. Dat.	ταῖν πολίοιν, πολέοιν	πόλεων
PLURAL.		
Nom.	αἱ πόλιες, πόλεες	πόλεις
Gen.	τῶν πολίων, πολέων	πόλεων
Dat.	ταῖς πόλισι, πόλεσι	
Acc.	τάς πόλιας, πόλεας	πόλεις.

\* Valck. ad *Herod.* p. 181. 8. *Bekk. Anecd.* p. 1201.  
 Gregor. p. (200) 427. c. n. Sch. Fisch. \* Valck. ad *Eurip. Ph.* p. 168.  
 1. p. 411. Schæf. Melet. in *Dion.* p. 93. Fisch. 2. p. 174.  
<sup>b</sup> Dorville Vann. Cr. p. 461. 528. <sup>d</sup> Schol. ad *Il. β'*, 262. *Chærob.*  
 Toup. ad *Longin.* p. 391 seq. (245.) in *Bekk. Anecd.* p. 1203 seq.



## SINGULAR.

	Ion.	Att.
Nom.	τὸ σίνηπι 'mustard' <sup>e</sup> .	
Gen.	τοῦ σινήπιος, σινήπεος	σινήπεως
Dat.	τῷ σινήπιϊ, σινήπειϊ	σινήπει
Acc.	τὸ σίνηπι	

## DUAL.

Nom. Acc.	τὼ σινήπιε, σινήπεε	
Gen. Dat.	τοῖν σινηπίοιν, σινηπέοιν	σινήπεων

## PLURAL.

Nom.	τὰ σινήπια, σινήπεα	
Gen.	τῶν σινηπίων, σινηπέων	σινήπεων
Dat.	τοῖς σινήπιοι, σινήπεσι	
Acc.	τὰ σινήπια, σινήπεα.	

*Obs. 1.* In the same manner are declined ὁ μάντις, ὁ ὄφις, ἡ δύναμις, ἡ στάσις, ἡ φύσις, ἡ ὕβρις, ἡ πρᾶξις, &c. According to the old grammarians<sup>f</sup>, πόλιος πόλιϊ is the common dialect (κοινόν), but πόλεος πόλεϊ, with *e* Ionic. But in the Ionic and Doric writers the declension in *e* in the genitive, nominative, accusative plural, is almost exclusively found; rarely in *e*, e. g. πόλεων *Il.* ε', 744. In the dative εἰ, ει or ι is more frequent. The termination *ης* also occurs in the genitive, and other cases, e. g. πόλῃος *Od.* ζ', 40. α', 185. *Il.* β', 811. πόλῃι *Il.* γ', 50. In the Attic writers the form *eos* is found, though seldom; as ὕβρεος *Aristoph. Plut.* 1045. πόλεος *Eurip. Hec* 860. ὄφεος *Suppl.* 703. 1329<sup>h</sup>. κόνεος *Eur. Cycl.* 641. which the neuter requires instead of κόνεως. From *eos* comes the Doric *eus*, πόλευς *Theogn.* 754. *Br.* The form πόλεως is frequently a dissyllable in the Attic poets, υ -, and so *Il.* β', 811. φ', 567. where some read πόλῃος, others πόλεως or πόλεος, or πόλιος (as πόλιος *Od.* θ', 560.).

*Obs. 2.* The dative very frequently occurs in Ionic writers with a single ι, long because contracted from ιι, e. g. Θέτι *Il.* σ', 407. μήτι for μήτιι *Il.* ψ', 315. πόλι *Herod.* 1, 105. 2, 30. Δί *Pind. Ol.* 13, 149. δυνάμι *Herod.* 2, 102. ὄφι *Herod.* 2, 141. στάσι *Herod.* 7, 153. ἀνακρίσι 8, 69. Homer has always πόσει *Il.* ε', 71. and πόσει *Od.* λ', 430. but in the gen. only πόσιος, and so ἀτρεῖ *Il.* γ', 219<sup>i</sup>. We find in *Herod.* στάσει 1, 150. 173. ἀκροπόλει 1, 154. δυνάμει 1, 192.

<sup>e</sup> Lobeck. ad Phryn. p. 288.

<sup>f</sup> Gregor. p. (186) 401 seq.

<sup>g</sup> Fisch. 1. p. 406.

<sup>h</sup> Fisch. 1. p. 405 seq.

<sup>i</sup> Eust. *Il.* γ', p. 407, 38. Schol. Ven. *Il.* γ', 219.

*Obs. 3.* Instead of the accusative in *ιν*, the form *α* also occurs, e. g. *πόληα Hes. Sc.* 105.

*Obs. 4.* The vocative in *ι* is required by the metre *Il. α'*, 106. *Æsch. Eumen.* 164. *μάντι.* *Soph. Œd. T.* 380. *τυραννί.* *ib.* 151. *φάτι.* *Eur. Andr.* 1179. *Arist. Ach.* 971. *πόλι.* So *ῶ νεάνι* is found without various reading *Eur. Andr.* 192. *πόσι Eur. Alc.* 330. *χρύσασσι Pind. Isthm.* 1. 1. In other places the MSS. vary between this form and that in *-is*, as *Soph. El.* 785. *Eur. Ph.* 190. *Arist. Ran.* 920.

*Obs. 5.* In the dual *φύση* occurs *Plat. Rep.* 3. p. 410 E. (with the var. reading *φύσει*) and *τὰ πόλη Isocr. de Pac.* p. 183 C. in a MS. *ap. Bekk.* (p. 246. *Oxon.*) So *τὸ πόλει §. 78.* *Obs. 4.* In the genitive is found *τοῖν γενεσέοιν Plat. Phædon.* p. 71 E. *τοῖν κινήσέοιν Legg.* 10. p. 898 A. and *ταῖν πόλίοιν Isocr. Paneg.* p. 55 C. *ed. Steph.* (c. 21.)

*Obs. 6.* In the plur. in Herodotus we find nom. *-ies*, *αἱ συμβάσεις* 1, 74. accus. *τὰς ἀποκρίσιας* 1, 90. So *πόλιας Eur.* 484. in a chorus, and dissyllable *Od. θ'*, 560. In the accusative *ἀκοίτις* for *ἀκοίτιας Od. κ'*, 7. and in the common close of an hexameter, *βοῦς ἦνις εὐρυμετώπους.* So also *πόλις* for *πόλιας Herod.* 2, 41. 7, 109. *Σάρδεις id.* 1, 15. *ὄφεις id.* 2, 75. *πίστις id.* 3, 7. *πανηγύρις id.* 2, 58<sup>a</sup>. The dative *πολίεσι* is found in Pindar, *P.* 7, 8. and in a treaty of the Argives and Lacedæmonians *Thuc.* 5, 77. where others read *πολίεσσι*<sup>b</sup>, as in *Od. φ'*, 252. *πόλισι* is found in *Herod.* 1, 151. otherwise *πόλεσι* is more common, even in the Ionic writers.

*Obs. 7.* The Ionic *ῶις*, *ὄτις* (acc. sing. *οἶδα Theocr.* 1, 9. and *ῶν id.* 11. dat. plur. *ὄτεσσι* in Homer, *οἶεσι Od. ο'*, 385. and *ὄεσσι Il. ζ'*, 85. *λ'*, 106. *Od. ι'*, 418. acc. *ῶις* for *ῶιας Od. ι'*, 244. *Theocr.* 9, 17.) is contracted throughout by the Attics, *οἷς*, *οἴός*, *οἶτ'*, *οἶν*, Pl. *οἷς*, *οἰῶν*, *οἰσί*, *οἷας*, and *οἷς*<sup>c</sup>.

*Obs. 8.* Words which generally have *ιδος*, *ιθος*, *ιρος* in the gen., are sometimes inflected in this way. *Θέμιος Herod.* *Κύπριος Theocr.* 11, 16. (in most MSS. *-ιδος*). *μήνιος* in Homer, *μήνιδος Plat. Rep.* 3. p. 390 E. *Ἀναχάρσιος Plat.* *-ιδος Aristot.* *Θέτιος Pind. Ol.* 9, 115. *Isthm.* 8, 60. 104. *Πάριος Il. γ'*, 325. *Pind. Pyth.* 6, 33<sup>d</sup>. *τοὺς φθοῖς* like *τὰς οἷς* for *τοὺς φθοῖδας Arist. Plut.* 677<sup>e</sup>. *τοὺς ἀνω κλάζοντας ὄρνις Soph. Œd. T.* 966. for *ὄρνιθας*. comp. *Eur. Hipp.* 1072. *Arist. Av.* 1250. 1609. and *ὄρνεις Athen.* 9. p. 373 D. E. *ὄρνειων Arist. Ach.* 291. 305.

<sup>a</sup> Koen ad Greg. p. (225) 475.

<sup>c</sup> Piers. ad Mær. p. 274.

<sup>b</sup> Beekh ad Pind. p. 486. Buttm.

<sup>d</sup> Gregor. p. (144) 311.

L. Gr. p. 182, note.

<sup>e</sup> Suid. s. v. Piers. ad Mær. p. 386.

d. The termination *υς* and *υ*, gen. *εος*, *εως*, and *υος*.

§. 81.

(85.)

## SINGULAR.

1. *υς*, *εος*.

Nom.	ὁ πῆχυς		τὸ ἄστυ
Gen.	τοῦ πήχεος	Att. πήχεως	τοῦ ἄστεος, ἄστεως
Dat.	τῷ πήχει	πήχει	τῷ ἄστεϊ, ἄστει
Acc.	τὸν πῆχυν		τὸ ἄστυ
Voc.	πῆχυ		ἄστυ

## DUAL.

Nom. Acc.	τὼ πήχες	τὼ ἄσtees
Gen. Dat.	τοῖν πηχέοιν	τοῖν ἄστέοιν

## PLURAL.

Nom.	οἱ πήχες	πήχεις	τὰ ἄστεα, ἄστη
Gen.	τῶν πηχέων		τῶν ἀστέων
Dat.	τοῖς πήχεσι		τοῖς ἄστεσι
Acc.	τούς πήχας	πήχεις	τὰ ἄστεα, ἄστη
Voc.	πήχες	πήχεις.	ἄστεα, ἄστη.

Only *πέλεκυς*, *πρέσβυς*, and the plur. of *ἐγγχελυς*, are declined after this model.

*Obs. 1.* Both forms of the genitive of *ἄστυ* occur in Attic, *ἀστεος Xen. Hist. Gr.* 2, 4, 7. *Plat. Leg.* 5. p. 746 A. *Eurip. Or.* 729. 801. and *passim*. *ἀστεως Eurip. Or.* 761. *Phoen.* 870. *Thuc.* 8, 92. See *Elmsl. ad Soph. Œd. T.* 762.

*Obs. 2.* The accus. plur. of nouns in *υς* is not always contracted by the Attics: *πήχας* occurs in *Aristoph. Ran.* 811. The genitive plur. also is not contracted in Attic<sup>1</sup>. *ἄστη* is found *Eur. Suppl.* 954. On the contrary *-εας* forms only one syllable, *πελέκεας Od.* γ', 573. φ', 120. as *-εων* in *πελέκεων ib* γ', 578.

## SINGULAR.

§. 82.

(86.)

2. *υς*, *υος*.

Nom.	ὁ ἰχθύς 'the fish'.
Gen.	τοῦ ἰχθύος
Dat.	τῷ ἰχθύϊ
Acc.	τὸν ἰχθύν
Voc.	ἰχθύ

<sup>1</sup> Mæris, p. 327. ubi v. Pierson. Phryn. p. 245. c. n. Lob.

## DUAL.

Nom. Acc. τὼ ἰχθύε  
Gen. Dat. τοῖν ἰχθύοιν

## PLURAL.

Nom. οἱ ἰχθύες  
Gen. τῶν ἰχθύων  
Dat. τοῖς ἰχθύσι  
Acc. τοὺς ἰχθύας, ἰχθύς  
Voc. ἰχθύεε.

*Obs. 1.* The terminations -ύς -ύν of substantives are generally long, e. g. *Eur. Ion.* 1024. ἰσχύον' ἄν --- Instances occur, however, in which they are short, as *Soph. Ant.* 1144. κλιτύν. *Eur. Cycl.* 574. νηδύν, and elsewhere\*. Barytones, on the contrary, have a short termination, except *Eur. Herc. F.* 5. στάχῦς, of which corrections have been proposed.

*Obs. 2.* The acc. in *va* for *vn* occurs only in later writers, e. g. *Theocr.* 26, 17<sup>b</sup>.

*Obs. 3.* The vocative in *v* is very rare; ἰχθύ with long *v* occurs in a fragment of Crates *Athen.* 6. p. 267 F. γένυ with short *v* *Eur. Androm.* 1184.

*Obs. 4.* The *v* often coalesces into one syllable with the following vowel, as in *Il.* π', 526. νέκυι. *Od.* η', 270. δίζυι. θ', 253. ὄρχηστῦι. ο', 105. πλθῦι. *Hes. Theog.* 533. Φόρκυι. In the gen. pl. this seems to take place in 'Εριννύων *Iph. T.* 938. 977. 1468. unless we should there write 'Ερινύων; in *Eur. Troad.* 461. 'Εριννύν (not 'Εριννύν for 'Εριννύων) is the accusative. In *Pind. Pyth.* 4, 401. γένων is perhaps a dissyllable<sup>c</sup>. Νεκύεσσι, as a trisyllable, was formerly found *Od.* λ', 568. where now νέκυσσιν stands, like γένυσσιν *Il.* λ', 416. πίτυσσιν *Od.* ι', 186<sup>d</sup>. In the accus. γένυας *Od.* λ', 320. ἰχθύς *Od.* ε', 53. κ', 124, &c. δρύς *Il.* λ', 494. νέκυσ *Od.* ω', 417. ἔνυς *Herod.* 7, 89<sup>e</sup>. The contracted nom. plur. αἱ ἄρκυς is found in *Xenoph. de Venat.* 2, 5. 6, 2. 10, 2.

\* Spitzn. de Prod. Brev. Syll. p. 67.  
Matthiæ ad *Eur. Hipp.* 226.

<sup>b</sup> Schæf. ad *Theocr.* l. c.

<sup>c</sup> Boeckh ad *Pind. Ol.* 13, 82.  
Herm. Elem. D. M. p. 53.

<sup>d</sup> Herm. de Em. Rat. Gr. Gr. p. 46.  
Jacobs ad *Anthol. Palat.* 1. p. 93.

<sup>e</sup> Maittaire, p. 336. Fisch. 1. p. 364.

Heyne *Obs.* ad *Il.* t. 5. p. 522 seq.

e. The termination *eus*.§. 83.  
(81.)

## SINGULAR.

	Ion.	Att.
Nom.	ὁ βασιλεύς	
Gen.	τοῦ βασιλέος, βασιλῆος	βασιλέως
Dat.	τῷ βασιλεῖ, βασιλῆϊ	βασιλεῖ
Acc.	τὸν βασιλέα, βασιλῆα	βασιλέα & -σιλῆ
Voc.	βασιλεῦ	

## DUAL.

Nom. Acc.	τὼ βασιλέε, βασιλῆε
Gen. Dat.	τοῖν βασιλέοιν

## PLURAL.

Nom.	οἱ βασιλέες, βασιλῆε	βασιλεῖς & -σιλῆς
Gen.	τῶν βασιλέων	
Dat.	τοῖς (βασιλήεσσι) βασιλεῦσι	
Acc.	τοὺς βασιλέας, βασιλῆας	βασιλεῖς & -σιλέας
Voc.	βασιλέες.	

*Obs.* 1. Words which have a vowel before the termination *eus*, in the genitive contract *éws* into *ῶs*, and in the acc. sing. and plur. *éa* into *ᾱ*, e. g. Πειραιεύς, Πειραιέως (*Plat. Rep.* 4. p. 439 E.) Πειραιῶς (*Xen. Hist. G.* 2, 2, 3. *Thuc.* 2, 93.) Accus. Πειραιᾶ. χοεύς, gen. χοῶς (*Aristoph. Thesm.* 347.), accus. χοᾶ (*Aristoph. Equ.* 95.) ἀλιῶς in *Pherecr. ap. Bekk. Anecd.* p. 383, 30. Μηλιά *Æsch. Pers.* 484<sup>f</sup>. ἀγνιάς for ἀγνιέας, χοᾶς *Arist. Eccl.* 44. and elsewhere. Ἑστιαῖας *Thuc.* 1, 114<sup>s</sup>.

*Obs.* 2. The gen. *-eos* occurs even in the Attic poets. Θησέος *Eur. Supp.* 986. ἀριστέος *Iph. A.* 27. Νηπέος *Jon.* 1101. in anapæsts. νιέος (which, however, does not come from νιέυς) is the only correct form, and is found *Plat. Rep.* 2. p. 387 E. without various reading, and often as a various reading to νιέως, e. g. *Thuc.* 1, 13<sup>b</sup>. So according to *Thom. Mag.* we should write δρομέος, not -ως. This termination is often monosyllabic, *Il.* β', 566. Μηκιστέος. α', 489. Πηλέος, as π', 21,

<sup>f</sup> Etym. M. p. 189, 50. Pierson ad Mærin, p. 6. 314 seq. 412. Koen ad Gregor. p. (70) 163. Fisch. 1. p. 129. 409.

Mær. p. 6. Duk. ad *Thuc.* 1, 107. Hemst. ad *Luc.* 1. p. 472. Bip. not. x. <sup>b</sup> *Thom. Mag.* p. 865. *Bekk. Anecd.* p. 68, 12. Lobeck. ad *Phryn.* p. 68. Of *-eos* see *Greg.* p. (28) 67.

<sup>s</sup> Harpocr. v. Ἀγνιάς. Piers. ad

203. *Od.* λ', 477. (On the contrary, Πηλέος is a dactyl *Il.* σ', 18. υ', 2. φ', 139. χ', 8. 250. *Od.* ω', 36.) 'Οδυσσεύς is found only once, *Od.* ω', 397. after the analogy of θάμβευς, θάρσευς, γένευς. The form -ης was in use in the old Attic dialect in Solon's time. See *Lysias*, p. 361. *ed. R.* In the Attic poets it occurs only once, *Eur. Iph. A.* 1063. The MSS. of Herodotus vary between βασιλέος and -ῆος. Even in the epic writers -ης is not universally used; 'Ατρήης, Τυδῆος are never found: Πηλέως is pronounced as a monosyllable, *Eur. Iph. A.* 951.

*Obs.* 3. In the accus. sing. -α in the Ionic form (after η) is short, in the Attic (after ε) is long, according to the change of quantity already noticed\*. Examples, however, are found of the short α, as *Eur. Hec.* 882. φονέα. *Comp. El.* 603. 768<sup>b</sup>. I know no instance of the lengthening of the accus. plur. -εα sometimes makes only one syllable; Γηρυνόεα *Hes. Th.* 981. *Eur. Iph. A.* 1351. 'Αχιλλέα. *Arist. Ran.* 76. Σοφοκλέα. See Brunck's note<sup>c</sup>. This is always the case at the end of an heroic verse<sup>d</sup>. For -έα η̄ is written, but not at the end of an heroic verse. Τυδῆ *Il.* δ', 384. Μηκιστῆ *Il.* σ', 339. 'Οδυση *Od.* τ', 136. βασιλῆ *Herod.* 7, 220. ιερῆ *Eur. Alc.* 25. 'Οδυση *Rhes.* 708. 'Αχιλλῆ *El.* 439. ξυγγραφῆ *Arist. Ach.* 1150<sup>e</sup>.

*Obs.* 4. The Attic nom. plur. -ης appears to have originated from the Ionic -ῆες or -έες (as τριήρη from τριήρην §. 79. *Obs.* 4.) not from -εις<sup>f</sup>. The grammarians found this form (*Chærob. l. c. Draco*, p. 115, 18.) only in *Soph. Aj.* 390. βασιλῆς (*Br. Erf. Herm. βασιλεῖς*), and Xenophon τοὺς νομῆς (probably *Cyr.* 1, 1, 2. where the editions have νομεῖς and νομέας). It is, however, found also in *Thuc.* 2, 76. τοὺς Πλαταιῆς, with the various reading Πλαταιεῖς *Xen. Hell.* 3, 4, 14. ἱππῆς, where Wolf reads ἱππέας. The form -εις is found once in Homer *Il.* λ', 151. ἱππεῖς, and once in *Hes. Erg.* 246. once -ηες is pronounced in one syllable *Hes. Erg.* 261. βασιλῆς. See *Herm. Hom. Hym. in Cer.*

\* *Drac.* p. 26, 7. 115, 6. *Pierson ad Mærid.* p. 192. *Etym. M.* p. 189, 5.

<sup>b</sup> *Markl. ad Suppl.* 37. *Valck. ad Phœn.* 1258. *Piers. l. c. Porson ad Eur. Hec.* 876. *Monk. ad Hipp.* 1148.

<sup>c</sup> *Monkad Eur. Hipp.* 1148. *Alc.* 25.

<sup>d</sup> *Herm. in Add. ad Greg. Cor.* p. 379 seq.

<sup>e</sup> *Fisch. 1. p.* 121. 129 seq. *Schæf. ad Greg.* p. 162. *Matthiæ ad Eur. Alc.* 25. *Eust. ad Il.* δ', 487, 10. as-

sumes an apocope from Τυδῆα. *Etym. M.* p. 670, 7. calls the η̄ Doric.

<sup>f</sup> This is maintained by Eustathius *ad Il.* α', p. 50, 18. and Brunck *ad Soph. CEd. T.* 18. *Erf. ad Soph. Aj.* 186. The other opinion by Chærobosc. in *Bekk. Anecd.* p. 1195. (*comp. Etym. M.* p. 473, 37.) *Dawes Misc. Cr.* p. 122. *Lob. ad Soph. Aj. l. c. Comp. Markl. ad Eur. Suppl.* 666. *Schæf. ad Greg.* p. 101. *Comp. Int. ad Thuc.* 1, 67.

137. *Plato Theæt.* p. 169 B. has the Ionic form *-ees*, *Θησέες*, and Euripides *-ης* *El.* 882. *βασιλῆας Phœn.* 857. but in anapaestics.

*Obs.* 5. *Δωριεύς* makes *Δωριέεσσι* in *Theocr.* 15, 93. *νιέσι* belongs to a different declension; *δρομέσι* is quoted by Choeroboscus from Callimachus, but Plato, *Legg.* 7. p. 822 B. has *δρομεῦσι*.\*

*Obs.* 6. The accus. plur. according to the observations of the old grammarians<sup>1</sup>, was in the genuine Attic dialect *-έας*, not *-εῖς*. Yet the form *-εῖς* also in the accus. is very frequent, e. g. *βασιλεῖς Xen. Mem. S.* 3, 9, 10. *Plat. Alcib.* 1. p. 120 A. *ἰππεῖς Xen. Ages.* 2, 13. (but *ib.* 3. *ἰππέας*). *Plat. Legg.* 12. p. 943 A. B. we read *ἰππέας δὲ εἰς τοὺς ἰππεῖς*, but some MSS. *ap. Bekk.* have *εἰς τοὺς ἰππέας*. Once only *-εας* is found as a single syllable *Eur. Rhes.* 480. *ἀριστέας*, where two MSS. read *ἀριστεῖς*.

f. The termination *ας*, *ατος*.

83 b.  
(84.)

## SINGULAR.

Nom. το κέρας 'the horn'.	τὸ κρέας 'the flesh'.
Gen. τοῦ κέρατος, κέραος, κέρως	τοῦ κρέατος, κρέαος, κρέως
Dat. τῷ κέρατι, κέραϊ, κέρᾱ	τῷ κρέατι, κρέαϊ, κρέᾱ
Acc. τὸ κέρας	τὸ κρέας
Voc. κέρας	κρέας

## DUAL.

N. A. τὸ κέραε, κέρα
G. D. τοῖν κεράοιν, κερῶν

## PLURAL.

Nom. τὰ κέρατα, κέραα, κέρα	τὰ κρέατα, κρέαα, κρέα
Gen. τῶν κεράτων, κεράων <sup>1</sup> , κερῶν	τῶν κρεάτων, κρεάων, κρεῶν
Dat. τοῖς κεράεσσι <sup>2</sup> , κέρασσι,	τοῖς κρέασι, &c.
Acc. τὰ κέρατα, κέραα, κέρα	
Voc. κέρατα, κέραα, κέρα.	

\* Lob. ad Phryn. p. 69. Thom. M. 414 seq. Bekk. Anecd. 87, 14. p. 866. Choerob. in Bekk. Anecd. p. 1191.

p. 1185.

<sup>1</sup> Thom. M. p. 354. Fisch. 1. p. 122.

<sup>2</sup> Il. ρ', 521. Od. γ', 439. τ', 566. Il. ν', 705. Od. τ', 563.

*Obs. 1.* Τέρας and οὔας (Ion. for οὐς) are declined like κέρας. Οὔαρος οὔαρα is as common in Homer as the Attic ὠρός, ὠρα, which arose out of it. From this flexion in τ came the adjectives ὑψικέρατα *Arist. Nub.* 597. See *Pind. Fr. ed. Heyn.* p. 139. πυργοκέρατα in Bacchylides, *Koen ad Greg.* p. (208) 443. κεράτινος, τερατοσκόπος, τερατώδης. But the forms without τ are more in use, as in Homer κέρας is always declined without it; κέρα, κέρῃ, κεράεσσι κέρασι. κέραων *Od.* τ', 566. τέρατα is found *Od.* μ', 394. but τέρα *Apoll. Rhod.* 4, 1410<sup>a</sup>. τεράων *Il.* μ', 229. τεράεσσι *Il.* δ', 398, &c. The grammarians, *Mæris* p. 366. 369. *o. Piers. Thom. M.* p. 840. call τέρα, τεράων, Attic. Οὔαρα is never found without τ. The α in κέρα is naturally long, and in *Il.* δ', 109. is shortened on account of the following vowel<sup>b</sup>. The form in τ has perhaps a long on account of the preceding ρ in *Anacr.* 2. (φύσις κέρατα ταύροις) and *Eur. Bacch.* 919. The later poets, Aratus, Oppian, Dionysius Perieg., Q. Calaber, lengthened these forms after the analogy of κρατός κράαρος, into κέραρος, &c.

Φρέαρ is declined in a similar way, only that it keeps the τ throughout, φρέαρος, φρέαρι with short α *H. in Cer.* 99. with long α *Arist. Pac.* 578. as φρεάτων *id. Eccl.* 1004. φρέατα *Thuc.* 2, 38. Instead of φρέαρος, &c. the grammarians (*Chærob. in Bekk. Anecd.* p. 1221. 1265. and *Etym. M.* p. 800, 14.) quote the contraction φρηρός, φρητών, in accent like Κρητός.

§. 84. *Obs. 2.* Like κέρας are declined γήρας, δέπας, γέρας, and others which never take τ, e. g. δέπαϊ *Il.* ψ', 196. γήραος, γήραϊ in Homer. σέλαος *Hom. H. in Cer.* 189. κνέφαος *Od.* σ', 370. In the dative Homer has often γήρῃ, δέπῃ (as κέρῃ *Il.* λ', 385. and so we probably ought to write where we now read γήρα', δέπα *Od.* κ', 316. λ', 136.) σέλῃ, which forms were alone in use among the Attics. κνέφῃ *Xen. Cyrop.* 4, 2, 15. *Hist. Gr.* 7, 1, 15. In the plural only the form with one α is found, sometimes short, as κρέα *Od.* ι', 162. and elsewhere; *Eur. Cycl.* 126. *Arist. Nub.* 339. as a monosyllable *Od.* ι', 347. σκέπα *Hes. Erg.* 550. sometimes long, especially in the Attic writers, *Soph. El.* 443. *Eur. Phœn.* 902. γέρα<sup>c</sup>. κρεάων *Hom. H. in Merc.* 130. γεράων *Hes. Theog.* 393. *H. in Cer.* 311. κρειών *Od.* ξ', 28.

*Obs. 3.* The Ionians declined τὸ κέρας, κέρεος *Herod.* 6, 111. κέρεια *id.* 2, 38. 4, 191. κερέων *id.* 4, 183 (κ). τέρεος and τέρεα 8, 37. in

<sup>a</sup> Ruhnck. ad *H. in Cerer.* 12.

<sup>c</sup> Buttm. *L. Gr.* p. 200. Brunnck

<sup>b</sup> *Drac.* p. 116, 16. *Heph.* p. 6. ad *Eur. Bacch.* 921. ad *Soph. El.* 443.

ed. Gaisf.



Homer *τρίπεα*. So also *κρέσσει* *id.* 1, 47. in an oracle. *γέρεα* 6, 56. From *κῶας* and *οὔδας*, *κῶεα*, *κῶεσιν*, *οὔδεος*, *οὔδει*. Hence τὸ βπέρας, of which the dative βπέραι occurs in Hesychius, has βπέρεος *Æsch. Suppl.* 898. βπέρει *id. Eum.* 253. βπέρεα *Eum.* 167. *Suppl.* 479. βπερέων *Theb.* 96. 98. *Suppl.* 443. From κνέφας, κνέφους *Arist. Eccl.* 290.

Some declensions have the general character of the third, §. 85. but vary in some particulars. (78.)

## SINGULAR.

	Ionic.	Attic.
Nom.	ἡ νηῦς	ναῦς
Gen.	τῆς νηός (νεός <i>Il.</i> ο', 423, &c.)	νεώς <sup>d</sup>
Dat.	τῇ νηϊ	
Acc.	τὴν νῆα (νέα <i>Od.</i> ι', 283. as one syllable)	ναῦν
Voc.	νηῦ	ναῦ

## DUAL.

Nom. Acc. wanting	
Gen. Dat.	ταῖν νεοῖν <i>Thuc.</i>

## PLURAL.

Nom.	αἱ νῆες	
	Ion. also νέες <i>Il.</i> β', 509. and elsewhere.	
Gen.	τῶν νηῶν (νεῶν)	νεῶν
Dat.	ταῖς νηυσί (νέεσσιν <i>Il.</i> ο', 409. 414. νήεσσι often in Homer)	ναυσί
Acc.	τὰς νῆας (νέας <i>Il.</i> α', 487. and often)	ναῦς.

*Obs.* 1. The form here considered as Attic is the only one which occurs in the prose writers of that dialect. The poets sometimes use also the proper Ionic, e. g. νηός *Æsch. S. c. Th.* 62. *Eurip. Med.* 523. In the dative sing. and nominat. plur. the Ionians and Attics have a common form νηϊ, νῆες (ναῦς only in later writers). On the contrary, in the accus. plur. ναῦς. νῆας only *Eurip. Iph. A.* 254. in a chorus\*.

The Doric form was νᾶς', the oblique cases of which occur in the Attic poets also, and not only in the choruses, e. g. ναός *Soph. Ant.* 715.

<sup>d</sup> Gregor. p. (27) 67.

Phryn. p. 170. & Lob. Osann. ad

\* Wesseling ad *Diod. Sic.* 1, 130. Philem. p. 80. Fisch. 1. p. 127.

Meris, p. 110. 266. c. n. Piers. <sup>f</sup> Koen ad Gregor. p. (145) 315.

*Eurip. Hec.* 1253. as it probably should always be<sup>a</sup>. *vat Iphig. T.* 891. in the chorus, *ai vâes Iphig. A.* 242. in the chorus. The accus. *vâas* occurs in *Theocr.* 7, 152. 22, 17<sup>b</sup>. The Hellenistic writers use *vâa* in the accus. sing., and *vâas* accus. plur. A rare Ionic form of the accusative is *vñvñ Apollon. Rh.* 1, 1358.

*Obs.* 2. In the same manner is declined *ἡ γράς* (Ion. *γρηῦς*), *τῆς γράς Plat. Gorg.* p. 527 A. *τῇ γράτ* and *γρητή, τὴν γραῦν, γραῦ* (Ion. *γρηῦ*), *αἱ γράες* and *γρηές* (not *αἱ γραῦς*<sup>c</sup>), *τῶν γραῶν, ταῖς γραυσί, τὰς γραῦς*. Yet of this in general only the nom. sing. accus. sing. and plur. and the genitive plur. *Plat. Theæt.* p. 276 B. occur; in the rest of the cases *γραῖα* is more common.

So also *ἡ βούς, τῆς βοός, τῇ βοτ, τὴν βοῦν, αἱ βόες* (not *βους*<sup>d</sup>), *τῶν βοῶν, ταῖς βουσί, τὰς βοῦς*, not *βόας*. The Dorians said *βῶς*, accus. *βῶν*. This acc. is also found *Il. η', 238*. in the sense of 'a hide', and *Her.* 6, 67. with the various reading in the latter case of *βοῦν*, and 2, 40. A gen. *βοῦ* (like *νοῦ*) is quoted by Chæroboscus (*Bekk. Anecd.* p. 1196.) from the Inachus of Sophocles and from Æschylus, and *βόα* acc. from the Athenian Pherecydes. Like *βοῦς* is declined *χούς*, Dor. *χῶς*, but without contraction, plur. acc. *τὰς χόας*. See §. 91, 2.

§. 86. The Ionians and the Attic poets declined also the substantives *γόνυ* and *δόρυ*, gen. *τοῦ γούναρος (Il. φ', 591.)* and *γουνός (Il. λ', 546. Od. τ', 450.)* dat. *τῷ γούνατι*, plur. nom. *τὰ γούνατα (Il. ε', 176.* and frequently also in the tragedians *Soph. Œd. C.* 1607.), or *γούνα (Il. ζ', 511, &c. Eurip. Phæn.* 866. but only in Porson), *γουνάρων (Eur. Andr.* 893. and frequently<sup>e</sup>) *γούνων (Il. α', 407.* and frequently, *Eurip. Med.* 325. ed. Porson), *γούνασι* and *γούνασσι (Il. υ', 484. ρ', 451. 569.)*<sup>f</sup>. *Δόρυ*, gen. *δορός (Il. γ', 61, &c.), δорός (Eur. Hec.* 699. *Or.* 1603, &c. never *δόρατος*) dat. *δορυί (Il. α', 303, &c.) δορί (Eurip. Hec.* 5. 9. 18, &c.) (R) dual *δοῦρε (Il. κ', 76, &c.)* plur. nom. *δοῦρα (Il. λ', 570.)* gen. *δοῦρων (Il. χ', 243.)* dat. *δοῦρασι* and *δοῦρεσσι (Il. μ', 303. Od. θ', 528.)*<sup>g</sup>. The *Etym. M.* and Chærobosc. ap. *Bekk. Anecd.* p. 1364. adduce also a dative *δόρει*, from Aristophanes, as from *τὸ δόρος*, which modern criticism has adopted in the tragedians (*Herm. ap. Erf. ad Soph. Aj.* p. 627 seq.). Hence *δόρη Eur. Rhes.* 274. adopted by Musgr. *Soph. Œd. C.* 620. and perhaps *δορών* in Hesychius.

<sup>a</sup> Elms. ad *Eur. Med.* 510.

<sup>b</sup> Valck. ad *Theocr.* 10. Id. p. 122 seq.

<sup>c</sup> Piers. ad *Mœr.* p. 110. Heindorf. ad *Plat. Gorg.* p. 276. On the other side, Thom. M. p. 195.

<sup>d</sup> Thom. M. p. 169 seq. *Βόας*

however is found Hes. *Ἔργ.* 452.

<sup>e</sup> Porson *Advers.* p. 231.

<sup>f</sup> Fisch. 2. 195.

<sup>g</sup> Fisch. 2. 194 seq.

In the same manner is declined *lāas* 'a stone', gen. *lāaos*, *contr.* *lāos* (*Il.* μ', 462.) dat. *lāāi*, *contr.* *lāi* (*Il.* π', 739.) acc. *lāan* (*Il.* β', 319: &c.) plur. nom. *lāaes*, *lāes*, gen. *lāāων*, *lāων*, dat. *lāεσσι* (*Il.* γ', 80.). Sophocles has also the gen. *lāου* *Æd. C.* 196. as if from *lāos*.

In the genitive and dative sing. and plur. the epic poets annex §. 87. the syllable *φι*, or, with *ν* *ἐφελκυστικόν*, *φιν* (*φι* *paragogicum*), to the principal vowel of the word, after rejection of the characteristic consonants *ς ν*, in which case, in substantives in *η* the *ς* of the genitive is omitted, in those in *ος, ον*, and the genitive in *-ος* of the 3rd decl. *ο* only remains before *φι*, and in those in *ος* gen. *εος, ους*, in the gen. *ες* (or *εως* the Ionic contraction from *εος* §. 78. *Obs.* 3.) enters; e. g. *ἐξ εὐνῆφι* *Od.* β', 2. for *ἐξ εὐνῆς*. *κατὰ Ἰλίοφι* for *Ἰλίου* *Il.* φ', 295. dat. *φρήτρηφιν* *Il.* β', 363. *ἀπὸ στρατόφιν* *Il.* κ', 347. dat. *θεόφιν* *Il.* η', 366. *ἐξ ἐρέβευσφιν* *Il.* ι', 568. *ἀπὸ στήθεσφι* *Il.* λ', 374. plur. *ἀπ' ὀστεόφιν* *Od.* ξ', 134. dat. *κλισίηφι* (otherwise *κλισίησφι*) *Il.* ν', 168. *σὺν ὄχεσφι* *Il.* ς', 297. *παρὰ ναῦφιν* *Il.* θ', 474. *ἐπ' ἐσχαρόφιν* *Od.* ε', 59. Also in the accus. *ἐπὶ δεξιόφιν*, *ἐπ' ἀριστερόφιν* *Il.* ν', 308 seq. *εἰς ἐννηφιν* *Hes.* Ἔργ. 408.<sup>h</sup>

Apollonius π. *ἐπιρρήμ.* in *Bekk. Anecd.* p. 275, 29. quotes as a vocative *οὐρανίαφιν* from Alcman, *Μῶσα Διὸς θυγάτερ οὐρανίαφι λίγ' αἰέσομαι* Schol. *Il.* ν', 588, which, however, is more correctly a dative, *οὐρανία αἰέσομαι*, as *δαιμονία γεγάμεν* *Pind. Ol.* 9, 164. So *ἐτέρηφι* *Hes.* Ἔργ. 214. is a dative. This termination therefore is used in all the senses of the gen. and dat. not only with prepositions, even doubled, *ῥῆφι βίηφι* *Il.* χ', 107. *κρατερῆφι βίηφιν* *Il.* φ', 501. as *ὅνδε δόμονδε* §. 259. *Obs.* 2. but nowhere as an adverbial termination of local reference<sup>i</sup>.

*θεν* appears to be an appendage of a similar nature, but is found only in the genitive, e. g. *ἐξ Αἰσύμηθεν* *Il.* θ', 304. *ἐξ ἀλόθεν* *Il.* ω', 492. *ἐξ οὐρανόθεν* *Il.* θ', 19. *ἀπὸ κρήθεν* *Hes. Sc. H.* 7. and *κατὰ κρήθεν* *Hom. H. in Cerer.* 182. *ἐξ Ἀργόθεν* *Soph. Antig.* 106. without *ν*, *ἀπὸ Τροίηθε* *Il.* ω', 492. In the same manner the syllable *θεν* is annexed to the genitive of the pronouns *ἐγώ, σύ, οὗ, ἐμέθεν* (from *ἐμέο*), *σέθεν, ἔθεν* (*ἐο*). Afterwards those forms of nouns were used as adverbs, *Ἀθή-*

<sup>h</sup> Heyne *Obs.* ad *Il.* t. 5. p. 522 seq. the *ν* in *ἐρέβευσφι*. According to *Maitt.* p. 336. *Fisch.* 1. p. 364. *Herm.* ad *Viger.* p. 886. *φι* is the

<sup>i</sup> See *Buttm.* *L. Gr.* p. 204, 205. same as *θι* differently pronounced. who justly omits the *ι* subscr. and

νηθεν, Θήβηθεν. The termination *θι* is similar to this, but is almost always used in an adverbial signification, except in ἡῶθι πρό, Ἰλιόθι πρό. See §. 257 a.

- §. 88. The terminations of the cases often vary from the nominative, which is alone in use, so that to explain their formation it is necessary at least to assume obsolete nominatives; these are called *ἀνώμαλα*, *anomalous* or *irregular* nouns. Of others only particular cases are found (*defectives*), of which also, if an explanation is required, the cases which are wanting must be presumed to exist, formed according to analogy. Of others, double forms of some cases are found, sometimes even in the nominative (*abundantia*), occasionally further distinguished by difference of gender. The line of separation between the *anomala* and the *abundantia* cannot always be drawn with certainty.

### *Anomala.*

To this class belong

γάλα, gen. γάλακτος, &c. as if from γάλαξ §. 72, 15.

*Obs.* 1. γόνυ and δόρυ, gen. γόνατος, δόρατος, as if from γόνας, δόρας. As the Ionians decline γουνός, δουρός, the Attics δορός §. 76, both words belong to the *abundantia*.

γυνή, gen. γυναικός, -ναικί, -ναῖκα, voc. γύναι, &c. Phercrates used also the accus. sing. and plur. τὴν γυνήν and τὰς γυνάς, and Philippides αἱ γυναῖ<sup>a</sup>. In this respect it might also be considered as an *abundans*.

δέμας only in the nom. and acc. (*defectivum*) in Homer in the sense of the Latin *instar*.

Ζεύς, gen. Διός, dat. Διί (*Pind.* Δί §. 8. *Obs.* 2.), acc. Δία, voc. Ζεῦ. A nom. Δίς is assumed for Διός, but Rhinthon, who used it, probably formed it from Διός, Διί. A more probable etymology is from Δεύς, which remained in the Bæotian dialect (§. 15. p. 43.) gen. Διός for Δέος (p. 35<sup>b</sup>). Æschryon (*Brunck. Anal.* t. 1. p. 189.) used the accus. Ζεῦν<sup>c</sup>. Another form (Ζήν?) Ζηνός, Dor. Ζάν Ζανός, is declined regularly.

<sup>a</sup> Eustath. ad Il. α', p. 113, 33. Od. λ', p. 1680, 43. Etym. M. p. 243, 24. Bekk. Anecd. p. 86, 10. Fisch. 2. p. 177.

<sup>b</sup> Chærobosc. in Bekk. Anecd. p. 1194. Etym. M. p. 409, 18.

<sup>c</sup> Schweigh. ad Athen. t. 4. p. 504.

ὕδωρ, gen. ὕδατος, as if from ὕδακ. This inflected in the Ionic manner (§. 84. *Obs.* 3.) gives in the dat. ὕδει (as οὐδακ, οὐδαι), which is found *Hes.* Ἔργ. 61. From this ὕδει Callimachus probably first formed a nominative, ἔστιν ὕδος καὶ γαῖα καὶ ὀπτῆρα κάμινος *Chærob. in Bekk.* p. 1209.

*Defectiva.*

To this class belong especially gen. στίχος, plur. στίχες -αε, as a femin. of the same meaning as στίχος 'the row'; λιτί, λίτα masc. which some regard as singular, on account of *Od.* α', 130 seq. ὑπὸ λίτα πετάσσας, Καλὸν δαιδάλεον, others as neuter plur. See *Wolf. Anal.* 4. p. 501 seq. ὅσσε §. 91. also λῖς, acc. λῖν, i. e. λέων, to which later writers, as Callimachus and others, added the plural cases λῖες, λῖεσι, λῖεσι<sup>d</sup>. ἀλόκ, ἀλί, ἄλα has no nomin. in the sense of 'sea', but in the sense of 'salt', ὁ ἄλς *Herod.* 4, 185. Commonly, however, only the plural οἱ ἄλεις is used.

*Abundantia.*

§. 89.

These are often found in the nominative, e. g. ὁ ταῶς 'the peacock' and ταῶν (*Athen.* 13. p. 606 C.), ταῶνος, whence ταῶσι *Aristoph.* *Ach.* 63. (The Attics circumflexed and aspirated the last syllable. *Athen.* 9. p. 397 E.)<sup>e</sup>. The plural nom. οἱ ταοί is quoted by *Athen.* 14. p. 655. from a later writer. In the same manner λαγός, in Sophocles *ap. Athen.* 9. p. 400 C. λαγῶς Ion. and λαγός Attic<sup>f</sup>. So ναός and νεώς, λαός and λεώς, and with a different gender ὁ σιέλως, Attic τὸ σιάλον<sup>g</sup>. So also δάκρυον and δάκρυ, both in Homer; from the former δακρύοις *Eurip.* *Iphig. A.* 1175; from the latter δάκρυσι *id. Troad.* 315<sup>h</sup>. Of ἔρωκ -ωτος, γέλως -ωτος, there was another Æolic form ἔρος ἔρον (also in Homer *Il.* ξ', 315.) and γέλως -ου<sup>i</sup>. So also Ion. ἡώς, but Attic ἔως, ἀδελφός and ἀδελφείος in Homer. The Ionians and Dorians lengthened the terminations α and η of the first declension into -αίη, -αια, -εια, e. g. ἀναγκαίη, σελήναια, Ἀθηναίη, which the Attic poets pro-

<sup>d</sup> Chærob. in Bekk. Anecd. p. 1194. p. 186.

Etym. M. p. 567, 9.

<sup>e</sup> Fisch. 2. p. 189.

<sup>f</sup> Mæris, p. 347. Thom. M. p. 791.

<sup>g</sup> Thom. M. p. 198.

<sup>h</sup> Lex. Gr. Herm. p. 320, 9. Thom. M. p. 564. et Interpr. Lob. ad Phryn.

<sup>i</sup> Greg. p. (286) 608. v. K.

nounced 'Αθηναία; Περσεφόνη, Πηνελόπεια, ψαμάθεια *Pind. Nem.* 5, 23; and on the other hand 'Ιφιγένη for 'Ιφιγένεια<sup>a</sup>. Substantives derived from verbs have often a form in *ος* and in *ευς*, e. g. πομπός πομπεύς (whence πόμπηες in Homer), ήνιοχος and ήνιοχεύς (ήνιοχῆες in Homer). Τροφός is commonly fem. 'the nurse', τροφεύς masc. 'he who nourishes'. Yet Euripides *Herc. F.* 45. *El.* 412. has τροφόν masc. for τροφέα.

The Attics particularly declined nouns in *ών, όνος*, in *ώ, ούς*, e. g. χελιδώ -ούς, for χελιδών -όνος. ἀηδών, Γοργώ, εἰκώ<sup>b</sup>. This was done even in the Ionic dialect; εἰκώ occurs in Herodotus 7, 69. Comp. §. 79, 4.

Frequently a new form of the nominative arises from an oblique case of the old form, e. g. φύλαξ φύλακος, and φύλακος -ου *Il.* ω', 566. φυλάκου *Her.* 9, 93. μάρτυς (μάρτυρ) μάρτυρος, and μάρτυρος μαρτύρου *Il.* α', 338. *Od.* π', 423. διάκτωρ -ορος, and διάκτορος -όρον, δμώς δμωός, and δμωός δμωού<sup>c</sup>. θύλαξ θύλακος, and θύλακος θυλάκου. χέρνιβον *Il.* ω', 304. So from the accus. Δημητέρα Δήμητρα, a new nominative Δημήτρα -ας, has arisen. §. 77.

In *Bekk. Anecd.* p. 382, 30. the accus. ἀλάστορον is quoted from Æschylus as if from ἀλάστορος, which is elsewhere the gen. of ἀλάστωρ; and so in ἀλαστόροισιν ὄμμασιν *Soph. Ant.* 974. So Sophocles has λάου as if from ό λάος §. 86. So πρεσβύτης, the common form in prose, but also common in the poets, appears to have been lengthened from ό πρέσβυς, which is common in the tragedians in the nom., acc., and voc.; of πρέσβυς, a gen. is also found πρέσβεως *Aristoph. Ach.* 93. Πρεσβευτής is 'an ambassador', in which sense πρέσβυς also occurs in the singular, but only in the poets, e. g. *Æsch. Suppl.* 741. In the plural, however, οἱ πρέσβεις is used in this sense (like πῆχεις). Thucydides has πρέσβεις, but also πρεσβευταί 8, 77. 86. Πρεσβῆες, or πρέσβηες appears to have originated like βασιλῆες, from *metaplasmus*<sup>d</sup>.

<sup>a</sup> Schæfer ad Greg. 393 seq.

<sup>b</sup> Valck. ad Phœn. p. 168. Thom. M. p. 194. Fisch. 2. p. 174.

<sup>c</sup> Koen ad Gregor. p. (278) 592 seq. Fisch. 2. p. 197 seq. Ruhnck. ad Longin. p. 264. Hemsterh. ad Lucian. t. 1.

p. 527. Brunck ad Soph. Antig. 974.

<sup>d</sup> Thom. M. p. 734. Ammon. p. 120. Valck. ad Theocr. Adon. p. 319. Dorvill. ad Charit. p. 638. Of the dative πρεσβεῦσι see Lob. ad Phryn. p. 69, note.

The following appear to be old forms subsequently lengthened :  
*δῶ, κριῖ, ἄλφι, ἔρι, γλάφυ, βριῖ, ῥῥῖ*, lengthened into *δῶμα, κριθή,*  
*ἄλφιτον, ἔριον, γλαφυρόν, βριθύ, ῥῥάδιον*<sup>e</sup>.

Others have only one form of nominative in use, but in other cases, other forms, which presuppose a form different from the usual form of the nominative, e. g. *νίος* is regularly declined *νιοῦ, νίῳ, νιόν*, plur. *νιοί*, &c. ; but in the genitive and dative sing. and the nom., gen., dat. and accus. plur. amongst the Attics the forms *νιέος, νιέϊ, νιέϊς, νιέων, νιέσι* (in the epic writers *νιάσι*), *νιέας, νιέϊς*<sup>f</sup>. In Homer, besides these, *νιέα* occurs *Il. v'*, 250. In Homer also we find the forms *νίος, νιῖ, νία*, dual *νιέ*, plur. *νιές, νιάσι, νιάς*, as if from *νίς*. So in the Attic dialect, *σέων, σέας*, from the obsolete *σεύς*, which in other dialects was *σής, σητός*<sup>g</sup>. Thus also *τὸ ὄνειρον, τοῦ ὄνείρου* and *ὄνειρατος*, from *ὄνειρας* (R) ; whence *ὄνειρατα* *Od. v'*, 87. *Soph. El.* 460. *Eur. Or.* 618. *ὄνειρασι* *Eur. Alc.* 361. *Iph. T.* 453. *ὄνειραϊ* in *Quint. Cal.* 12, 106.

There are various forms of the declension of *Ἄρης*, of which the old nominative, retained in the Æolic dialect, was *Ἄρευς* (in *Alcæus ap. Eustath.* p. 518. 36. *Valcken. ad Theocr. Adonias.* p. 303.) *Ἄρης* and *Ἄρευς* were interchanged, as *Τήρης* and *Τηρεύς*. From *Ἄρευς*, used by Alcæus (*Eust.* p. 518, 36.), comes gen. *Ἄρεος* and *Ἄρηος* *Il. δ'*, 441. Attic *Ἄρεως*, dat. *Ἄρεϊ* and *Ἄρηϊ* *Il. β'*, 479. Att. *Ἄρει*, acc. *Ἄρηα*. From *Ἄρης*, on the other hand, comes the Attic accus. *Ἄρη*, *Ἄρεα* *Soph. Œd. T.* 190. and *Ἄρην*, (*Hemsterh. ad Aristoph. Plut.* p. 103. *Valck. ad Phæn.* 1013. *Porson ad Phæn.* 134. 950.) as *Σωκράτη* and *Σωκράτην* §. 91, 1. of which the latter form occurs in Homer; also the vocative *Ἄρεε*, never *Ἄρευ*, and the old genitive *Ἄρεω*, in Archilochus. The patronymic *Ἀρητιάδης* (*Hes. Sc. Herc.* 57.) presupposes a genitive *Ἀρητος* *Eust.* ll. cc. and *Il. σ'*, p. 1133, 13. *Χόος χούς* has properly *χόου χού*, but it was also declined after the third, *χούς, χούς, χού* *Athen.* 2. p. 131 B. *χούν* in a fragment of Menander

<sup>e</sup> This view has been very ably maintained by Buttman, L. Gr. p. 217 seq.

<sup>f</sup> Thom. M. p. 865 seq. Lobeck

ad Phryn. p. 68 seq.

<sup>g</sup> Thom. M. p. 790. et Interpr. Mæris, p. 339.

*Athen.* 10. p. 426 C. *χόες* *Plat. Theat.* p. 173 D. as *βοῦς βοός*; but also *χωῶς* (from *χοέως*), *χοεῖ*, *χοᾶ*. accus. plur. *χοᾶς*, as if from *χοεύς*. The latter form is considered more Attic. On the contrary, *τοῦ νοός*, *νοί*, *νόα*, *τοῦ πλοός*, *τοῦ ῥοός*, *ῥοί*, like *βοῦς*, instead of *τοῦ νοῦ*, *νῶ*, *νοῦν*, *τοῦ πλοῦ*, *τοῦ ῥοῦ*, *ῥῶ*, are found only in later writers<sup>a</sup>.

Under this class may be reckoned *τὸ κάρη*, Att. *κάρᾱ*, which in the other cases makes *κάρητος* *Od.* ζ', 230. ψ', 157. *καρήατος* *Il.* ψ', 44. *κράατος* *Il.* ξ', 177. and *κρατός* (the latter also in the tragic writers), *κάρητι* *Il.* ο', 75. *καρήατι* *Il.* τ', 405. χ', 205. *κράατι* *Od.* χ', 218. and *κρατί* (the latter also in the tragic writers) in the accus. in Homer only *κάρη*, in the Attics *τὸ κάρᾱ* and *τὸ κρᾶτα*, e. g. *Soph. Phil.* 1001. *κρᾶτ' ἐμὸν τόδ'.* *Ced. T.* 262. *ἐς τὸ κείνου κρᾶτα.* *Comp. Eur. Bacch.* 1139 seq. also as masc. *τὸν σὸν κρῖτα* *Eur. Archel. Fr.* 3. *Soph. Phil.* 1207. See *Schol. Eur. Phæn.* 1159. *ed. Matthiæ*. This is even the nominative *Soph. Phil.* 1456. In the plural is found *καρήατα* (*κράατα* *Il.* τ', 93.) in Homer, and *κάρᾱ* *H. in Cer.* 12. like *κέρα*, *τέρα*, *κράτων* *Od.* χ', 309. in *Eur. Phæn.* 1184. *Herc. F.* 527. an accus. *κρᾶτας*, consequently masculine. Of *κάρᾱ* only the dative *κάρᾱ* occurs<sup>b</sup>.

## §. 91.

## Heteroclites

are words which have only one form of the nominative, but are declined according to two different declensions, or different kinds of one declension. In this manner are declined,

1) after the first and third declension substantives in *ης*, yet only in the accus. and vocative, e. g. *Σωκράτης* (third declension) makes *Σωκράτην* after the first, *Xen. Mem.* i. 1, 1. 2, 18, &c. and *Σωκράτη* after the third, *Plat. Symp.* p. 200 B. So *Ἀριστοφάνην* *Plato, ib.* p. 185 C. 189 A. *Ἀριστοφάνη* *ib.* p. 189 B. and in the vocative *Ἀριστόφανες* *ib.* p. 188 E. *Στρεψιάδες* *Arist. Nub.* 1208. after the third, elsewhere always after the first. See §. 68. *Obs.* 1.<sup>c</sup> The Ionians espe-

<sup>a</sup> Schæf. ad *Dionys. Hal.* p. 112 seq. ad *Lamb. Bos.* p. 687. *Lobeck* ad *Phryn.* p. 453 seq.

<sup>b</sup> *Valck.* ad *Schol. Phæn.* p. 744.

<sup>c</sup> *Wesseling* ad *Herod.* p. 232, 21.

*Mæris*, p. 134. et *Pierson.* *Fisch.* 2. p. 183 seq. *Elmsley, Quart. Rev.* 14. p. 453. following *Brunck* ad *Soph.* *(Ed. C.* 375. has expressed doubts whether the Attics formed the accus.



cially declined various nouns of the first declension after the third, e. g. *δεσπότεα δεσπότεας*, *Λευτυχίδα* *Herod.* 8, 114. *κυβερνήτεα* 8, 118. *Πέρσεα* 8, 3. for *δεσπότην δεσπότηας*, *Λευτυχίδην* (*Λεωτ.*), *κυβερνήτην*, *Πέρσην*. *Γύγεα* 1, 10. 11. *Γύγην* 1, 8. 15. *Ὀρέστεα* 1, 68. *Ὀρέστω* 1, 67.<sup>d</sup> So *Θάληε*, after the third declension, *Θάλητος*, *Θάλητα* (*Diog. L.* 1, 39, 34.), and in Attic particularly after the first, *Θάλεω* (*Herod.* 1, 170. *Plat. Rep.* 10. p. 600 A.), *Θαλοῦ* (*Diog. L.* 1, 40, &c.), *Θαλῆν* (*Aristoph. Nub.* 180.), as *μύκης*, *μύκον* (*μύκew Archil.*) and *μύκητος*<sup>e</sup>. *πτύχᾱς* *Il.* λ', 77. *πτύχα* *Eur. Suppl.* 982. as if from *πτύξ*, elsewhere *πτυχαῖς*, as if from *πτυχή*. But neither *πτυχή*, *πτύξ* nor *πτυξί* is found.

2) after the first and second. From *Πεισίστρατος*, *Κροῖσος*, Herodotus has 6, 102. 8, 122. *Πεισιστράτεω*, *Κροίσεω*.

3) after the second and third. *ἡ πρόχοος* *Od.* σ', 397. and *προχόψ* *Od.* α', 136. plur. *πρόχουσιν* in *Aristoph.* and *Eurip.* See §. 69. *Obs.* *Μελάνθιος* and *Μελανθεύς* *Od.* χ', 152. 159. voc. *Μελανθεῦ* *Od.* φ', 175 seq.

\**Ὅσσε* in Homer is considered by the grammarians as the dual of *τὸ ὅσσοις ὅσσεος*, for *ὅσσει*, of which Eustathius *ad Il.* γ', p. 58, 27. produces the dative *ὅσσει*, according to whom it followed the third declension. But we have *ὅσσων*, *ὅσσοις*, *ὅσσοισι*, in *Il.* ξ', 94. *Hes. Scut. Herc.* 426. *Æsch. Prom.* 144, &c. as from *ὅσσοις*, *ὅσσων*. So from *τὸ ὅχος -εος*, comes *ὄχεα* *Il.* ε', 745. *ὄχεσι*, *ὀχέεσσι* *ib.* 722; but the dat. sing. *ὄχῳ* is found *Æsch. Prom.* 135. *Herod.* 8, 124. *ὄχον* *Eur. Bacch.* 1333. plur. *ὄχοις* *Æsch. ib.* 716. *Soph. El.* 727. *ὄχους* *Eur. Suppl.* 678. as from *ὄχος*, *ὄχου*.

*Οἰδίπουν*, and all words compounded with *πούς* have *-ποδος*,

of the 3rd decl. in *-ην*, on the ground that no verse occurs in the poets in which a hiatus would arise from the removal of the *ν*, though there are some in which the addition of *ν* would injure it, e. g. *Arist. Nub.* 355. *Comp. Elmsl. ad Qd. C.* 375. The MSS. vary. Instead of *Σωκράτη* in Plato some have *-ην*, and *vice versé*,

for *Ἀριστοφάνην* *Ἀριστοφάνη*. *Chorohosc. Bekk. Anecd.* p. 1190. quotes *Δημοσθένην*, *Ἀριστοφάνην*, *ὦ Δημοσθένη*, *ὦ Ἀριστοφάνη*, as Attic.

<sup>d</sup> Wessel. *ad Herod.* p. 56, 46. *Fisch.* 1. p. 84. 361. *Maitt.* p. 106.

<sup>e</sup> *Mæris*, p. 183. et *Pierson.* *Me-nag. ad Diog. L.* 1, 34. *Fisch.* 2. p. 179.

acc. -ποδα, but also, and especially in Attic, -που, -πουν<sup>a</sup>. Compare §. 72, 11. *Obs.* Another form of the genitive is Οἰδιπόδαο *Il.* ψ', 679. (whence Οἰδιπόδα, a common form in the tragic writers<sup>b</sup>) and Οἰδιπόδεω *Herod.* 4, 149. from Οἰδιπόδεης.

Nouns in *ως* are declined partly after the second declension, particularly by the Attics, in *ως*, gen. *ω*, and partly after the third, *ως*, *ωος*, e. g. Μίνωας, Μίνωος *Od.* ρ', 523. and Μίνω *Herod.* 1, 171. *Thuc.* 1, 8. *Isocr. Panath.* p. 241 C. *ed. Steph.*<sup>c</sup> In the same manner γάλωας, γάλωος and -ω, κάλωας, -ωος and -ω, dat. plur. κάλωας *Eur. Herc. f.* 478. ἄλωας, -ωος and -ω, ἥρω and ἥρωας for ἥρωα and ἥρωας<sup>d</sup>, ἥρωας once in Aristoph. on account of the metre. Compare §. 70. *Obs.* 3. So probably we ought to write in Homer acc. ἥρω, δμῶ ἐμόν, not ἥρω' Εὐρύπυλ. δμῶ ἐμόν; and in the dative ἥρῳ *Il.* η', 453. Nouns in -ωας -ωτος are also declined after the 2nd; ἰδρῶ ἀπεψύχοντο *Il.* λ', 621, &c. for ἰδρῶτα. γέλων ἔτενχεν *Od.* σ', 350. for γέλωτα, and γέλῳ *Od.* υ', 8. 346. whence dat. γέλῳ *Od.* σ', 100. ἰδρῶ *Il.* ρ', 385. ἔρῳ *Od.* σ', 212. may be from ἔρος. From Φλεγύας Euripides had a genitive Φλεγύαντος (*Bekk. Anecd.* p. 1185. *Schæf. ad Schol. Apoll. Rh.* p. 224.) for Φλεγύου. Hence Φλεγυαντίς.

4. Sometimes a noun is declined after different forms of the same declension, of which ὄρνις, plur. ὄρνεις and ὄρνιθες, has been already quoted as an example. §. 80. *Obs.* 8.

Ἐγγέλως was declined by the Attics, in the singular like ἰχθύς, in the plural like πῆχυν, e. g. ἐγγελέων *Arist. Nub.* 559. τὰς ἐγγέλεις *id. Equ.* 864. The dative ἐγγέλεσιν is quoted by Athenæus from *Aristoph. Vesp.* 510. where now, however, ἐγγέλουσιν is read<sup>e</sup>. Χρῶς makes gen. χρωτός (*Eurip. Alc.* 172. *Androm.* 148.) and χροός (*Il.* δ', 130. *Eurip. Hec.* 548.) dat. χρωτί (*Eurip. Or.* 42. *Androm.* 258. *Xen. Symp.* 4, 55.) and χροί (*Hom. Eurip. Med.* 787. 1175.) acc. χρώτα (*Eurip.*

<sup>a</sup> Mæris, p. 282. Fisch. 2. p. 181 sq.

<sup>b</sup> Valck. ad *Eur. Ph.* p. 306.

<sup>c</sup> Hierodion. Piers. p. 439. Fisch. 2. p. 180.

<sup>d</sup> Thom. M. p. 424, et *Interpr.* Mæris, p. 176. et Piers. Phryn. p. 158

seq. et Lob.

<sup>e</sup> Athen. 7. p. 299 seq. Eustath. ad *Il.* φ', p. 1231. *Fragm. Lex. Gr. Herm.* p. 321. Brunck ad *Aristoph. Nub.* l. c. Hemsterh. ad *Lucian.* t. 1. p. 393.

*Hec.* 406.) and *χροά* (*Hom. Eurip. Hec.* 718. 1126<sup>†</sup>). The dative has yet a third form *χρῶ*, in the phrase *ἐν χρῶ κείρεσθαι*. From *Σαρπηδών* Homer has *Σαρπηδόνοσ-νι*, and *Σαρπηδόνοσ-οντι*. From *Φόρκυς* or *Φόρκυν* Homer has *Φόρκυνος*, *Od.* ν', 96. Hesiod this gen. and in the dat. *Φόρκνι Th.* 270. 333. and accus. *Φόρκυν Th.* 237. Adjectives compounded with *χροῦς* have usually, amongst the Attics, the termination *χρως*, *λευκόχρως*.

## Metaplasmus.

§. 92.

In other words the proper termination of case appears to have been changed for the sake of the metre, or of euphony, or from external resemblance into the termination of another declension, which might easily take place in a language not completely fixed. This change is called *μεταπλάσμοσ κλίσεωσ* (transformation of the termination of case). The following are the principal kinds of metaplasms.

1. Proper names in *-κλος* are often declined like those in *-κλῆς*, and again, those in *-κλῆς*, like those in *-κλος*. From *Πάτροκλος* comes gen. *Πάτροκλῆος Il.* ρ', 670. *Od.* λ', 467. for *Πάτρόκλου Il.* π', 478. accus. *Πάτροκλῆα Il.* λ', 601. π', 121. 818. for *Πάτροκλον Il.* ι', 201. voc. *Πάτρόκλεισ Il.* π', 7. 693. 754. as from *Πάτροκλῆς*<sup>‡</sup>, which Theocritus has 15, 140. From *Ίφικλος ap. Hes. Scut. Herc.* 54. *Ίφικλῆα* and *ib.* 111. the patronymic *Ίφικλείδης*, as in *Hom. Od.* λ', 289. 295. *βίη Ίφικληίη*.

In a similar manner *Ἀντιφάτης Od.* ο', 243. has *Ἀντιφατῆα κ'*, 114. as if from *Ἀντιφατεύς*. *Γηρυών-όνοσ*, *Γηρυόνης-όνοσ*, *Γηρυονῆα-ῆι* in Hesiod.

2. Some nouns of the first and second declension have, particularly in the dative and accus. sing. and in the genitive also, the termination of the third declension, e. g.

*αἶδοσ αἶδι* in Homer (as from *αἶς*, for which, however, only *αἶδης* or *αἶδης* occurs), for *αἶδου* (*αἶδεω*) *αἶδη*.

<sup>†</sup> Herodian. Piers. p. 459. Suid. Fisch. 2. p. 184. Ruhnck. ad H. in v. *ἐν χρῶ κεκαρμένην*. Alcæus Mess. Cer. 153. Wyttenb. ad Plut. de s. Epigr. 19. has *ἐν χρῶ κείρ*. num. vind.

<sup>‡</sup> Valck. ad Theocr. Adonias. p. 411.

ἀλκί *Il.* ε', 299. as from ἄλξ ἀλκός, for ἀλκῆ.

θέραπεα *Eur. Suppl.* 764. *Ion.* 94. for θεράποντες.

ἰώκα *Il.* λ', 600. from ἰώκη *Il.* ε', 740<sup>a</sup>.

κλαδί in the *Scolion Anal.* 1. p. 155. 7. *Aristoph. Lysistr.* 632. and κλάδεσι *Aristoph. Av.* 239. as from κλάς, κλαδός, for κλάδω, κλάδοις. So κρίνεσι *Aristoph. Nub.* 908. of which no other nominative than κρίνον occurs, is probably analogous to δένδρον, δένδρεσι.

κρόκα *Hes. Ἔργ.* 536. for κρόκην.

λιτί, λίτα *Il.* θ', 441. σ', 352. ψ', 354. for λιτῶ, λιτόν<sup>b</sup>.

νίφα (τήν) *Hes. Ἔργ.* 533. for τὸν νιφετόν.

ύσμῖνι in Homer for ύσμήνη<sup>c</sup>.

3. In the same manner the plural of different neuters in *ον*, particularly in the dative, is formed after the third declension, e. g.

ἀνδραπόδεσσι *Il.* η', 475. for ἀνδραπόδοις, from ἀνδράποδον, is formed like ποῦς, and the rest of its compounds, πόδεσσι, ποσί<sup>d</sup>.

προσώπατα, προσώπασι *Il.* η', 212. as from πρόσωπας, for πρόσωπα, προσώποις.

πρόβασι for προβάτοις, from πρόβατον<sup>e</sup>, seems to have been in use only in the vulgar language. Whether ἔγκασι be for ἐγκάτοις is doubtful, as only ἔγκατα is found, not ἔγκατος, nor ἔγκατον. In Apollonius λίβα occurs for λιβάδα, στάγες for σταγόνες.

The Ætolians, an Æolic tribe, are said to have formed the nouns of the third declension in the plural, after the second, e. g. γερόντοις, παθημάτοις, for γέρονσι, παθήμασι, as the La-

<sup>a</sup> Fisch. 2. p. 182.

<sup>b</sup> Fisch. 2. p. 187.

<sup>c</sup> Fisch. 2. p. 186.

<sup>d</sup> Fisch. 2. p. 188.

<sup>e</sup> Herodian. *Herm.* p. 308. xxi.

tins also said *epigrammatis*, *dilemmatis*, for *epigrammatibus*, *dilemmatibus*<sup>f</sup>.

*Obs.* Buttmann conjectures (*L. Gram.* p. 217 seq.) that most of these forms are derived from simpler nominatives which had fallen into disuse from their cacophony, or because the language always tended to the use of fuller forms. Thus of μάστι, μάστιν *Il.* ψ', 500. *Od.* ο', 182. the old nom. μάστις is found in Hesychius<sup>g</sup>. Of δένδρει, δένδρεα, δένδρεων, δένδρεσι, the old nom. τὸ δένδρος is found *Herod.* 6, 79. but with a various reading ἐπὶ δένδρου, and of κοινῶνες -as found in Xenophon, we have the dat. sing. κοινῶνι (κοινᾶνι) *Pind. Pyth.* 3, 50<sup>h</sup>; and in the same way we might suppose old nominatives for the others, so that the only example of metaplasms would be ἀνδραπόδεσσι. But as they no where occur, it is safer to consider these forms as the results of metaplasms, lest we should fall into the error of the grammarians who invented καλλιγύναιξ, εὐπάτηρ, to explain καλλιγύναικα, εὐπατέρεια. Other examples of metaplasms see below §. 124, 2.

There are also *Indeclinables*, or words which keep the same form in all cases, as most of the cardinal numbers, the names of the letters ἄλφα, βῆτα, &c.<sup>i</sup> Of genuine Greek substantives the only one of this kind is τὸ χρεών 'fate' *Eur. Hipp.* 1270. *Comp. Herc. F.* 21. Θέμις seems to have remained unchanged in the formula θέμις ἐστὶ with an infinitive, *Plat. Gorg.* p. 505 C. D. 'Ἄλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν. So Buttmann (*L. Gr.* p. 232.) explains *Soph. CEd. C.* 1191. where we must not be misled by the repetition of σέ.

### Of the Gender of SUBSTANTIVES.

§. 93.

The gender of substantives is determined partly by the signification, and partly by the termination. Frequently the termination and the signification accord.

The following are determined by their significations:

*Masculine* 1. All names of male persons or animals.

2. The names of the months, as ὁ μῆν, 'the month' itself, is masculine.

<sup>f</sup> Fisch. 2. p. 190. Zumpt's *Latin Gr.* §. 13. 8.

<sup>g</sup> Heyne *Obs.* ad *Il.* 8. p. 458. Fisch. 2. p. 193.

<sup>h</sup> Zeune and Poppo ad *Xen. Cyr.* 7, 5, 35.

<sup>i</sup> Of σίγμα see Pors. ad *Eur. Med.* 476. Schæf. Melet. p. 96.

3. The names of rivers, except some, in which the termination prevails, e. g. ἡ Λήθη 'the river Lethe'.

*Feminine* 1. All names of female persons or animals, e. g. ἡ Ἀσπασία, ἡ Λεόντιον, except *diminutives*, e. g. τὸ κοράσιον 'the little girl'.

2. Names of trees, which mostly end in *η* and *α*. But the names also of trees in *ος* are feminine, except ὁ ἐρινεός 'the wild fig-tree', ὁ φελλός 'the cork-tree', ὁ κέρασος 'the cherry-tree', ὁ λωτός 'the lotus-tree', ὁ κύτισος.

Some are both *masculine* and *feminine* (*generis communis*), ὁ, ἡ πάπυρος 'the papyrus', ὁ, ἡ κότινος 'the wild olive-tree', *Arist. Av.* 619. *Theocr.* 5, 100.

3. The names of countries, islands, and towns, e. g. ἡ Αἴγυπτος (ὁ Αἴγυπτος in Homer is the name of the river Nile)<sup>a</sup>, ἡ Σάμος, ἡ Ῥόδος, ἡ Δάμασκος, ἡ Τροιζήν, ἡ Τίρυνς; also Ἰσθμον Δωρίαν *Pind. Nem.* 5, 69. *Isthm.* 1, 45. elsewhere ὁ Ἰσθμός.

#### Observations.

1. The following are excepted: a) Names of towns in *ους*, ὁ Σελευούς, ὁ Σκιλλοῦς, ὁ Ἐλεούς, ὁ Πεσσινοῦς, &c. b) Names of towns in *ων*, ὁ Μεδεών, ὁ Μαραθών, except ἡ Βαβυλών. Μαραθών is *masculine* in *Herod.* 6, 107. 111. &c. *feminine* in *Pind. Ol.* 13, 157<sup>b</sup>. In like manner Σικυών is *masculine* and *feminine*<sup>c</sup>. c) Those in *ης ητος*, ὁ Μάσης, *Strabo* 7, 376. d) Names of towns which have only the plural, are *masculine* when they end in *οι*, *feminine* when in *αι*; *neuter* when in *α*, τὰ Λεῦκτρα. e) Names of towns in *ας*, e. g. ὁ Ἀκράγας 'the city of Agrigentum' *Thuc.* 7, 46. 50. also ἡ Ἀκρ. *Pind. Pyth.* 6, 6. ὁ Τάρας 'the city of Tarentum' *Thuc.* 6, 104. also ἡ Τάρας *Dionys. Perieg.* 376. v. *Steph. Byz. s. v.* Ἐρυξ is both *masc.* and *fem.*<sup>d</sup> Ἀργος -εος, is of the *neutër* gender.

2. Many names of islands and cities are of both genders, Ἰλήεσσα Ζάκυνθος *Od.* θ', 24. ἐν Ἰλήεντι Ζακύνθῳ *Od.* α', 246. π', 123. Ἐπίδαυρος occurs in Homer, *Il.* β', 561. as *masculine*, ἀμπελόεντ' Ἐπίδαυρον: in other writers, e. g. *Strabo*, it is *feminine*. Ὠρωπός occurs as *masculine* in *Thuc.* 8, 60. 95. and Πύλος *Od.* α', 93. The usual

<sup>a</sup> Eustath. ad *Od.* γ', 30.

<sup>c</sup> Schweigh. ad *Ath. t.* 7. p. 425.

<sup>b</sup> Thom. M. p. 597. et *Interpr.*  
Wessel. ad *Herod.* p. 485, 73.

<sup>d</sup> Valck. ad *Theocr. Adon.* p. 392.

name τὸ Ἰλιον is in Homer ἡ Ἰλιος, except in the suspected passage, *Il.* δ', 71.

3. Names of animals, which are of the *common gender*, are frequently used in Greek in the *feminine*, when nothing depends on the determination of the sex, but the name of the animal is given generally.

The following rules are observed in the terminations : §.94.

Words in *a*, which have a vowel or ζ, δ, θ, λ, ν, ρ, σ before the termination, are *feminine*, and follow the first declension ; e. g. ἡ τράπεζα 'the table', ἡ διφθέρα 'the parchment', ἡ ἀμιλλα 'the contest', ἡ ἔχιδνα 'the viper', &c. Those which have μ before their termination are *neuter*, and follow the third declension ; e. g. τὸ σῶμα, τὸ λῆμα 'the will', τὸ λῆμμα 'the gain'. They are mostly derived from verbs, and from the first person perf. pass. Also τὸ γάλα, γάλακτος.

*αις*. Of these παῖς is *common*, ὁ and ἡ παῖς, δαῖς *feminine*, and σταῖς *neuter*. They all follow the third declension.

*αν* are all *masculine*, except that this is also the termination of the neuter of adjectives in *ας*.

*αρ* mostly neuter, τὸ ἡμαρ 'the day', τὸ εἶδαρ 'the victuals', τὸ φρέαρ 'the well', &c. But ἡ δάμαρ and ἡ ὄαρ 'the wife', take their gender from their signification. ὁ ψάρ is masc.

*ας* 1) partly *masculine*, which have the genitive in *αντος*, e. g. ὁ ἱμάς ἱμάντος, ὁ ἀνδριάς ἀνδριάντος. So also ὁ Τάρας *αντος* 'the city of Tarentum', and Ἀκράγας 'the city of Agrigentum', are *masculine*, §. 93. and *feminine*.

2) partly *feminine*, which have the genitive in *άδος*, e. g. ἡ λαμπάς ἀδος, ἡ πελειάς, παστάς. φυγάς -άδος 'the fugitive', is of the *common gender*.

3) *neuter*, only dissyllables<sup>e</sup>, which make *ατος* in the genitive, τὸ γῆρας, τὸ κρέας, τὸ κέρας.

*ανς* in the genitive *άος*, are *feminine*, ἡ γραῦς γραός, ναῦς.

*ειρ*. Concerning φθείρ see §. 95. χείρ is *feminine*, but the compounds ἀντίχειρ, &c. are *masculine*<sup>f</sup>.

<sup>e</sup> Etym. M. p. 491.

<sup>f</sup> Fisch. 1. p. 388.

*εις* mostly *feminine*, except *ὁ κτεῖς κτενός* 'the comb'. In adjectives *εις* is the *masculine* termination.

*εως* genitive *έως*, are all *masculine*.

*η* genitive *ητος, τὸ κάρη*.

*ην* genitive *ηνος* and *ενος* are *masculine*, e. g. *ὁ λιμήν, ὁ αὐχὴν, ὁ σπλήν, ὁ ποιμήν*; except *ἡ Σειρήν, ἡ φρήν* 'the intellect', and *ὁ, ἡ χήν* 'the goose', *common*.

*ηρ* are chiefly *masculine*, except *ἡ γαστήρ* 'the belly', *ἡ κήρ* 'fate', and those which from their signification are *feminine*, e. g. *ἡ μήτηρ, ἡ θυγάτηρ*. *Ἄήρ* 'the mist' and 'the air', is *masc.* and *femin.*<sup>a</sup> So also *ὁ, ἡ αἰθήρ*<sup>b</sup>, e. g. *Soph. Œd. T.* 866. *κῆρ* for *κέαρ* 'the heart', *ῆρ* for *ἔαρ* 'the spring', *σῆρ* for *στέαρ* 'the tallow', are *neuter*.

*ης* in the first declension *masculine*, e. g. *ὁ ἀκινάκης, ὁ δεσπότης*, &c. In the third declension also, mostly *masculine*, except those in *ης ητος*, as *ἡ ἐσθής*, and substantives in *ότης* and *ύτης*, which are *feminine*. In adjectives this is the termination of the *masculine* and *feminine*.

*ι* are all *neuter*, e. g. *σίνηπι, μέλι*.

*ιν* are mostly *feminine*, e. g. *ἡ ῥίν, ἡ ὠδίν, ἡ ἀκτίν, ἡ θίν* (or *θίς*) 'the shore', (*θίν* 'the heap', is *masculine* and *feminine*<sup>c</sup>), *δελφίν* is *masculine*.

*ις* *feminine*, except *ὁ κίς* 'the weevil', *ὁ λίς* 'the lion', *ὁ δελφίς*. Others, from their signification, are *masculine* and *feminine*, e. g. *ὁ, ἡ ὄφις, ὁ, ἡ πρόμαντις, ὁ, ἡ ὄρνις*<sup>d</sup>.

*ξ* are, 1) *masculine*, *ὁ πίναξ, ὁ μύρμηξ, ὁ ἰέραξ, ὁ θώραξ, ὁ φοῖνιξ* 'the palm-tree'<sup>e</sup>. 2) *feminine*, as *ἡ νύξ, ἡ βῶλαξ, ἡ διασφάξ, ἡ διώρυνξ, ἡ θρίδαξ, ἡ κάλυξ, ἡ κλάξ, ἡ κλίμαξ, ἡ κύλιξ, ἡ λάρναξ, ἡ πῆληξ, ἡ πτέρυνξ, ἡ πτύξ, ἡ σήραγξ, ἡ φλόξ, ἡ λύγξ, ἡ σμῶδιξ, ἡ ἀλώπηξ, ἡ φόρμιγξ, ἡ σύριγξ, ἡ χοῖνιξ, ἡ θρίξ, ἡ φάραγξ, ἡ ἄντυξ, ἡ στίξ, ἡ κάμαξ*,

<sup>a</sup> Fisch. 1. p. 389.

<sup>b</sup> Fisch. 1. p. 390.

<sup>c</sup> Fisch. 1. p. 382.

<sup>d</sup> Fisch. 1. p. 394 seq. 397.

<sup>e</sup> Brunck ad Poët. Gnom. p. 275.

Fisch. 1. p. 385.



ἡ μάστιξ, ἡ προίξ<sup>f</sup>. 3) Others are *common*. a) names of men and animals, ὁ, ἡ αἶξ, ὁ, ἡ Θράξ, ὁ, ἡ δέλφαξ, ὁ, ἡ μείραξ, ὁ, ἡ φύλαξ, ὁ, ἡ σκύλαξ, ὁ, ἡ πέρδιξ. b) ὁ, ἡ αὐλαξ, ὁ, ἡ βήξ, ὁ, ἡ φάρυγξ, ὁ, ἡ λάρυγξ, ὁ, ἡ στύραξ, ὁ, ἡ φάλαγξ<sup>e</sup>.

*ον* are *neuter*, except the names of women, ἡ Δόρκιον, ἡ Γλυκέριον, ἡ Λεόντιον §. 93.

*ορ* are *neuter*, as τὸ ἄορ.

*ος* are mostly *masculine*. The following are *feminine*, 1) the names of islands and cities, like ἡ νῆσος 'the island'. 2) the names of trees, plants, flowers, ἡ κέδρος, ἡ φηγός, ἡ κυπάρισσος, ἡ ἄμμος and ψάμμος 'the sand', ἀσάμινθος 'the bathing-tub', ἄσβολος 'the soot', ἄσφαλτος 'asphaltus', ἀτραπός or ἀταρπός 'the way', βάλανος 'the acorn', βάσανος 'the touchstone, the proof', βίβλος, γνάθος 'the jaw-bone', γύψος 'the gypsum', δέλτος 'the writing-tablet', δόκος 'the beam', δρόσος 'the dew', κάμινος 'the oven', κάπετος 'the pit', κάρδοπος 'the kneading-trough', κέλευθος 'the path', κέρκος 'the tail', κιβωτός 'the chest', κόπρος 'the manure', λέκιθος 'the yolk of an egg', λήκυθος 'the oil-flask', μίλτος 'a red colour', ἡ νόσος 'the disease', ἡ ὁδός 'the way', and its compounds; πλίνθος 'the tile', πρόχοος -χους 'the water-pot', πύελος 'the trough', ράβδος 'the staff', σορός 'the coffin', σποδός 'the ashes, dust', τάφρος 'the trench' *Elmsl. ad Soph. Œd. C.* 1596. ὕαλος 'amber, glass', χηλός 'the chest', ψήφος 'the pebble'<sup>h</sup>.

The following are *common*: 1) denominations of persons, which may be either male or female, e. g. ἄγγελος 'the messenger', male or female; ἀμφίπολος 'the servant, the maid-servant'. 2) Names of animals, e. g. ὁ, ἡ γέρανος, ὁ, ἡ ἄρκτος. Again, ὁ, ἡ ἄτρακτος 'the spindle', ὁ, ἡ βάρβιτος 'the lyre', ὁ, ἡ θάμνος 'the bush', ὁ, ἡ θεός 'the god, the goddess', ὁ, ἡ λίθος 'the stone', &c. The greater number are adjectives of two terminations<sup>1</sup>.

<sup>f</sup> Fisch. 1. p. 386 seq.

<sup>e</sup> Fisch. 1. p. 386 seq.

<sup>h</sup> Fisch. 1. p. 365.

<sup>1</sup> Fisch. 1. p. 367 seq.

Substantives in *oc*, which follow the third declension, are all *neuter*.

*ouc* are *masculine*, except τὸ οὐς, which comes from οὔας. βούς is *common*, since it signifies 'a bull' and 'a cow'.

*υ* are *neuter*, πῶϋ, νάπυ, γόνυ, δόρυ, ἄστυ.

*υν* are *masculine*.

*υρ* are *masculine*, except τὸ πῦρ, ὁ, ἡ μάρτυρ. *Pind. Nem. 3, 40.*

*υς* are *feminine*, except ὁ βότρυς 'the bunch of grapes', ὁ θρῆνυς 'the stool', ὁ ἰχθύς 'the fish', ὁ μῦς 'the mouse', ὁ νέκυς 'the corpse', ὁ στάχυς 'the ear of corn', ὁ πῆχυς 'the ell', 'the arm'; *υς* and *σῦς* are *common*.

*ψ* are *masculine*, except ἡ λαίλαψ 'the storm', ἡ φλέψ 'the vein', ἡ χέρνιψ 'the water for washing', ἡ ὄψ 'the voice', ἡ καλαῦροψ 'the shepherd's crook'.

*ω* are *feminine*, e. g. ἡ πειθώ, ἡ ἡχώ.

*ων* are *masculine*. 1) those which make *οντος* in the genitive, e. g. δράκων, δράκοντος. 2) the greater part of those which have *ωνος* in the genitive: except ἡ ἄλων 'the threshing-floor', ἡ γλήχων 'penny-royal', ἡ μήκων 'the poppy', [ἡ τρήρων 'the shy dove']. Those which have *ονος* in the genitive are *feminine*, e. g. ἡ χελιδών 'the swallow'; except ὁ ἄκμων 'the anvil'. Many are *common*, as ὁ, ἡ ἡγεμών 'the guide', male or female; ὁ, ἡ ἀλεκτρύων 'the cock', 'the hen'<sup>a</sup>, ὁ, ἡ ἀηδών 'the nightingale'<sup>b</sup>, ὁ, ἡ δαίμων 'the god, the goddess', ὁ, ἡ κύων<sup>c</sup>. So also ὁ, ἡ κώδων, ὁ, ἡ αὐλών<sup>d</sup>.

The Attic termination *ων* for *ον* in the second declension is of the *neuter gender*, e. g. τὸ ἀνώγειων, τοῦ -γειω.

*ωρ* are *masculine*, except ἡ ἀλέκτωρ 'the consort', 'the unmarried virgin', ὁ ἀλέκτωρ 'the cock', ἡ ἄωρ 'the bride', and the *neuter* τὸ ἔλωρ 'the capture, game, spoil', τὸ ἔλδωρ or ἐέλδωρ 'the wish', τὸ ὕδωρ 'the water', &c.

<sup>a</sup> Athen. 9. p. 373 seq.

<sup>b</sup> Schæf. Melet. p. 65.

<sup>c</sup> Fisch. 1. p. 383 seq.

<sup>d</sup> Fisch. 1. p. 384 seq.

ως are, in the third declension, 1) *ὥς, ὅς* *feminine*, e. g. *ἡ αἰδώς, ἡ ἥώς*. 2) *ως, ωτος* and *ωος* *masculine*, e. g. *ὁ ἔρως* 'love', *ὁ γέλως, -ωτος* 'laughter', *ὁ φώς, φωτός* 'the man', *ὁ χρώς, χρωτός* 'the skin', *ὁ κάλως, -ωος* 'the rope', *ὁ θώς, θωός* 'the jackal', *ὁ δμώς, -ωός* 'the slave', *ὁ ἥρως, -ωος*. Except *τὸ φῶς, φωτός* 'the light'. 3) In the second declension the Attic termination *ως, ω*, is of the *masculine gender*. The following are *feminine*, *ἡ γάλως, γάλω* and *γάλωος*, and *ἡ ἄλως, ἄλω* and *ἄλωος*. *χρέως*, gen. *τοῦ χρέως*, is *neuter*.

The dialect varies also the gender of the substantives, e. g. §.95.

*ἄήρ*, in the epic writers *feminine*, in the later writers *masculine*.

*αἰών*, commonly *masculine* in Homer, Pindar, and the tragedians, but also *feminine* *Il. χ', 58. Eur. Ph. 1522<sup>e</sup>*.

*βάτος* is *masculine* in Attic, otherwise *feminine<sup>f</sup>*.

*βῶλος* is *feminine* in Attic, in the others *masculine<sup>g</sup>*.

*δρῦς*, which otherwise is *fem.*, was used as *masc.* by the Peloponnesians<sup>h</sup>.

*κίων* 'the column', is *masc.* in the Attic dialect, but *fem.* in Ionic (in Homer only *Od. α', 127. Herod. 1, 92, &c.*) and Doric<sup>i</sup> *Pind. Pyth. 1, 36. fem.*

*λιμός*, which otherwise is *masc.*, was *feminine<sup>j</sup>* in Doric. It is used so by the Megarensian in Aristoph. *Acharn. 743*.

*ὄμφαξ* 'an unripe grape', was *fem.* in Attic; otherwise *masc.<sup>k</sup>*

*ὄχος* *masc.* and *neut.* See §. 91.

*σκότος* also *masculine* in Attic; in other dialects *neuter<sup>l</sup>*.

\* Valck. ad Phœn. 1490. Bœckh ad Pind. Pyth. 1, 15.

<sup>f</sup> Thom. M. p. 148. Mæris, p. 99.

<sup>g</sup> Thom. M. p. 176. Mæris, p. 95. Phrynich. p. 54. Hemsterh. ad Lucian. Tim. 1. p. 400. ed. Bip. Fisch. 1. p. 368.

<sup>h</sup> Schol. Aristoph. Nub. 401.

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<sup>i</sup> Porphy. Quæst. Hom. p. 290. Fisch. 1. p. 383.

<sup>j</sup> Fisch. 1. p. 368.

<sup>k</sup> Phrynich. p. 54. c. n. Lobeck. Eustath. ad Od. α', p. 1390. lin. 5 ed. Rom.

<sup>l</sup> Schol. Eurip. Hec. 1. ad Mær. p. 354 seq. Fisch. 2. p. 172.

σκύφος as *masculine* and *neuter* in Euripides and others.

στάμνος 'a wine vessel', used as *fem.* by the Attics, as *masc.* by the Peloponnesians<sup>a</sup>. Yet Aristophanes used it as *masc.* *Plut.* 545. See the Scholiast.

τάριχος 'salted meat', was used as *masc.* by the Dorians, Ionians, and others; by the Attics alone as *neuter* also<sup>b</sup>.

Τάρταρος *feminine*, *Pind. Pyth.* 1, 29. *Nicand. Ther.* 204<sup>c</sup>.

ῥαλος, or ῥελος, was also *fem.* in Attic; in other dialects only *masc.*<sup>d</sup>

φάρυγξ *feminine* in the older writers; *masculine* also in later writers<sup>e</sup>.

φθεῖρ 'the louse', was used as *masculine* by the Attics; by the others only as *feminine*<sup>f</sup>.

Substantives were often used by later writers in a different gender from that in which they had been used by the older writers and by the Attics, a practice frequently condemned by the Atticists. Of this class are τὸ ἐλλέβορον (*Thom. M.* p. 296.), τὸ ῥύπος (*Lobeck. ad Phryn.* p. 150 seq.), and others. When the gender was thus changed, the form was frequently changed too, as for αἶνος 'praise', (ἐπαινος *Od.* φ', 110.) ἡ αἶνη was used, in the phrases so common in Herodotus (3, 74. 8, 112. 9, 16.) ἐν αἶνῃ εἶναι, ἐν αἶνῃ μεγίστη εἶναι 'to be in respect and honour'. See §. 97. Ὁ βίोटος was also ἡ βιοτή, in Hom. only *Od.* δ', 565. (even the accus. βιότητα *Hom. H. in Mart.* 10.), Pindar, Herodotus (only 7, 47.), and the tragic writers<sup>g</sup>, only however in lyric passages. Thus ἡ κοίτη and ὁ κοῖτος are both used *Od.* ξ', 455. τ', 510. *Herod.* 1, 9. κοῖτον, *ib.* 10. κοίτην, also *Eur. Rhés.* 740. Ὀνειρος and ὄνειρον sing. and plur. in Hom. and the tragedians, to which in the plural is added the form ὀνείρατα §. 89. πλάνος and

<sup>a</sup> Sext. Empir. adv. Gr. p. 247. 256.

<sup>b</sup> Pollux 6, 48. *Thom. M.* p. 834.

*Mæris*, p. 369. et *Interpr.* Fisch. 2. p. 174.

<sup>c</sup> Boeckh ad *Pind.* p. 434.

<sup>d</sup> Eustath. ad *Od.* α', p. 19. ad

*Mæris*. p. 373 seq.

<sup>e</sup> Lob. ad *Phryn.* p. 65.

<sup>f</sup> *Thom. M.* p. 894. *Mæris*. p. 392. *Phrynich.* p. 307. Fisch. 1. p. 388.

<sup>g</sup> Hemst. ad *Luc.* t. 1. p. 376.

πλάνη both in the Attics<sup>h</sup>; ὁ πόθος and ἡ ποθή both in Homer, ὁ φθόγγος and ἡ φθογγή both in Homer and the tragedians. The nouns in -σμός and -σμα, derived from the first pers. of the perf. pass. are used both as masc. and neut., as ὁ ἀσπασμός and τὸ ἄσπασμα in Euripides; also ἡ βλάβη, and in Herodotus and the tragedians τὸ βλάβος. οἱ θεμέλιοι *Thuc.* 1, 93. more commonly τὰ θεμέλια<sup>i</sup> (elsewhere ὁ θεμέλιος, sc. λίθος, 'the foundation stone'); τὸ νῶτον in the Attics, ὁ νῶτος in the common dialect and in later authors<sup>j</sup>. Feminines have very commonly also a neuter form. Instead of the common ἡ γνώμη the tragedians had also τὸ γνώμη *Æsch. Ag.* 1361. *Soph. Trach.* 595. *Eur. Heracl.* 408. which in *Herod.* 7, 52. means 'knowledge'. ἡ δῖψα and τὸ δῖφος are both equally in use<sup>k</sup>, as *Plat. Rep.* 4. p. 437 D. comp. with p. 438 seq. τὸ νάπος and ἡ νάπη both in the tragedians, the latter also in Homer and the other Attics; τὸ πάθος and ἡ πάθη, the latter in Herodotus, Pindar, and the tragedians (*Æsch. Soph.*), in the sense of 'misfortune'. ἡ πλευρά had also a plural τὰ πλευρά, as from τὸ πλευρόν, along with the form αἱ πλευραὶ<sup>l</sup>.

## Heterogenea.

§. 96.  
(98.)

Several substantives have, in the plural, a different gender and termination from the singular. This is called μεταπλασμός γένους (transformation of the gender), and the words themselves ἑτερογενῆ. This metaplasma is founded probably on different forms of the same substantive, of which one remains in use in the singular, the other in the plural<sup>m</sup>. The following are of this nature:

ὁ βόστρυχος, plur. τὰ βόστρυχα, only however in later writers instead of οἱ βόστρυχοι<sup>n</sup>.

<sup>h</sup> Thom. M. p. 717. Mæris, p. 315.  
c. n. Interp.

<sup>i</sup> Thom. M. p. 437. Mær. p. 185.

<sup>j</sup> Thom. M. p. 637. Mær. p. 267.  
Phrynich. p. 290. c. n. Lobeck.  
Fisch. 2. p. 170. Schweigh. ad Athen.  
t. 7. p. 135.

<sup>k</sup> Hemsterh. ad Luc. t. 2. p. 497.  
Duker ad Thuc. 7, 87. Blomf. ad

*Æsch. Pers.* 490.

<sup>l</sup> Pors. ad Eur. Hec. 820. Or. 217.  
Herm. ad Soph. Aj. 1389.

<sup>m</sup> These words are treated of by  
Eustath. ad Il. α', p. 108, 17. Etym.  
M. v. κέλευθος, p. 502. Schol. Ven.  
ad Il. α', 312.

<sup>n</sup> Schæf. ad Dion. de Comp.  
p. 407.

ὁ δεσμός, in the plural τὰ δεσμά, which was used chiefly in the Attic dialect; the plural δεσμοί was the common Greek. Yet we find δεσμούς also *Od.* θ', 724. and *Æschyl. Prom.* 524<sup>a</sup>. There is also the form τὰ δέσματα *Od.* α', 204. θ', 278.

ὁ δίφρος, in the plural τὰ δίφρα *Callim. H. in Dian.* 135.

ὁ θεσμός 'the decree', plur. τὰ θεσμά *Soph. Fragm.* p. 595. *ed. Brunck.*<sup>b</sup>

ἡ κέλευθος 'the way', plur. τὰ κέλευθα, as ὕγρα κέλευθα in *Homer*<sup>c</sup>.

ὁ κύκλος 'the circle', plur. τὰ κύκλα 'the wheels'<sup>d</sup>; also κύκλοι *Il.* ν', 280.

ὁ λύχνος 'the lamp', plur. τὰ λύχνα *Herod.* 2, 62. 133. *Eurip. Cycl.* 512<sup>e</sup>.

ὁ σῖτος 'corn', plur. τὰ σῖτα<sup>f</sup>.

ὁ σταθμός, plur. τὰ σταθμά *Soph. CEd. T.* 1139. *Demosth.* 1. p. 784, &c. also σταθμούς *Eur. Or.* 1492. *Andr.* 281. In the sense of 'balance' the neut. form is alone in use in the plural.

ὁ ταρσός, plur. τὰ ταρσά in later authors<sup>g</sup>.

ὁ Τάρταρος, plur. τὰ Τάρταρα.

Of these substantives the singular does not occur as neuter. But the following, which are considered as belonging to this class, are found neuter in the singular: τὰ νῶτα from τὸ νῶτον. See §. 95. τὰ ἐρετμά from τὸ ἐρετμόν *Od.* λ', 77. μ', 15. ψ', 268. τὰ ζυγά from τὸ ζυγόν *Plat. Cratyl.* 31<sup>h</sup>.

The following neuters in the plural are more rare, and are chiefly found in later authors; τὰ δρυμά from ὁ δρυμός *Il.* λ',

<sup>a</sup> Fisch. 2. p. 169. Thom. M. p. 204.

<sup>b</sup> Porson ad *Eurip. Med.* 494.

<sup>c</sup> Bekker in *Jen. Lit. Zeit.* 1809. No. 249. p. 171. calls in question the correctness of the form κέλευθοι.

<sup>d</sup> Fisch. 2. p. 170.

<sup>e</sup> Wess. ad *Herod.* p. 132, 25.

Porson l. c. Fisch. 2. p. 171.

<sup>f</sup> Musgr. ad *Eurip. Hel.* p. 428.

<sup>g</sup> Schæf. ad *Mosch.* 2, 60. p. 235.

<sup>h</sup> Valck. ad *Ammon.* p. 65.

118. &c. τὰ δάκτυλα from ὁ δάκτυλος *Theocr.* 19, 3. τὰ τράχηλα from ὁ τράχηλος *Callim. Fr.* 98. τὰ ῥύπα from ὁ ῥύπος *Od.* ζ', 93<sup>1</sup>. τὰ χαλινά from ὁ χαλινός.

The difference in the meaning of a word has also sometimes an influence in varying the gender. §.97. (96.)

ὁ αἶνος means only 'discourse', 'narrative', 'praise'; ἡ αἶνη occurs only in the kindred sense of 'good reputation'. See §. 95.

ὁ δεσμός 'bond', 'fetter'; ἡ δέσμη 'bundle'.

ὁ ζυγός 'the yoke'; τὸ ζυγόν 'the balance'<sup>j</sup>.

ὁ θόλος 'dirt'; ἡ θόλος 'the sweating-bath', 'the coved roof'<sup>k</sup>; (according to *Sext. Empir.* p. 248. ἡ θόλος is Attic, ὁ θόλος Doric.)

ὁ ἵπος 'the press', 'the mouse-trap' *Arist. Plut.* 815. *Pollux*, p. 1317. ἡ ἵπος *Pind. Ol.* 4, 11. 'burden', 'load'.

ὁ ἵππος 'the horse'; ἡ ἵππος 'the mare', 'cavalry'.

ὁ λέκιθος 'pottage made of pulse'; ἡ λέκιθος 'the yolk of an egg'.

ὁ λίθος 'the stone'; ἡ λίθος 'the precious stone'<sup>l</sup>.

ὁ μηρός, μηροί 'the thighs', τὰ μηρία or μῆρα 'the thighbones'<sup>m</sup>.

ὁ στύραξ 'the shaft of the javelin'; ἡ στύραξ 'the storax'<sup>n</sup>.

ὁ χάραξ 'the palisade'; ἡ χάραξ 'the stake to which the vine is fastened'<sup>o</sup>.

In some substantives, which are not common, the feminine §.98. (97.)

<sup>1</sup> Fisch. 2. p. 171.

<sup>j</sup> Valck. ad Anim. p. 65.

<sup>k</sup> Steph. Thes. L. Gr. t. 1. p. 1571

sqq.

<sup>l</sup> Steph. Thes. L. Gr. t. 2. p. 705.

<sup>m</sup> Voss. Myth. Br. 2. p. 303 seq.

and on the other side Schneid. Lexicon, s. v. μῆριον.

<sup>n</sup> Ammon. p. 132. et Valck. Thom. M. p. 811. Mæris, p. 357.

<sup>o</sup> Thom. M. p. 911. Phryn. p. 61.

*gender* is indicated by a peculiar termination, so that either the termination *ις* is annexed to the *masculine*, as Ἑλλήν, Ἑλληνίς, or the termination of the *masculine* is changed. In the latter case the following are changed :

- into *ις*, e. g. δεσπότης δεσπότις, πολίτης πολίτις, ἄρτο-  
 πώλης ἄρτόπωλις<sup>a</sup>, ἰκέτης ἰκέτις, δραπετής δρα-  
 πέτις, &c.  
 into *τρια*, ποιητής ποιήτρια, καθαριστής καθαρίστρια<sup>b</sup>.  
 This takes place in substantives which are formed  
 from the third person perf. pass. of verbs (*κ*).  
*ης* into *τρεις*, as ἀλέτης ἀλετρίς, ὀρχηστής ὀρχηστρίς, αὐ-  
 λητής αὐλητρίς<sup>c</sup>.  
*Obs.* The form *τρεις* was more frequently used by the  
 Attics in some words than *τρια*<sup>d</sup>.  
 From πένης and θής come the forms πένησσα  
 and θήσσα<sup>e</sup> (*κ*).  
 into *α*, when a vowel or a *ρ* precedes the termination,  
 e. g. ἐκυρός ἐκυρά in Attic.  
 into *η*, in all other cases, e. g. δοῦλος δούλη.  
*ος* into *ις*, e. g. στρατηγός στρατηγίς, αἰχμάλωτος αἰχμα-  
 λωτίς, κάπηλος καπηλίς, ξύμμαχος ξυμμαχίς as  
 an adjective, τύραννος τυραννίς, &c.<sup>f</sup>  
 into *αινα* only in some, e. g. θεός θέαινα, λύκος λύκαινα.  
 In the Alexandrian dialect the form *ισσα* was  
 used, διάκονος διακόνισσα.

*αξ* and *αψ* into *ασσα*, e. g. ἄναξ ἄνασσα, φάψ φάσσα: in the  
 others *-κος* of the gen. is changed into *-κις*, as from  
 κόλαξ, κολακίς, from φύλαξ, φυλακίς<sup>g</sup>.

<sup>a</sup> Fisch. 2. p. 68. Valck. ad Eurip. Hippol. p. 285. b. A.

<sup>b</sup> Fisch. 2. p. 69. Valck. ad Eur. Hipp. 589. Elms. ad Med. 156. Monk ad Hipp. 585. Bast. ad Greg. C. p. 259.

<sup>c</sup> Lob. ad Phryn. p. 256.

<sup>d</sup> Mæris, p. 279. et Piers. Valck. ad Il. χ', p. 61 seq.

<sup>e</sup> Fisch. 2. p. 70.

<sup>f</sup> Fisch. 2. p. 71.

<sup>g</sup> Lob. ad Phryn. p. 452.



εὐς { into εια, e. g. *ιερεὺς ἱέρεια, βασιλεὺς βασίλεια.*  
 into ις and ισσα, *βαλανεὺς βαλανίς, βασιλεὺς βασιλίς*  
 and *βασίλισσα*; the latter, however, rarely in  
 Attic<sup>h</sup>. So also *βαλάνισσα, πανδόκισσα, Αἰθιό-*  
*πισσα*<sup>i</sup>. Aristophanes has even said *ἡ γραμμα-*  
*τεὺς Thesm.* 432. but in jest.

The Doric or Macedonic dialect had, besides,  
 the form *βασίλιννα*, which Menander once used<sup>j</sup>.

ηρ into εира, e. g. *σωτήρ σώτειρα, δοτήρ δότειρα*<sup>k</sup>. *σημαν-*  
*τρίς* as an adjective, e. g. *σημαντρίς γῆ*, comes from  
*σημαντήρ*.

ιξ into ισσα, e. g. *Φοῖνιξ Φοίνισσα, Κίλιξ Κίλισσα.* So *Θρηξ*  
*Θρησσα.*

υς into υσσα, e. g. *Λίβυς Λίβυσσα.*

ωρ into εира, e. g. *πανδαμάτωρ πανδαμάτειρα.* The *fem.* of  
*συλλήπτωρ* is *συλλήπτρια*. Yet probably the basis of  
 these is in the obsolete forms *πανδαματήρ* (as *ὀλετήρ*  
*Il. σ', 114. ὀλέτειρα*) and *συλλήπτῃς* (as *συμπαίστωρ*  
 and *συμπαίστῃς, συμπαίστρια*).

ων into αина, e. g. *λέων λέαινα, δράκων δράκαινα, Λάκων Λά-*  
*καινα, θεράπων θεράπεινα, ἀλεκτρῶν ἀλεκτρύαινα*<sup>l</sup>.

Note. For *θεράπεινα* also occurs *θεράπνη*<sup>m</sup>.

ως { into *ωίς, ωίνη*, e. g. *δμῶς δμῶίς, ἥρως ἡρωίς* and *ἡρωίνη* or  
*ἡρώνη*. Also *ἡρώϊσσα* (*Apoll. Rh.* 4, 1309. *Anal.*  
*Br.* 1. p. 416. *Valck. ad Theoc. Adon.* p. 321.).  
 into *ωας*, e. g. *Τρώς Τρώας.*

## Classes of SUBSTANTIVES.

§. 99.

Besides the common substantives, there are some which  
 change their form, and hence receive a new meaning. Of

<sup>h</sup> Mæris, p. 96. Thom. M. p. 144.  
 Hemsterh. ad Lucian. t. 1. p. 313.  
 Bip. Dory. ad Charit. p. 471. ed. L.  
 Valck. ad Adon. p. 321.

<sup>i</sup> Hemsterh. Add. ad Thom. M.  
 p. 144. Brunck. ad Arist. Eccl. 870.

<sup>j</sup> Hemsterh. l. c.

<sup>k</sup> Fisch. 2. p. 72.

<sup>l</sup> Fisch. 2. p. 73.

<sup>m</sup> See Matthiæ Animadv. in H.  
 Hom. p. 141. Eurip. Hec. 482.

this nature are *Patronymica*, *Gentilia*, *Diminutiva*, and *Amplificativa*.

### I. *Patronymics*

are substantives, which signify a son or a daughter. They are derived from the proper names of the father, and sometimes also of the mother, viz.

1. From nouns in *ος* of the second declension come the forms of patronymics in *ίδης* and *ίων*, e. g. from *Κρόνος* comes *Κρονίδης* and *Κρονίων* 'the son of Kronos', Jupiter. So also *Κοδρίδης*, *Τανταλίδης*, *Αιακίδης*, &c. So *Πανθοίδης* for *-οίδης*, from *Πάνθοος* *-θους*. The form *ίων* is said to have been peculiar to the Ionians.

From nouns in *ιος* comes the form *ιάδης*, e. g. *Ἥλιος* *Ἠλιάδης*, *Ἄγνιος* *Ἀγνιάδης*, *Ἀσκληπίος* *Ἀσκληπιάδης*. So also *Λαερτιάδης* from *Λαέρτιος*, for *Λαέρτης* (in *Aristoph. Plut.* 312. *Soph. Philoct.* 401. *Aj.* 1.)<sup>a</sup>.

<sup>a</sup> *Obs.* *Ἀλκείδης* (from *Ἀλκαῖος*) comes from the form *Ἀλκεύς*, mentioned by *Eust. ad Il.* p. 128, 37. Pindar has *Ἀλκαῖδης* *Ol.* 6, 115. from *Ἀλκάος*, see § 12. or as *Πειραῖδης* from *Πείραιος* *Il.* 8, 228. but *Ὀϊλιάδης* implies a form *Ὀϊλῖος* *Eust. p.* 13, 37.

2. From nouns in *ης* and *ας* of the first declension come the *patronymics* in *άδης*, e. g. *Ἰππότης* *Ἰπποτάδης*, *Βούτης* *Βουτάδης*, *Ἀλεύας* *Ἀλευάδης*<sup>b</sup>. *Θυεστιάδης* *Od.* 8, 518. *Ἀγχισιάδης* *Il.* ρ', 754, &c. are formed on a different analogy. See *Obs.* 1. From those in *ας* the Æolians formed patronymics in *αδῖος*, e. g. *Υῤῥάδῖος* from *Υῤῥας*<sup>c</sup>.

3. In nouns of the third declension the genitive serves as the basis of the derivation. If the penult of the genitive be short, the patronymic form *ος* is formed in *-ίδης*, e. g. *Ἀγαμεμνονίδης*, *Αἰσονίδης*, *Θεστορίδης*, *Λητοῖδης*, from *Ἀγαμέμνων* *-ονος*, *Αἰσων* *-ονος*, *Θέστωρ* *-ορος*, *Λητώ* *Λητόος*. If it is long, in *-ιάδης*, e. g. *Ἀμφιτρωνιάδης*, *Τελαμωνιάδης*, from *Ἀμφιτρώων* *-τρώωνος*, *Τελαμών* *-ώνος*<sup>d</sup>. Hence from nouns in *εύς*,

<sup>a</sup> Koen. ad Greg. p. (231) 487.

<sup>b</sup> Fisch. 2. p. 5.

<sup>c</sup> Eust. ad *Il.* p. 13, 46. Fisch. 2.

<sup>d</sup> Dawes's Misc. Crit. p. 173. Koen

ad Gregor. l. c. Vid. Valck. Diatr.

p. 287 C.

which in Ionic have the genitive in ῆος, the patronymics are formed in -ῆιάδης, e. g. Πηλεὺς Πηληῆος, Πηληιάδης. So also Περσεύς Περσῆος, Περσηιάδης (*Il.* τ', 116.), Νηλεὺς Νηληῆος, Νηληιάδης. But since these have also the termination ἑως in the genitive, which continued the prevailing one in the Attic, and in the common dialect, hence arose Περσεῶς, Περσείδης, Περσείδης, Ἀτρείδης (not Ἀτρηιάδης, from Ἀτρέως, not Ἀτρήος), Ἡρακλείδης, &c. In Pindar the patronymics in εἰδης have the *diæresis*, e. g. Κρηθείδας *Pyth.* 4, 271. Instead of the form -ιάδης the form -ίδης also is used, particularly in Attic, e. g. Αἰαντίδαι, Ἀλκμαιωνίδαι, Λεοντίδαι, Ἀφαρτήτιδαι\*, *Pind. Nem.* 10, 121.

*Obs.* 1. The origin of the different forms -ίδης and -ιάδης was probably in the cultivation of the Greek language by means of the hexameter verse, since neither Θεστορίᾱδης nor Τελαμῶνιδῆς could enter into that measure. (See *Eust. ad Il.* p. 13, 10. 31.) The Attics, on the contrary, to whom the iambic verse was native, said for a similar reason Αἰαντίδης, &c. Ἀσκληπίδαι *Soph. Phil.* 1333.

*Obs.* 2. Αὐγυιάδης in Theocritus 25, 193. is from Αὐγείας, Αὐγε- 100. *ίδης* by *diæresis*, and the form Πελοπηιάδης for Πελοπίδης, in Pindar, *Nem.* 8, 21. *Theocr.* 15, 142. is probably formed from the obsolete nominative Πελοπεύς (as in Homer *Il.* α', 422. Αἰθιοπῆας from Αἰθιοπεύς, for Αἰθίοπας from Αἰθίοψ<sup>†</sup>).

*Obs.* 3. The forms -ίδης, -ιονίδης, and ιωνιάδης, are often interchanged. Instead of Ἰαπετίδης from Ἰαπετός, we find Ἰαπετιονίδης *Hes. "Erg.* 54. *Theog.* 528. for Ἐλατίδης from Ἐλατός, Ἐλατιονίδης *Hymn. Hom.* 2, 32. for Ταλατίδης from Ταλαός, Ταλαϊονίδης *Il.* β', 566. ψ', 678. *Pind. Ol.* 6, 24. Instead of Ἀνθεμιωνιάδης from Ἀνθεμίων, we find in Homer, *Il.* δ, 488. Ἀνθεμίδης; for Ἡετιωνιάδης, in Herod. 5, 92, 5. Ἡετίδης; for Δευκαλιωνιάδης, Δευκαλίδης *Il.* μ', 117.<sup>‡</sup> For Ὑπεριονίδης *Od.* μ', 176. is often found Ὑπερίων<sup>h</sup>. We find even Λαμπετίδης *Il.* ο', 526. for Λαμπίδης from Λάμπος. The adjective form is joined with a substantive as a patronymic, τοῦ Θεστορείου μάντεως *Soph. Aj.* 801.

*Obs.* 4. A Doric form of patronymics was -ώνδας, e. g. Ἐπαμινώνδας<sup>1</sup>.

\* Fisch. 2. p. 6. Of the form Ἀλω-  
ᾶδαι for Ἀλωεῖδαι from Ἀλωεύς,  
see Hemst. ad Luc. t. 3. p. 379.

† Valcken. ad Adonias. p. 414.

‡ Hemsterh. ad Aristoph. Plut.  
p. 207. Valck. ad Schol. Eurip. Phœn.

p. 625. ad Herod. p. 421.

<sup>h</sup> Heyne ad *Il.* θ', 480.

<sup>1</sup> Hemsterh. ad Callim. p. 590.  
ed. Ernest. Valcken. ad Schol. Eurip.  
Phœn. p. 764.

*Obs. 5.* In Homer perhaps the only example of a name formed from the mother's name is Μολιόνη *Il. λ'*, 709. 750. 'sons of Molione': but see Heyne. In the Homeric hymns we have Λητοίδης, in *Hes. Sc. Herc.* 329. Δαναΐδης, *Theog.* 1031. Φιλυρίδης Χείρων, which occurs also in *Pind. Pyth.* 3, 1. 9, 50.<sup>a</sup>

101. Patronymics of the female sex have the following terminations: 1) *ιάς* and *ίς*. Λητωϊάς *Callim. in Dian.* 83. and Λητωΐς *ib.* 45. Βρισηΐς, Νηρηΐς, from the genitives Βρισηῖος, Νηρηῖος, from Βρισεύς, Νηρεύς, Ἀτλαντίς from Ἀτλας -αντος. For the forms in -ηΐς are found also in Pindar those in -εΐς, as Κρηθείς *Nem.* 5, 49. Νηρεΐδων *ib.* 65. The Attics contracted *ηι* into *η* in the oblique cases, e. g. Θησῶδος *Æsch. Eum.* 1024. Νηρῶδων *Eur. Troad.* 2. See §. 50. *Obs.* p. 93. 2) in *ίνη* and *ώνη*; the latter, when the primitive has *ι* or *υ* before the termination -ος or -ων, e. g. Ἀκρίσιος Ἀκρισιώνη, Ἡλεκτρύων Ἡλεκτρύωνη; the former, when the primitive has a consonant before the termination *ος*, e. g. Ἀδρηστος Ἀδρηστινή, Νηρεύς Νηρίνη, Ὠκεανός Ὠκεανίνη<sup>b</sup>, Βορεάς 'daughter of Boreas', is found *Soph. Ant.* 985.

*Obs. 1.* A kind of patronymics are the names of the young of animals in -ιδεύς, e. g. ἀηδονιδεύς 'a young nightingale', *Theocr.* 15, 121. λυκιδεύς, *id.* 5, 38.<sup>c</sup>

*Obs. 2.* Some names have the form only of patronymics, without the signification, e. g. Μιλτιάδης, Ἀριστείδης, Εὐριπίδης, Σιμωνίδης. *Patronymics* also are often interchanged with their *primitives*. Thus sometimes Ἀλεξανδρίδης for Ἀλέξανδρος, Σιμωνίδης for Σίμων, Ἀμφικρύων for Ἀμφικρυωνιάδης<sup>d</sup>. Ὑπερίων for Ὑπεριονίδης may be referred to this head.

102.

## II. Diminutives.

Diminutives (ὕποκοριστικά) are words which express an absolute diminishing or lessening of the primitive. They do not occur in Homer and the old poets. Their terminations are as follows:

<sup>a</sup> Valck. ad Herod. p. 82, 62.

<sup>b</sup> Fisch. 2. p. 7.

<sup>c</sup> Valck. ad Theocr. Adonias. p. 401. ad Herod. p. 252, 87. Fisch. 2. p. 26, 9.

<sup>d</sup> Hemsterh. ad Luc. Tim. p. 414.

Bip. ad Aristoph. Plut. p. 325. Toup. Emend. in Suid. t. 2. Præf. p. 10 sq. Ruhnken Hist. Crit. Or. p. 90. 100. Schæf. ad Mosch. 1, 3. Lob. ad Soph. Aj. 879. Koenad Greg. p. (133) 290.

1. -άδιον from substantives in ας, e. g. λαμπάδιον, κρεάδιον, στιβάδιον, from λαμπάς, κρέας, στιβάς.

2. -αιον from substantives in η, e. g. γύναιον from γυνή.

3. -αξ from substantives in ος, e. g. λίθαξ, βώλαξ, βώμαξ, from λίθος, βώλος, βωμός<sup>e</sup>. From substantives in αξ, as πίναξ, δέλφαξ, θώραξ, come πινάκιον, δελφάκιον, θωράκιον, with which may be reckoned Ἐριθακίς *Theocr.* 3, 35. a proper name fem. gen.

*Obs.* The Dorians had the form -ās, which became very common in later times<sup>f</sup>.

4. -άριον from substantives of all terminations, e. g. δοξάριον, ψυχάριον, from δόξα, ψυχή. ἀνθρωπάριον, ἱππάριον, from ἄνθρωπος, ἵππος. χιτωνάριον, κυνάριον *Plat. Euthyd.* p. 298 D. E. γυναικάριον, ἀνδράριον, παιδάριον, from the genitive of the substantives χιτῶν, κύων, γυνή, ἀνήρ, παῖς. This form is often in use along with that which next follows.

*Obs.* The form -άσιον, e. g. κοράσιον, was only used in the language of common life<sup>g</sup>.

5. -διον and -ίδιον from substantives of all terminations, e. g. γήδιον, δικίδιον, οἰκίδιον, νησίδιον, κυνίδιον *Plat. Euthyd.* p. 298 D. σαρκίδιον, βοίδιον, Σωκρατίδιον (κορίδιον in the language of common life), from γῆ, δίκη, οἶκος, νῆσος, κύων, σάρξ, βούς, Σωκράτης. When the genitive of a word after the rejection of the termination ends in ε, ε is contracted with -ίδιον into -είδιον, e. g. ἀμφορείδιον (from ἀμφορεύς ἀμφορέως), βασιλείδιον. The same takes place often after ο, e. g. βοίδιον, ροίδιον<sup>h</sup>. When the primitive has a long vowel before its termination in the nominative or genitive case, the ι in -ίδιον is either entirely rejected, or subscribed, as γήδιον, λαγώδιον, which are also written γῆδιον, λαγῶδιον. With υ and ι the ι in -ίδιον coalesces, and the antepenult becomes long, e. g. ἰχθύδιον, βοτρύδιον, for ἰχθυίδιον, βοτρυνίδιον, ἱματίδιον for ἱματιίδιον<sup>i</sup>.

<sup>e</sup> Fisch. 2. p. 25. Schweigh. Anim. ad Athen. t. 7. p. 35.

<sup>f</sup> Lob. in Wolf's *Analect.* 3. p. 53. and ad Phryn. p. 434 seq.

<sup>g</sup> Lob. ad Phryn. p. 74.

<sup>h</sup> Fisch. ad Anacr. *Epigr.* 5, 2. ad Well. 2. p. 28.

<sup>i</sup> Dawes's *Misc. Crit.* p. 213 sq.

*Obs.* To these belong also the diminutives *σπηλάδιον, προσκεφάλδιον, ἐλάδιον*, from *σπήλαιον, προσκεφάλαιον, ἔλαιον*, for *σπηλαΐδιον*, &c. which elsewhere are without the *ι subscriptum*.

6. *-ιον* from all terminations. Words of the third declension annex the termination *-ιον* to the last consonant of the genitive case. *θύριον, μαχαΐριον, ἐπιστόλιον, ἀνθρώπιον, δένδριον, Εὐριπίδιον, ἀνδρίον, ὀρνίθιον, πραγμάτιον, πινάκιον*, from *θύρα, μάχαιρα, ἐπιστολή, ἄνθρωπος, δένδρον, Εὐριπίδης, ἀνὴρ, ὄρνις, πρᾶγμα, πίναξ*.

7. *-ις* from all terminations, e. g. *ἄμαξις, κεραμῖς, νησίς, ἀλωπεκίς, πινακίς*, from *ἄμαξα, κέραμος, νῆσος, ἀλώπηξ, πίναξ*.

8. *-ίσκος, ίσκη*. (The latter termination is used where the primitive is *feminine*.) e. g. *νεανίσκος, ἀνθρωπίσκος, στεφανίσκος, σατυρίσκος, κορίσκη, μειρακίσκη, μαζίσκη*.

9. *-ίχνη* and *-ίχνιον*, e. g. *πολίχνη* and *πολίχνιον*.

10. *-ύδριον*, e. g. *νησύδριον, ξενύδριον*.

11. *-ύλλιον*, e. g. *ξενύλλιον, μειρακύλλιον, ἐπύλλιον, εἰδύλλιον*.

12. *-υλλίς*, e. g. *ἄκανθυλλίς, θρυαλλίς*, from *ἄκανθα, θρύον*.

13. *-ύλος* and *-υλλος*, e. g. *Θράσυλλος* and *Θρασύλος*. *Ἴτυλος* in *Hom. Od. τ'*, 522. from *Ἴτυς*. So also *Αἰσχύλος, Ἡδύλος, Χρεμύλος*, which as proper names lost the force of diminutives. They are said to be derived from names in *-κλῆς*, as from *Θρασυκλῆς Θράσυλλος, Βαθυκλῆς Βάθυλλος, Ἡρακλῆς Ἡρυλλος*. The Dorians also made a similar change in adjectives, *μικκύλος* from *μικκός* for *μικρός* (also a proper name), *ἐρωτύλος Theocr. 3, 7*. The feminines of those in *-ύλος* end in *-υλίς*, and (more rarely) in *-ύλη*; of those in *-υλλος* in *-υλλα*, also *-υλλίς*, as *Ἀμαρυλλίς*<sup>a</sup>.

*Obs.* 1. From many diminutives new diminutives are formed, e. g. *ῥηματίσκιον* from *ῥηματίον, χιτωνισκάριον* from *χιτωνίσκος, πολίχνη πολίχνιον, νησίς νησίδιον*.

<sup>a</sup> Hemst. ad Arist. Plut. p. 6. tique, p. 201 seq.  
Fisch. 2. p. 33, 23. Bast. Lettre Cri-

*Obs. 2.* The Æolians and Dorians had a peculiar form of diminutives in -ιχος, e. g. πύρριχος from πύρρος, κάδδιχος from κάδος, particularly in proper names, Ἀμύντιχος, Θυνώνιχος, Λεόντιχος<sup>b</sup>.

*Obs. 3.* Less common forms are those in -ιλλος and -ίλος, as Χοιρίλος, Τρωίλος, and in the fem. -ίλλα, as Πραξιίλλα, Τελεσίλλα (comp. 13.); those in -ίνος, as Φιλίνος, fem. Φιλίνη, or -ιννα, Κόριννα, Ἡριννα, Dorian proper names; those in -ίων, Αἰσχρίων, Ἡερίων; fem. in -ω, e. g. Ὑψώ, Εἰδώ (perhaps *Eur. Hel.* 11.), from Ὑψιπύλη, Εἰδοθέα. These are almost all proper names. Aristophanes in jest forms, on the analogy of those in ἰων, δειλακρίων *Pac.* 192. Ἀττικίων *ib.* 213. μαλακίων *Eccl.* 1050.<sup>c</sup>

*Obs. 4.* Many diminutives are formed by abbreviations, which were used only in common life, and almost exclusively of slaves, as Ἀλεξᾶς for Ἀλέξανδρος, Ἀρποκράς for Ἀρποκράτης, Δημᾶς for Δημήτριος, Ἐπαφράς for Ἐπαφρόδιτος, Ἑρμᾶς for Ἑρμόδωρος, Θευδᾶς for Θεόδωρος, Μητρᾶς for Μητρόδωρος, Φιλᾶς for Φιλόδημος<sup>d</sup>, Ἴφης for Ἰφιάνασσα. Similar to these are the forms Διονῦς for Διόνυσος, ἀπφῦς in Theocritus from πάπα<sup>e</sup>. Such words were afterwards formed in jest by the comic writers from other nouns, adjectives, and verbs, e. g. δακνᾶς, τρεσᾶς, κατωφαγᾶς in Aristophanes.

*Obs. 5.* With this class are also reckoned the words in which, by a peculiar termination, it is signified that the sense of the primitive belongs in a very high degree to a person or thing, as its property or quality, and which would be more properly called *amplificatives*, e. g. γάστρων, χείλων, κεφάλων, Πλάτων 'a person who has a great belly, lips, head', 'a broad forehead'; πλούταξ 'who is very rich', μετωπίας 'with a broad forehead'. These are therefore properly adjectives.<sup>f</sup>

### III. *Gentilia* (ἐθνικά)<sup>g</sup>

103.

signify the country or place of residence. If the name of the place ends in -α, -αι, -η preceded by a consonant, the *gentilia* commonly end in -αῖος, as Κερκυραῖος, Ἀθηναῖος, Θηβαῖος, Κυμαῖος, Κυρηναῖος. Exceptions are, Κλαζομένιος, Συρακοῦσιος, from Κλαζομεναί, Συρακοῦσαι, Μεσσήνιος. If a vowel

<sup>b</sup> Koen ad Greg. p. (133 sqq.) 290.

p. 278. Lob. ad Phryn. p 434.

<sup>c</sup> Fisch. 2. p. 29. 32.<sup>e</sup> Fisch. 2. p. 33.<sup>d</sup> Casaub. ad Pers. 5, 76. Bentl.<sup>f</sup> Fisch. 2. p. 37 seq.

Epist. ad Mill. p. 521. ed. Lips.

<sup>g</sup> Fisch. 2. p. 16—23.

Fisch. 2. p. 26. Dorv. ad Charit.

precedes, e. g. *-ia*, it commonly forms *-ιος*, as *Λύκιος* from *Λυκία*; or *-ος*, as *Βοιωτός*, *Λυδός*, from *Βοιωτία*, *Λυδία*.

*-ος* in the nom. of nouns of the second declension, or in the genitive of the third, is changed into *-ιος*, e. g. *Κορίνθιος*, *Πάριος*, *Ἄνδριος*, from *Κόρινθος*, *Πάρος*, *Ἄνδρος*. *Ἀράβιος*, *Λακεδαιμόνιος*, *Καρχηδόνιος*. Hence also *Χίος* from *Χῖος*, *Ἀργεῖος*, *Κῶος*, from *Αργεῖος*, *Κῳός*, root *Ἄργος -εος*, *Κῶς* *Κῳός*. So the Attic termination *-ως* in the second declension passes into *-ιος*, e. g. *Τέως* (*Τέϊος*, *Τεῖος*, and), according to the Ionic pronunciation *Τήϊος*, *Κέως* (*Κέϊος*), *Κεῖος*, and Ion. *Κήϊος*. *Θ* before the termination was changed into *σ*, e. g. *Παρνήσιος* *Arist. Ach.* 356. from *Πάρνης*, *Πάρνηθος* (a hill in Attica), *Τρικορύσιος* from *Τρικόρυθος*. The feminines end partly in *-ιάς*, e. g. *Ἐλικωνιάς*, *Δηλιάς*, *Λημνιάς*; partly in *-ίς*, e. g. *Σουσίς*, *Πιερίς*, *-ίδες*. *-ος* has also its fem. in *-ίς*, *Αἰτωλός*, *-ίς*.

*-οῦς* is chiefly changed into *-άσιος*, as *Φλιάσιος*, *Ἀναγυράσιος*, from *Φλιούς*, *Ἀναγυροῦς*.

These forms of derivation, however, are by no means regular with all the classes of nouns specified. Thus from *Μίλητος*, *Ἰθάκη*, the *gentilia* are *Μιλήσιος*, *Ἰθακήσιος*. Others end in *-ανός*, *-ηνός*, *-ίνος*, e. g. *Ἑμεσηνός* from *Ἑμεσα*, *Βακτριανός* from *Βάκτρα*. *Ἀβυδηνός*, *Κυζικηνός*, from *Ἀβυδος*, *Κύζικος*. *Τραλλιανός*, *Σαρδιηνός*, *Σαρδιανός*, from *Τράλλεις*, *Σάρδεις*. *-ίνος* is the usual termination of those *gentilia* whose primitives have a long syllable before the termination, e. g. *Ῥηγῖνος*, *Ἀκραγαντῖνος*, *Ταραντῖνος*, from *Ῥήγιον*, *Ἀκράγας*, *Ἀκράγαντος*, *Τάρας* *Τάραντος*.

Other *gentilia* have the termination *-εύς*, fem. *-ίς*, e. g. *Αἰολεύς*, *Δωριεύς*, *Ἰστιαιεύς*, *Μεγαρεύς*, fem. *Μεγαρίς*, *Μαντινεύς*, *Πλαταιεύς*, fem. *Πλαταῖς* and *Πλαταιίς*<sup>a</sup>, *Φωκαεύς* and *-αεύς*, as *Νυσαιεύς*, and *-αεύς*. *Θεσπιεύς*, *Ἀλικαρνασσεύς*, *Χαλκιδεύς*, from *Ἰστίαια*, *Μέγαρα*, *Μαντίνεια*, *Πλαταιαί*, *Θεσπιαί*, *Ἀλικαρνάσσοι*, *Χαλκίς*, *-ίδος*.

Others end in *-άτης*, *-ήτης*, *-ώτης*, often with *ι* prefixed, e. g. *Ποτιδαιάτης*, *Σπαρτιάτης* (Ion. *-ήτης*), *Τεγεάτης*, *Αἰγινήτης*,

<sup>a</sup> Lob. ad Phryn. p. 41.



Ἀμπρακιώτης (Ion. -ήτης), Κροτωνιάτης, from Σπάρτα, Τεγέα, Αἴγινα, Ἀμπρακία, Κροτών, -ῶνος. From Ἰταλία, Σικελία, are derived Ἰταλιώτης and Σικελιώτης, to denote the Greek residents in those countries, Ἰταλός and Σικελός for the primitive barbarian population<sup>b</sup>. -ίτης is the usual form of *gentilia* from nouns in -ια, e. g. Συβαρίτης, Ναυκρατίτης, Βουσιρίτης; and also from others, as Ἀβδηρίτης from Ἀβδηρα. Feminines have the termination -ια, e. g. Ἀσιᾶτις, Συβαρίτις, Σπαρτιάτις.

*Gentilia* are often formed by abbreviation of the proper names of countries or cities, e. g. Ἀκαρνάν, Κάρ (fem. Κάειρα), from Ἀκαρνανία, Καρία. Ἴων (fem. Ἰάς), Παφλαγών, from Ἴωνία, Παφλαγονία. Similar in form, but differently derived, are Ἑλλην fem. Ἑλληνίς, Λάκων fem. Λάκαινα, where the proper names of the countries are Ἑλλάς, Λακεδαίμων. The *gentilia* frequently end in -α, and the letters which include σ, viz. ξ when the name of the country has γ or κ in the termination, ψ when π is part of it, e. g. Τρώς (fem. Τρωάς) from Τροία, Λίβυς (fem. Λίβυσσα) from Λιβύα, Ἀρκάς from Ἀρκάδια, Θράξ (Ion. Θρήξ) fem. Θράττα (Ion. Θρήσσα), Κρής fem. Κρήσσα, Μάγνης fem. Μαγνήτις, Φοῖνιξ fem. Φοίνισσα, Φρύξ, from Θρακ-ία, Κρήτη, Φοινικ-ία, Φρυγ-ία, Δρύοψ, Αἰθίοψ, from Δρυοπία, Αἰθιοπία.

There are, besides, peculiar terminations in Greek, by which 104. the place of residence of a man or a deity, and others by which feasts, are signified (περιεκτικά). They are mostly in -ων, -αιον, -ειον, and -ιον.

-ων, e. g. ἀνδρῶν (also ἀνδρωνίτις) 'chamber for the men', γυναικῶν (and γυναικωνίτις) 'chamber for the women', παρθενῶν 'chamber for the young women', and the temple of Minerva at Athens. So also ἐλαιῶν, δαφνῶν, μελισσῶν, ἵππων 'olive-grove', 'laurel-grove', 'bee-hive', 'stable for horses'. In others the termination is -εῶν, as περιστερεῶν *Plat. Theat.* p. 197 C. κεγχρεῶν *Dem.* p. 974, 16. The terminations ἀνδρεῶν, ἵππεῶν, and others, are considered unauthorized<sup>c</sup>.

The names which denote temples and places consecrated to the gods (τεμενικά) properly belong to the class of possessive

<sup>b</sup> Ammon. v. Ἰταλοι. *Diod. Sic.* 5, 6.      <sup>c</sup> Lob. ad Phryn. p. 166.

adjectives (κτητικά). Their common termination is *-ιον*. In names of the first declension this termination is annexed to the *a* of the nom. Ἡραϊον, Ἀθηναϊον, from Ἡρα, Ἀθηναῖ. In those in *-η*, two forms are found in *-αιον* and *-ειον*, e. g. Νύμφαιον and Νύμφειον, Ἐκάταιον and Ἐκάτειον, Τύχαιον and Τύχειον. Those in *-ης* have *-αιον*, as Ἑρμαϊον. In names of the second and third declension, the termination *-ος* of the nom. and gen. is changed into *-ιον*, e. g. Διονύσιον, Διοσκόριον, Λεωκόριον, Θεσμοφόριον, Ἀπολλώνιον, Ποσειδώνιον, Δημήτριον. The *δ* of the gen. is changed into *σ* in Ἀρτεμίσιον from Ἀρτέμιδος; and in the same way from Ἀφροδίτη is formed Ἀφροδίσιον. So Ἡρακλεῖον, Θησεῖον, from Ἡρακλέ-ος, Θησέ-ως, Ion. Ἡρακλήϊον *Her.* 6, 116. from Ἡρακλῆος. In this way Φεῖρ-εφάττιον *Demosth.* p. 1259, 5. is formed from Φεῖρ-εφάττα. A temple of Cybele was called Μητροῦον from μή-τηρ (θεῶν), as the adjective is μητρῶος.

If *ι* or *α* precedes *-ος* in the termination of the proper name and of the possessive adjective derived from it, the termination becomes *-εῖον*, e. g. Ἀσκληπιός Ἀσκληπιεῖον, Ὀλύμπιος Ὀλυμπιεῖον, Ἰολαεῖον, Ἀμφιαραεῖον.

Other words in *-ος* also take this termination, e. g. Λύκειον, from the hero Λύκος, Ἡφαιστεῖον, Ἀνάκειον, Μανσῶλειον, Θετίδειον, as the adjectives derived from Ἡφαιστος, &c. have the termination *-ειος*. In later times, other names quoted above obtained the termination *-ειον*, e. g. Ποσειδώνειον, Διονύσειον, Δημήτρειον, a practice condemned by the Atticists and grammarians. Ποσειδανεῖον, on the contrary, is quoted as Doric.

From names in *-ις*, *-ιδος*, sometimes is found *δειον*, as Βενδίδειον (from Βενδῖς Βενδίδος), Θετίδειον, and so probably also Σεραπίδειον, Ἰσίδειον. Sometimes *δ* is rejected, and the termination *-ειον* chosen, as Νεμεσεῖον (Νέμεσις), Ἰσεῖον, Σεραπίειον, of which however only late examples are found. Ἀσκληπιεῖον, Ποσίδειον or Ποσιδεῖον, which occur only in later authors, appear to be similar abbreviations. An Ionic form Ποσιδήϊον is found even in Homer, *Il.* β', 506.<sup>a</sup>

<sup>a</sup> Lob. ad Phryn. p. 367 seq. who quotes other instances. Bast. ad Greg. p. 650 seq. Bekk. Anecd. p. 1343.

*Obs.* Words in *-ιον* and *-εῖον* are formed from other substantives to denote the place in which the person or thing described by the radical noun is found, e. g. *χαλκεῖον* 'the smithy', from *χαλκεύς*, *διδασκαλεῖον* 'the school', *ὀπτανεῖον* and *ὀπτάνιον* 'the oven', 'the kitchen', *ἀροπῶλιον* 'the bread-market'<sup>b</sup>. To this class belongs also *τροφεῖον*, in the compounds *ὀρφανοτροφεῖον*, *πτωχοτροφεῖον*; by itself it denotes 'the price or recompense of maintenance and education'; in which sense *θρεπτήριον* (plur. also *θρέπτρα* in Homer) and *εἰδασκτρον* are also used<sup>c</sup>.

## Of ADJECTIVES.

105.

Adjectives, or words by which the property of a substantive is signified, are either derivatives or compounds in Greek. The modes of derivation and composition will be explained afterwards. Our present concern is only with the meaning of the different terminations.

### I. Adjectives in *-αῖος*.

1. With *ι* before *αῖος*. These denote magnitude or value, and are derived from the names of measures, weights, coins, and denominations of money, e. g. *πηχυνιαῖος* 'an ell long', *ποδιαῖος* *Plat. Theat.* p. 147 D. (*ὀργυνιαῖος*, *σταδιαῖος*, &c. have the *ι* in the root) *ταλαντιαῖος* 'costing a talent', *δραχμιαῖος*, *ὀβολιαῖος* (but *ὀβολιμαῖος* 'worth no more than an obolus', i. e. 'of little value'). The regular derivative from *μνᾶ* would be *μναῖος* (not *μναῖαῖος*, as it is written in the works of Xenophon and Aristotle), but *μνααῖος* seems to have been preferred; *μναῖος* is probably false. In the adjectives compounded with cardinal numbers the root was more closely adhered to, e. g. *διτάλαντος*, *δίδραχμος*, *πεντάδραχμος*, *δίπηχυς*, &c. (comp. *Plat. Theat.* l. c.); except when the fundamental word had already an *ι*, e. g. *ἡμιωβολιαῖος* from *ἡμιωβόλιον*. The forms *διταλαντιαῖος*, *διδραχμιαῖος* were brought into use by the poets of the new comedy. From *μνᾶ*, Ion. *μνέα* (*Herod.* 1, 51. &c.), was formed *δῖμνεως* (as from *γῆ γέα εὐγεως*), less correctly written *δῖμνως*, and so *εἰκοσίμνως*, *δεκάμνως*. *Δῖμνους*, *τετράμνους* &c. are later forms.

<sup>b</sup> Valck. ad Phœn. 658.<sup>c</sup> Valck. ad Phœn. 44.

In composition with *ἡμι* however, *ἡμιμαῖον* is used. Comp. §. 143. and *Obs.* Other adjectives in *-ιαῖος* denote that which belongs to a part of the body, are derived from substantives, and are not compounded with prepositions, as *νωτιαῖος* from *νώτον*, e. g. *ὁ νωτιαῖος μυελός* 'the spinal marrow', differing from *νωταῖος*. Adjectives thus compounded have also the termination *-ίδιος*, as *ἐπινεφρίδιος* and *νεφριαῖος*. So from *ἄνεμος* is derived the simple *ἀνεμιαῖος*, but the compound *ὑπηνέμιος*.

2. Without *ι* before *αῖος*. These generally denote the place where something has originated or to which it belongs, e. g. *πηγαῖος*, *κηπαῖος*, *κρηναῖος*, *χερσαῖος*, *ἀγοραῖος*. Similar to this is *βοῦς ἀγελαίη* 'a cow from the herd', *θυραῖος* 'what is on the outside', *κορυφαῖος* 'one who is at the head'. Hence the *gentilia* *Νεμεαῖος* §. 103. Others denote a quality, as *σεληναῖος* 'moon-shaped', *εἰρηναῖος* 'peaceable'. The *ι* is admitted only when it exists in the root, as *ἡλιαία* from *ἥλιος*, *θαλαμιαῖος* from *θαλαμία*. The words in *-μαῖος* have originated from a prolongation of the termination *-ιμος*, as *ὑποβολιμαῖος*, *ἀποβολιμαῖος*, *ἐπιστολιμαῖος*<sup>a</sup>.

## II. Adjectives in *-άλεος*

express mostly a fulness, e. g. *θάρράλεος*, *δειμάλεος*, *ταρβάλεος*, *ψωράλεος*, *κερδάλεος*, *ῥωγάλεος* 'full of courage', 'fear', 'itch', 'craft', 'full of chinks or crevices'. In others, as *ἀργάλεος* 'hard, difficult', this signification is not perceptible.

106.

## III. Adjectives in *-ανος*

signify mostly the possession of the quality which the primitive expresses, e. g. *πενκεδανός*, i. q. *ἐχέπενκής* 'bitter', *ρίγεδανός* from *ρίγος* 'that which causes shuddering'<sup>b</sup>.

## IV. Adjectives in *-διος* (*-άδιος*, *-ίδιος*).

generally express locality, and are chiefly synonymous with those in *-ιος*. They are most commonly found in composition

<sup>a</sup>Lobeck. Progr. i. ii. de adjectivis Græcorum ponderalibus et mensuralibus. Regiment. 1818. reprinted in

his edition of Phrynichus, p. 544 seq.

<sup>b</sup>Wytttenb. ad Plut. p. 106 seq.

with prepositions, e. g. ἐπινεφρίδιος in *Hom. ἐπιθαλαττίδιος πόλις* *Plat. Leg. 4. p. 704 B.* which *ib.* D. is ἐπιθαλαττία πόλις, ἐπιμαστίδιον βρέφος *Eur. Iph. T. 231.* also ἐπιμάστιος, ἐπιτύμβιδιος, more rarely ἐπιτύμβιος. So also νυμφίδιος, μοιρίδιος, κροπτάδιος, ἐπωμάδιος, &c.<sup>c</sup>

## V. Adjectives in -ειωος.

Vid. §. 109.

## VI. Adjectives in -ειος

express commonly an origin or source, e. g. θήρειος, χήνιος, βόειος, ἵππειος, ἡμιόνιος, μήλειος, μελίσσειος, &c. 'consisting of, or derived from, geese, cattle, horses, mules, sheep, bees', e. g. κρέας θήρειον 'game', 'venison'; κόπρος ἵππειά, ἡμιονεία, μυλεία 'horse-dung', &c. So also adjectives derived from proper names, Ὀμήρειος, Εὐριπίδειος, Ἀναξαγόρειος.

Others express rather an agreement with, or resemblance to, e. g. ἀνδρείος, γυναικείος 'becoming a man', 'a woman'; 'manly', 'womanly or effeminate'.

Instead of -εῖος the Ionians said -ήιος, as ἀνθρωπήιος, φοινικήιος.

VII. Adjectives in -εος *contr.* οὗς

107.

express the material, e. g. χρύσεος -οὗς, ἀργύρεος -οὗς, λίνεος -οὗς, ἐρέεος -οὗς, (also εἰρίνεος *Ion.*) 'golden', 'silver', 'linen', 'woollen': and after the analogy of ἐρεοῦς also κεραμεοῦς; χυτρεοῦς, as if from κεραμέεος, χυτρέεος, though such words as κεράμεος, χυτρεά are nowhere to be found. So φοινικοῦς from φοινίκεος, not φοινικιοῦς. Hence the subst. παρδαλέη -ῆ, λεοντέη -ῆ, 'the panther's or lion's hide'.

χιόνεος means rather 'snow-white'; φλόγεος *Il. β', 745,* 'shining like fire', *Theocr. 22, 211.* 'fiery, of fire'.

## VIII. Adjectives in -ερος and -ηρος

signify quality generally, e. g. δολερός, τρυφερός, σκιερός, αἵματηρός, καματηρός, λυπηρός 'crafty', 'luxurious', 'shady',

<sup>c</sup> Lob. ad Phryn. p. 555 seq.

'bloody', 'wearisome', 'painful'. Some express a propensity, *οἶνηρός* 'given to wine', *καματηρός* 'laborious', 'prone to labour', which sense belongs to all adjectives which come from substantives expressing a suffering or affection. Others have an active signification, as *νοσερός* or *νοσηρός*, *ὀχληρός*, *καματηρός*, *πονηρός*, *ὕγιρός*, 'causing sickness, unhealthy', of a district; 'causing disquiet, fatigue, burden'; 'contributing to health, healthy'.

108.

IX. Adjectives in *-ήεις*

signify fulness, as *δενδρήεις*, *ποιήεις*, *ὕλῃεις*, 'full of trees', 'grass', 'wood'.

X. Adjectives in *-ηλός*

signify a propensity to, and capability or fitness for, any thing, e. g. *σιγηλός*, *σιωπηλός*, *ἀπατηλός*, *αἰσχυνηλός*, *ὑπνηλός* 'prone to silence, deceit, shame, sleep'. To this the idea of fulness is nearly allied: hence *ὕδρηλός* 'watery'.

XI. Adjectives in *-ικός*

signify, 1) belonging to any thing, as *σωματικός*, *ψυχικός*, 'corporeal', 'spiritual'. 2) qualified for any thing, *ἡγεμονικός*, *διδασκαλικός*, *ψῆδικός*, *γραφικός*, *κυβερνητικός*<sup>a</sup>. 3) coming from any thing, as *πατρικός*, *βοϊκός*. 4) becoming to any thing, adapted to or fit for any thing, as *ἀνδρικός*, *φιλικός* 'becoming a man', 'a friend'. From substantives in *-εύς* come adjectives in *-εικός*, e. g. *κεραμεικός*, *ὕρεικός*, from *κεραμεύς*, *ὀρέύς*.

109.

XII. Adjectives in *-ιμος* (R)

express chiefly fitness, passive and active, e. g. *ἐδώδιμος*, *αἰοίδιμος*, *μάχιμος*, *πλώϊμος*, *πότιμος* 'eatable', 'adapted to song', 'warlike', 'navigable', 'potable'<sup>b</sup>. Others, however, express merely a quality, as *πένθιμος*, *δόκιμος*, *προσδόκιμος*, *κάλλιμος* 'mournful', 'celebrated', 'expected', 'beautiful'. Many are derived from futures, as *ιάσιμος*, *περάσιμος*, *ἀρόσιμος*<sup>c</sup>.

<sup>a</sup> Piers. ad Mær. p. 249. comp.  
p. 273. Thom. M. p. 147.

<sup>b</sup> Ad Herod. p. 533, 11.

<sup>c</sup> Lob. ad Phryn. p. 227.

XIII. Adjectives in *-ινος* and *-εινος* (R)

signify, 1) a material of which any thing is made, e. g. *γήινος*, *καλάμινος*, *πλίνθινος*, *ξύλινος*, *λάϊνος*, &c. 'made of earth, of reeds, of tiles, wood, stone'. 2) a quality, which arises from the magnitude or quantity of the thing expressed by the derivation, *πεδινός*, *ὄρεινός*, *σκοτεινός*, *ἐλεεινός* 'level', 'mountainous', 'dark', 'pitiable'. 3) they serve to derive adjectives from adverbs or substantives of time, e. g. *χθεσινός*, *θερινός*, *ὀπωρινός*, *ἐαρινός*.

XIV. Adjectives in *-ιος*

110.

express a quality generally, as *ἐσπέριος*, *vespertinus*, 'of or belonging to evening', *θαλάσσιος* 'marine', *ξένιος* 'belonging to the guest', *σωτήριος* 'saving, or contributing to safety'. If two adjectives are derived from one substantive, one in *ος* and the other in *ιος*, the latter generally signifies a proneness, a tendency to any thing which the first expresses generally as a quality, e. g. *καθαρός* 'pure', *καθάριος* 'loving purity'<sup>d</sup>.

XV. Adjectives in *-όεις* and *-ώεις*

signify a fulness, e. g. *μητιόεις* 'full of prudent counsels', *τεχιόεις*, *ἀμπελόεις*, *ἡμαθόεις*, *ἡερόεις*, *νιφόεις*, *ἀνθεμόεις*. The termination *-ώεις* is used when the penult is long, e. g. *κητώεις*, *ὠτώεις*<sup>e</sup>.

XVI. Adjectives in *-όλης*,

confined to the older poets, express an inclination to the action denoted by the verb from which they are derived, as *μαινόλης*, *fem.* *μαινολίς*, *οἰφόλης*, *fem.* *οἰφολίς* in Hesychius, *ὀπνιόλης* (also *ὀπνιώλης*) in the same writer; or simply a custom, *φαινολίς*, *ἡώς* *Hom. H. in Cer.* 51.

XVII. Adjectives in *-ώδης*

111.

express sometimes, 1) a fulness, e. g. *ποιώδης*, *ἀνθεμώδης*, *πετρώδης*, *ἰχθυώδης*. 2) a resemblance, *σφηκώδης* *Arist. Plut.*

<sup>d</sup> Valcken. ad Xenoph. M. S. 2, 1, 22.

<sup>e</sup> Eustath. ad Il. ζ', p. 642, 53. Il. ψ', p. 1299, 32.

561. 'wasp-like', φλογώδης 'like fire, shining like fire', ανδρώδης 'manly'<sup>a</sup>. In this sense these adjectives coincide with those in -σειδής, and probably are formed from them, as αστεροειδής οὐρανός signifies also 'the starry heaven', and θρομβοειδής is distinguished from θρομβώδης only in form<sup>b</sup>. Ενώδης is different, from ὄζω.

### XVIII. Adjectives in -ωλός

signify a propensity, a tendency to any thing, e. g. ἀμαρτωλός, ψευδωλός, φειδωλός, 'prone to sin', 'lying', 'penuriousness'.

### XIX. Adjectives in -ῶος, properly ὠϊός, and -οῖος

signify origin, e. g. πατρῶος<sup>c</sup>, μητρῶος, in Homer πατρῷος, 'springing from the father or mother'; ἡῶος, in Homer ἡοῖος, 'what happens in the morning'. Different are Ἀργῶος 'relating to the ship Argo', Λητώος 'derived from Latona', which are written with ι subscr. only from being confounded with those in -ῶος and ὠϊός<sup>d</sup>.

112. As adjectives serve to denote the properties attributed to substantives, they can also be inflected so as to denote the three genders of substantives. All adjectives, however, have not the three genders. Some are not capable of this modification, on account of their termination, but express the three genders under one form only : others have one form only for the masculine and feminine, and another for the neuter ; others again have three terminations.

I. Adjectives of one termination, which express the masculine, feminine, and neuter, by one termination, are the cardinal numbers from five, πέντε, upwards. Others have, indeed, only one termination, but for the masculine and feminine only, since they are not used with substantives of the *neuter gender*, at

<sup>a</sup> Salmas. Exerc. Plin. p. 725. b.

<sup>b</sup> Schæf. ad Apoll. Rh. Schol. p. 190.  
Lob. ad Phryn. p. 228.

<sup>c</sup> Of the true distinction between  
πατρικός, §. 108. xi. and πατρῶος, see

Græv. ad Lucian. t. ix. p. 460. Matth.  
ad Eur. Hec. 78. Herm. ad Bacch.  
1362.

<sup>d</sup> Schæf. ad Apoll. Rh. Schol.  
p. 335.



least in the nom. accus. sing. plur. They are properly of the common gender, wanting the neuter. Such are

1. Adjectives compounded with substantives which remain unchanged, as μακρόχειρ, αὐτόχειρ, εὖριν (εὐάκτιν), μακράϊων, μακράβυχην, from χεῖρ, ῥίν, ἄκτιν, αἰών, αὐχὴν, except those compounded with ποῦς and πόλις, which have two terminations.

2. Those in -ωρ, which are partly derived from πατήρ and μητήρ, as ἀπάτωρ, ἀμήτωρ, ὁμομήτωρ; partly from verbs, as παιδολέτωρ, ὁμογενέτωρ, μιάστωρ.

3. Adjectives in -ης -ητος, and -ως -ωτος, as ἀδμής, ἡμιθνής, ἀργής, ἐγνώς, ὠμοβρώς.

4. Adjectives in -πης, -της according to the first decl. εὐώπης, ἐθελοντής.

5. Adjectives in ξ and ψ, ἡλιξ, φοῖνιξ (φοῖνικι πνοῇ Eur. Troad. 821.) ἐπίτεξ Her. 1, 111. μώνυξ, αἰγίλιψ, αἰθίοψ.

6. Adjectives in -αῖ -αδῶς, -ις -ιδος, e. g. ὁ, ἡ φυγάς, ὁ, ἡ ἀναλκις.

Obs. 1. Some of these are also used as neuters, but only in the gen. and dat. sing. and plur. ἐν μέσοις βοτοῖς σιδηροκμήσιν Soph. Aj. 324. ἀμφιπλήγι φασγάνῃ id. Trach. 930. ἀμφιτρήτος αὐλίου id. Phil. 19. ἐν πένητι σώματι Eur. El. 375. ἀπτήσιν τέκεσι Euen. Epigr. 13. and according to this analogy Nicander says Ther. 105. 681. ἀργήτος ἐλαίου, ἀργῆτι ἄνθει: especially the adj. in -ας, which are commonly only found with feminines, φοιτάσι πτέροισι Eur. Ph. 1052. μανιάσιν λυδσσημασιν Or. 264. δρομάσι βλεφάρους ib. 837. δρομάδι κώλῃ Hel. 1321.\* So also ἐπίλυδα ἔθνεα Herod. 8, 73. from ἐπηλυσ, commonly joined only with masc. and fem. In other words the neuter, which is deficient, is supplied when necessary by derivative or kindred forms, e. g. βλακικόν, ἀρπακτικόν, μώνυχον, ὁμομήτριον, ἀγνωστον, μαινόμενόν, δρομαῖον, &c. ἀπάτωρ is used with a neut. accus. plur. Eur. Herc. F. 114.

Obs. 2. Many of these adjectives are also commonly used only in one gender. Those under No. 2. are generally found only with substantives of the masculine gender; yet, Æsch. Prom. 309. we have σιδηρομήτωρ αἰ. Soph. Ant. 1282. γυνὴ παμμήτωρ Eurip. Or. 1311. τὰν λιποπάτορα.

\* Brunck ad Æsch. Sep. c. Th. 226. Pors. ad Eur. Or. 264.

*Inc. Rhes.* 550. παιδολέτωρ ἀηδονίς; and *Eur. Med.* 1404. Jason calls Medea παιδολέτωρ. *Id. Phæn.* 691. ἀμάτορος Παλλάδος. *Id. Or.* 1617. τὴν μιάστορα. *Stasin. ap. Schol. Il. α', 5.* παμβώτορα γαῖαν, for which *Soph. Phil.* 391. says παμβώτι γᾶ. *Thuc.* 4, 127. αὐτοκράτωρ μάχη. Elsewhere forms are used in the fem. which have no corresponding masc., e. g. παμμήτειρα *Hym. Hom.* 30, 1. like παιδολέτειρα, συγγενέτειρα, εὐπατέρεια No. 2. For πένης Hesychius quotes a fem. πένησσα. ἀδμής occurs only in the phrase παρθένος ἀδμής in *Hom.* ἀνδροκμής and others occur as masc. *Æsch. Suppl.* 692. *Eum.* 242. *Choeph.* 362. as fem. in ἀνδροθνής φθορά *Æsch. Ag.* 823. ἀγωνία ἀνδροκμήτες *Eur. Suppl.* 527. Εὐώπα *Soph. CEd. T.* 190. is probably the acc. to ἀλκάν from εὐώψ, not the voc. of εὐωπής. Similar to this is αἰθιοψ φωνή, which Eustathius p. 1484, 48. quotes from Æschylus, as Κίλιξ χώρα. Sophocles, *Trach.* 1125. has τῆς πατροφόντου μητρός, and *ib.* 1074. λωβητήρες Ἐρινύες. In *Pind. Nem.* 9, 37. ἀνδροδάμαν Ἐριφύλαν is probably from ἀνδροδάμας, not ἀνδρόδαμος. Of the adjectives in -άς, ἐθάς, μιγάς, φυγάς, &c. occur often as common. So also αἱ Σποράδες and σποράδα βίον *Inc. Rhes.* 702. δρομάδες θεαί *Eur. Or.* 317. δρομάδες Φρύγες *ib.* 1424. γυμνάδα στόλον *Eur. Fr. Alor.* 4, 6. but in γυμνάδας ἵππους *Hipp.* 1148. it appears to be a fem. According to the *Lex. Sang. Bekk. Anecd.* p. 97, 4. Sophocles used Ἑλλάς (ὁ ἀνὴρ), and so probably is Ἑλλάς to be taken *Eur. Ph.* 1547. Of μάκαρ the fem. is μάκαιρα, but *Eur. Iph.* 652. we find τύχας μάκαρος. *Hel.* 381. ὦ μάκαρ παρθένη. *Comp. Elmsl. ad Bacch.* 565. In a similar way substantives of the masc. gen. are used adjectively with substantives of the fem. gen. See §. 429, 4.

## 113. II. Adjectives of two terminations are

1. Those in ης, *gen. eoc contr. ouc, neut. ec.*

### Declension.

#### SINGULAR.

	M.	N.
Nom.	ὁ, ἡ ἀληθής,	τὸ ἀληθές
Gen.	τοῦ, τῆς, τοῦ ἀληθέος -οῦς	
Dat.	τῷ, τῇ, τῷ ἀληθεΐ -εῖ	
Acc.	τὸν, τὴν ἀληθέα -ῇ,	τὸ ἀληθές.

#### DUAL.

N.A.V.	τῶ, τὰ, τῶ ἀληθέε -ῇ
G. D.	τοῖν, ταῖν, τοῖν ἀληθέοιν -οῖν.

## PLURAL.

	M.	N.
Nom.	οἱ, αἱ ἀληθείες -εῖς,	τὰ ἀληθέα -ῆ
Gen.	τῶν ἀληθέων -ῶν	
Dat.	τοῖς, ταῖς, τοῖς ἀληθέσι	
Acc.	τούς, τὰς ἀληθείας -εῖς,	τὰ ἀληθέα -ῆ.

## Observations.

1. Those which have a vowel before the termination in Attic contract -έα into -ᾶ, not -ῆ. e. g. ἀκλεᾶ ἀκλεᾶ, ὕγεια ὕγιά. §. 81.\* Ὑγιῆ, however, is also found in *Plat. Phæd.* p. 89 D. and elsewhere: ὕγιά *Charm.* p. 156 B. διφυῆ *Soph. Trach.* 1095. *Plat. Crat.* p. 408 B. ἀφυῆ *Soph. Phil.* 1014. In Ionic and Doric the termination is often not contracted, but ε which precedes the termination -ea is omitted; e. g. *Pind. Ol.* 2, 163. εὐκλέας οἰστούς, for εὐκλεᾶς. *Soph. Œd. T.* 161. εὐκλέα. Hence δυσκλέα, *Il.* β', 115. *Od.* δ', 728. is probably not shortened by the following vowel. *Comp. Quint. Sm.* 3, 363. *Il.* ρ', 330. So εὐκλέων for εὐκλεῶν *Pind. Isthm.* 3, 11. Elsewhere ee is contracted into one long syllable, ει or η, as ἐὺρρεῖος in Hom. from ἐὺρρεής, or εὐρεῖος *Hesiod. ap. Strab.* 8. p. 526. ἐὺκλειας *Il.* κ', 281. *Od.* φ', 331. On the contrary ἀγακλῆος for -κλέος *Il.* π', 738. Even the simple ε is lengthened into η, and -ées contracted into εῖς, in the reading of Aristarchus, ἀκλῆῖς *Il.* μ', 318. *Boeckh, Pind. Nem.* 6, 50. reads εὐκλεῖα.

2. From *μονογενής* comes the feminine *μονογένεια* in the poets, e. g. *Orph. Hym.* 28, 2. So also ἡριγένεια, an epithet of Aurora; *Κυπρογένεια*, Venus; *Τριτογένεια*, Minerva. Ὑριγενής, as feminine, occurs in *Apollon. Rhod.* 2, 450.

3. Adjectives compounded with *ἔτος* have, in the feminine, often a peculiar form in *έτις*, e. g. ἐπτέτις *Aristoph. Thesm.* 487. τριακονταέτις σπονδάς *Herod.* 7, 149. σπονδαὶ τριακοντούτιδες *Aristoph. Acharn.* 193. *Thuc.* 1, 87. which is in *Thuc.* 1, 23. 2, 2. αἱ τριακοντούτις σπονδαί. ἐξαέτις *Theocr.* 14, 33. μετὰ τὸν ἐξέτη καὶ τὴν ἐξέτιν *Plat. Leg.* 7, p. 333. *Bip. Chærob. ap. Bekk. Anecd.* p. 1375. s. v. ἔτος.

4. The other compound adjectives in -ης, particularly those in -της, have only one termination, and follow the first declension, νεφεληγερῆς, ἀκερσεκόμης, ἀκακήτης, ὠκυπετής. In the old language, and in Æolic and Doric, the termination τα was used, e. g. ἰππότα, νεφεληγερέτα, ἀκακήτα in Homer, βαθυμήτα in Pindar, *Nem.* 3, 92. ἰὺκτά

\* Koen. ad Gregor. p. (70) 163. Dorvill. ad Charit. p. 418. ed. Lips. Thom. M. p. 864. Mær. p. 375.

*Theocr.* 8, 30. *Vid.* §. 67, 5. In the gen. they had -εω, as ἐριβρίχων *Hes. Th.* 831. ἐριβρεμέτω *Il.* ν', 624. ἐϋμελίω for ἐϋμελίω (§. 68, 9.) *Il.* δ, 47.

5. The terminations -εα, -εας, -εες are found in Homer sometimes used as monosyllables, where otherwise -ῆ -εῖς are written: πρωτοπαγέα *Il.* ω', 267. ἀσινέας *Od.* λ', 110. ἀσκηθέες *Od.* ξ, 255.

114. 2. Those in -ην, gen. -ενος, in the neuter -εν, e. g. ἄρσην or ἄρρην, neuter ἄρρεν (fem. *Eur. Bacch.* 526 seq.), entirely of the third declension. Except τέρην, τέρευνα, τέρεν<sup>a</sup>.

3. Those in -ις, neuter ι. The genitive of the simples have the form -ιος, as ἰδρις ἰδριος. αἰδρεῖ *Il.* γ', 219. νήστιας *Il.* τ', 156. But *Soph. ap. Schol. Ven. ad Il.* γ', 219. had ἰδριδα; and *Æsch. Ag.* 201. νήστιδες, *Lob. ad Phryg.* p. 326. The compound adjectives of this termination are mostly declined like the substantives from which they come, e. g. χάρις χάριτος, therefore εὐχαρίς εὐχάριτος, neut. pl. ἀχάριτα *Herod.* 1, 207. But the compounds of πόλις have in the gen. ιδος, as ἄπολις ἀπόλιδος. In the accus. they have α and ν, ἀπόλιδα and ἄπολιν. Μεγαλοπόλις Ἀθᾶναι occurs *Pind. Pyth.* 7, 1; and the dative ἀπόλι for ἀπόλιδι *Herod.* 8, 61. wherefore perhaps 1, 41. ἀχάρι, the reading of several MSS., may be correct.

4. The compounds in -ους, as εὐνους, neut. εὐνον, and others compounded with νόος νοῦς, also ἄπλος ἀπλους, neut. ἄπλουν from πλόος πλοῦς, πολύπους, and all compounded with ποῦς. The latter have in the gen. partly -ποδος, partly in the Attics τοῦ πολύπου, τον πολύπουν, τοὺς πολύπους, as Οἰδίπους, acc. Οἰδίπουν *Soph. Œd. Col.* 3.<sup>b</sup> In the neut. they have -πουν, e. g. ἔστι δίπουν ἐπὶ γῆς. The epic poets shortened -πους into -πος, e. g. in the same verse τετράπον and τρίπον. ἀελλόπος *Il.* θ', 409. and elsewhere. τρίπος *Il.* χ', 164. Καρχαρόδουν *Arist. de Part. Anim.* 3, 1. is perhaps formed after this analogy. The contracted form εὐνον occurs in the gen. *Eur. Ion.* 732. accus. κακόουν *Xen. Mem.* S. 2, 2, 9. εὐνοί (εὐνοί), κακόνοι often in the nom. plur. εὐνων gen. pl. *Thuc.* 6, 64. *Bekk.* εὐνων. In *Xen. Ap.* S. §. 27. we have εὐνοίς dat. pl. but κακονόις *Cyrop.* 8, 2, 1. In the acc. pl. the contracted form is

<sup>a</sup> Fisch. 2. p. 57.

<sup>b</sup> Athen. 7. p. 316 B.

common. In the dat. sing. Demosthenes uses *ἐτεροπλόῳ*, not *ἐτεροπλῶ*, *adv. Phorm.* p. 916 R. In the neut. plur. *ἐτερόπλοα* *ib.* p. 909. 25. 914. 4. ed. Reiske. (In the older editions it is *ἐτερόπλοια*.) The contraction *oa* into *a*, and of the gen. *ῶν* into *ῶ*, does not seem to be used. Yet some derive the plur. *τὰ ἐπιπλά* from *ἐπίπλοος*, for which *Herodot.* 1, 94. has *ἐπίπλοα*; the sing. *ἐπιπλον*, however, occurred in *Isæus*, according to *Harpocration* s. v.<sup>c</sup> The plur. *εὐνοε*, in *Lysias*, p. 315. *ed. R.* is probably from the same metaplasm, whence came *πρόχοος -ου, πρόχουσιν*. Vid. §. 51, 3. Compare §. 124. Those compounded with *χροῦς* or *χρώς* are also common, which in the old poets have *-οος* in the gen. *ἀπαλόχροος* *Hes. Ἔργ.* 519. *ταμείχροα* *Il. ψ*, 803. *κυανόχροα* *Eur. Hel.* 1522. in the Attics *-ωτος*. *Eur. Or.* 321. *μελαγχρώτες* *Phæn.* 321. *κυαναχρώτα*. *δονακόχλοα* *Eur. Iph. T.* 401. is according to the analogy of the former.

5. The compounds in *-νε*, neuter *-ν*, e. g. *ὁ, ἡ ἄδακρυς*, neut. *ἄδακρυ*, and the rest of the compounds of *δάκρυ*. Except the nom. however, these occur only in the acc. sing. *ἄδακρυν* *Eur. Med.* 861. *πολύδακρυν* *Il. γ*, 132. In the rest of the cases the form *-ντος* is used, e. g. *ἄδακρύτον, ἄδακρύτῳ, πολυδακρύτον*.

6. Those in *-ων*, neut. *-ον*, gen. *-ονος*, e. g. *σώφρων, σῶφρον*, 115. *σώφρονος. ἐλεήμων, ἐλεήμονος. εὐδαίμων, εὐδαιμονος. εὐδαίμονος*. To these belong also comparatives in *-ων*, which are distinguished from the rest of the adjectives in *ων*, as they presuppose a form *-οες -οας -όα* in the *nom. acc. plur.* and *acc. sing.*, which is then contracted.

Declension of Comparatives in *-ων*.

SINGULAR.

M. & F.		N.
Nom.	<i>μείζων</i> ,	<i>μείζον</i>
Gen.	<i>μείζονος</i>	
Dat.	<i>μείζονι</i>	
Acc.	<i>μείζονα, [-οα] -ω,</i>	<i>μείζον.</i>

DUAL.

Nom. Acc.	<i>μείζονε</i>
Gen. Dat.	<i>μείζόνοιν.</i>

<sup>c</sup> Interpr. ad *Polk.* x. 1, 10. *Koen.* ad *Gregor.* p. (245) 516.

## PLURAL.

Nom.	μείζονες, [οες] ους,	μείζονα, [οα] ω
Gen.	μειζόνων	
Dat.	μείζοσι	
Acc.	μείζονας, [οας] ους,	μείζονα, [οα] ω.

*Obs.* The contraction of the accus. *masc.* and *fem. sing.* is not always noticed by the grammarians<sup>a</sup>. Yet *Plat. Leg.* 2. p. 659 C. has *δέον γὰρ αὐτοὺς βελτίω τῶν αὐτῶν ἡθῶν ἀκούοντας βελτίω τὴν ἡδονὴν ἴσχειν, νῦν — πᾶν τοῖναντίον συμβαίνει. μείζω δύναμιν, μείζω Ἥραν, ὀφρύν, Eurip. Hec.* 336. *Heracl.* 1039. Otherwise the Attics used the uncontracted form as frequently as the contracted. *Plat. Leg.* 1. p. 631 B. τὰ μείζονα καὶ τὰ ἐλάττωνα. *ib.* p. 656 E. οὔτε καλλίονα οὔτ' αἰσχίω. *Eurip. Iphig. A.* 1272. *Hel.* 1676. ἡσσονες. *Id. Suppl.* 1102. μείζονες. *Heracl.* 233. κακὰ μείζονα. *Aristoph. Thesmoph.* 807. βελτίονες. *Id. Plut.* 558. βελτίονας, for which *v.* 576. βελτίους is used. *Thuc.* 2, 11. πλέονας. 4, 82. πλέονα φυλακὴν. The contracted form occurs also frequently in Homer, e. g. *Od.* β', 277. οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.

116. 7. Compound adjectives in -ος, as ὁ, ἡ ἀθάνατος, ὁ, ἡ ἀκόλαστος, ὁ, ἡ ἐνδοξος, ὁ, ἡ εὐφωνος, ὁ, ἡ ἐγκύκλιος, &c. even those which are compounded with adjectives of three terminations, e. g. ὁ, ἡ πάγκαλος from καλός, ἡ, ὄν. ὁ, ἡ πάλλευκος from λευκός, ἡ, ὄν. The genuine Attics used ἀργός (from ἀεργός) as common, and only the later writers said γῆ ἀργή<sup>b</sup>. Yet Plato, *Leg.* 4. p. 704 D. has ἐπιθαλαττία πόλις, which *ib.* B. is ἐπιθαλαττίδιος. Those, however, which are from compound verbs have three terminations, as ἐπιδεικτικός, ἡ, ὄν from ἐπιδείκνυμι, κατασκευαστός, ἀνεκτός. Διάφορος, ἐξαίρετος, ὑποπτος, ὑπήκοος, &c. are common.

*Obs.* The grammarians call this an Attic usage. Nevertheless it occurs in Homer. But several adjectives also are found in Homer, which, according to the foregoing observations, should be common, yet are declined with the three genders, e. g. ἀθανάτη *Il.* α', 447. κ', 404. ρ', 78. β', 447. and *passim.* *Hesiod. Theog.* 747. not merely on account of the metre. ἀμφιρύτη *Od.* α', 50. 198. λ', 324. μ', 283. So Ἄρτεμ θροφόνη *Theogn.* *init.* πολυζέαν Ἀΐγιναν *Pind. Nem.* 3, 3. See *Boeckh. Nem.* 5, 8. ἀβάταν ἄλα *ib.* 36. The Attics rarely practised this. *Aristoph. Pac.* πολυτιμήτη Δημήτηρ. *Id. Lysistr.* 217. ἀταυρώτη. *Eurip.*

<sup>a</sup> Thom. M. p. 427. Gregor. p. (69) 159.

<sup>b</sup> Küster. ad Arist. Nub. 53. Phryn. p. 104. c. n. Lobeck.

*Ion.* 216. ἐν ἐκρηβόλῃσι χερσίν<sup>c</sup>. *Soph. Antig.* 338. γὰν ἀκαμάταν. *Eur. Phœn.* 246. ἀθανάτας θεοῦ, with the various reading ἀθανάτων. ἀθανάτας τριχός *Æsch. Choeph.* 617. Comp. *Arist. Nub.* 288. *Thesm.* 1052. All these passages occur only in the lyrical poets, except *Lysistr.* 217. where probably Elmsley's conjecture (*Med.* 807.) ἀταυρωεῖ is the right reading. *Soph. Œd. C.* 1321. ἀδμήτης, borrowed from the epic dialect. This form therefore appears foreign to the Attic dialect, and to have been allowed only where they imitated the language of the Lyric poets. On the other hand the Attics use many adjectives as common, which otherwise have three terminations. *Vid.* §. 118. *Obs.* 3.

8. Most adjectives in -ιος and -ειος, which are derived from 117. substantives, as ὁ, ἡ αἰδῖος, αἰώνιος, βασιλείος, δόλιος, ἐλευθέριος, καίριος, ὀλέθριος, κόσμιος, πάτριος, σκοτίας, σωτήριος, ὑποχείριος, χρόνιος, φίλιος, &c.

*Obs.* Usage is in this respect very fluctuating. μέτριος has always three terminations; ἀλλότριος, ἀντίος, ἐναντίος, αἴτιος, ἄξιος, and ἀνάξιος, δημόσιος, κύριος, μακάριος, παράλιος, will hardly be found used as common; and ἡ φίλιος is very rare<sup>d</sup>. Some of the compounds of these words, however, are used with two terminations, e. g. *Soph. Trach.* 1233. μόνη μεραίτιος. *Plat. Polit.* p. 281 D. E. where συναίτιος is used as common, and αἴτιος as of three terminations, *id. Crat.* p. 414 B. ἐξαιφνιδία οἶξε, but ὁ, ἡ αἰφνιδίος. Ὅσιος has always three terminations, ἄνοσιος is generally common in Euripides.

The adjectives in -αῖος are used as often with three terminations as common even in prose writers. Of those in -εῖος I have found only ὀθνεῖος *Eur. Alc.* 543. οἰκέιος *Eur. Heracl.* 635. (in prose writers always of three terminations,) used as common. For the usual αὐλείος θύρα, *Arist. Pac.* 982. has τῆς αὐλείας, as *Herod.* 6, 69. *Pind. Nem.* 1, 29. *Theocr.* 15, 43.

9. Most adjectives in -ιμος, δόκιμος, ἐδώδιμος, ἐργάσιμος, θανάσιμος, λόγιμος, &c. in which the usage above mentioned takes place, e. g. λογίμη πόλις *Herod.* 2, 98. *Plat. Prot.* p. 321 D.

10. The Attic adjectives in -ως, as ἵλεως, πλέως. These sometimes reject ν in the accus. sing. e. g. ἀγήρω for ἀγήρων, which, according to some, must be the feminine<sup>e</sup>.

*Obs.* Πλέως has a *femin.* and *neut. pl.* πλέαι, πλέα (*Eurip. Med.* 263. 903. *Ion.* 601. *Hel.* 751.), which may come from the old word πλέος,

<sup>c</sup> Porson ad *Eurip. Med.* 822. Dorvill. ad *Charit.* p. 413.

Valcken. ad *Eurip. Ph.* 1440.

<sup>d</sup> Steph. *Thes.* 1. p. 847.

<sup>e</sup> Thom. Mag. Duk. ad *Thuc.* 5, 44.

whence came πλέον *Eurip. Alc.* 730. and instead of which Homer and Hesiod have κλείος. *Od.* δ, 319. μ', 92. *Il.* θ, 162.

11. Compound adjectives in -ως, -ωτος, e. g. ὠμοβρώς, βούκερως, βουκέρωτος, Att. βουκέρω, *Æsch. Prom.* 592. φιλό-γελως -γέλωτος, Att. -γέλω<sup>a</sup>.

*Obs.* The comparatives and superlatives have three terminations, except in very rare cases, as δλωτάτος ὁδμή *Od.* δ, 442. ἀπορώτερος *Thuc.* 5, 110. δυσσεβολώτατος *id.* 3, 101. with feminine nouns<sup>b</sup>.

118.

## III. Adjectives of three terminations.

1. Uncompounded adjectives in -ος, which are not comprehended under the preceding rules, and which end in κος, λος, νος, ρος, τος (especially verbals), εος, αιος, as λεκτικός ἢ ὄν, δειλός ἢ ὄν, σιγηλός, δεινός, κλεινός, φανερός, κλυτός, ἀνυστός, χρύσεος, ἀνυστέος, δίκαιος, κρυφαῖος. Their terminations are ος, η (α), ον, of which the masculine and neuter follow the second, the feminine the first declension. The termination α of the feminine is used in those which have a vowel or ρ before the final syllable, e. g. ἅγιος, ἁγία, ἅγιον. ἱερός, ἱερά, ἱερόν, except in Ionic. But some in -οος and -εος have η, e. g. ὄγδοος, ὀγδόη, except when ρ precedes the final syllable -εος.

## Declension.

SING.			PLUR.		
M.	F.	N.	M.	F.	N.
Nom. σοφός,	σοφή,	σοφόν	Nom. σοφοί,	σοφαί,	σοφά
ἱερός,	ἱερά,	ἱερόν			
Gen. σοφοῦ	σοφῆς,	σοφοῦ	Gen. σοφῶν		
	ἱερᾶς,				
Dat. σοφῷ	σοφῇ,	σοφῷ	Dat. σοφοῖς,	σοφαῖς,	σοφοῖς
	ἱερᾷ,				
Acc. σοφόν,	σοφήν,	σοφόν	Acc. σοφούς,	σοφάς,	σοφά
	ἱεράν,				
Voc. σοφέ,	σοφή,	σοφόν	Voc. σοφοί,	σοφαί,	σοφά.
	ἱερά.				

## DUAL.

Nom. Acc. σοφῶ, σοφά, σοφῶ  
Gen. Dat. σοφοῖν, σοφαῖν, σοφοῖν.

<sup>a</sup> Mœris, p. 385. Thom. M. p. 192. 897. <sup>b</sup> Fisch. 2. p. 60.



*Obs. 1.* Many of these adjectives of three terminations occur in Homer and the Attic writers, as *common*, e. g. κλυτὸς Ἱπποδάμεια *Il.* β', 742. στεῖρρος φύσις for στεῖρρά *Eurip. Hec.* 300. ἀναγκαῖος τροφή *Thuc.* 1, 2. ἡ νέος *sc. γῆ Xen. Econ.* 16, 13. 15. μέχρι μέσον ἡμέρας *Herod.* 8, 23. *Thuc.* 3, 80. ἔρημος as *common* was considered more Attic. *Eur. Alc.* 946. κοίτας ἐρήμους. *Bacch.* 842. ὁδοὺς ἐρήμους. *Thuc.* 4, 3. ἄκρας ἐρήμους. *Demosth.* p. 1272, 8. has δίκας ἐρήμους, *comp.* p. 542, 4. though ἐρήμη δίκη is always found elsewhere. So in Pindar (in whom αἰθῆρ is fem.) αἰθῆρ ἔρημος and ἐρήμα are both found, *Ol.* 1, 10. 13, 126. ἱερὸν ἀκτὴν *Hes. Erg.* 597. δίκας φανερός *Eur. Bacch.* 1017. βάρβαρος is never found with three terminations. πτερωτὸς βροντῇ *Soph. C.* 1460. ὄσμαι οὐκ ἀνεκτοί *Thuc.* 7, 87. μεθύση κύων *Arist. Vesp.* 1393. as μέθυσος and μεθύση γυνή were both said. δῆλος κατάστασις *Eur. Med.* 1206. φαῦλος οὐσα *Eur. Hipp.* 440. ξενικὸν εἰσβολάν *Ion.* 734. ξένους γυναῖκας *Supp.* 93. κοινὸς κλαγγά *Soph. Trach.* 207. παγκόσμιος λίμνας *id. El.* 138. δεσποσύνης σκηνάς *Eur. Hec.* 101. ἐλπίς δάπανος *Thuc.* 5, 103. δύστηνος is entirely *common*. πατρώος Οἰχαλία *Soph. Trach.* 478. αἱ λοιπαὶ νῆες, and afterwards περίλοιποι *Thuc.* 7, 72. is agreeable to the rule §. 116, 7.<sup>c</sup>

*Obs. 2.* The form of the gen. *plur. fem.* -άων is sometimes, in the oldest poets, joined with substantives of the *neuter gender*, *Il.* ω', 528. δώρων ἐάων, from ἐός, ἐή, ἐόν for ἐύς. *Hes. 'Aσπ.* 7. βλεφάρων κυναέων. Of the Doric accentuation ἀλλῶν from ἀλλάων, see §. 28. c.

Some in -εος and -οος are contracted: εα, οα are changed 119a. into α, ὄη into ῆ.

Declension.

SING.			PLUR.		
M.	F.	N.	M.	F.	N.
N. χρύσεος, οὔς	χρυσέα, ῆ	χρύσειον, οῦν	χρύσειοι, οἱ	χρυσεαί, αἱ	χρύσεια, ᾶ
G. χρυσεόν, οὔ	χρυσέας, ῆς	χρυσέου, οὔ		χρυσέων, ῶν	
D. χρυσέῳ, ῶ	χρυσέᾳ, ῆ	χρυσέῳ, ῶ	χρυσέοις, οἷς	χρυσέαις, αἷς	χρυσέοις, οἷς
A. χρύσειον, οῦν	χρυσέαν, ῆν	χρύσειον, οῦν	χρυσέους, οὔς	χρυσέας, ᾶς	χρυσέα, ᾶ
V. χρύσειε, ῆ	χρυσέα, ῆ	χρύσειον, οῦν	χρύσειοι, οἱ	&c.	

<sup>c</sup> Fisch. 2. p. 62. Dorv. ad Char. p. 413. Monk. ad Hipp. 437.

## DUAL.

Nom. Acc.	χρυσέω,	χρυσέα,	χρυσέω
	ῶ	ᾶ	ῶ
Gen. Dat.	χρυσέοιν,	χρυσέαιν,	χρυσέοιν
	οῖν	αῖν	οῖν.

*Obs. 1.* In the same manner is declined ἀπλός -ους, ἀπλόη -ῆ, ἀπλόν -οῦν, in the neut. plur. ἀπλόα -ᾶ, and so δίπλος, τρίπλος, acc. pl. ἀπλᾶς, διπλᾶς *Eur. Iph. T.* 688. also ὕγδος -η -ον, not contracted. ἄθροος, *confertus*, fem. ἀθρόα *Thuc.* 2, 59. 87. 3, 114. is not contracted, to distinguish it from ἄθροος 'noiseless', which is common like κακόθροος, δυσθρόου φωνᾶς *Pind. Pyth.* 4, 111.<sup>a</sup> Ἀπλοῦς is used by Euripides as common, *Herc. F.* 865. ἀπλοῦν βιοτάν.

*Obs. 2.* The uncontracted feminine has universally α in the Attic poets, in whom it is used without contraction. See *Ind. Eurip.* But if a vowel or ρ precedes the termination -eos, -έα is contracted into ᾶ not ῆ, e. g. ἄργυρέα -ρᾶ. So some adjectives in -οῦς and -eos are declined, e. g. ἐρεοῦς 'woollen' (properly ἐρέeos from ἐρέα 'wool'), fem. ἐρεᾶ (ἐρέα).

From adjectives in -eos probably originated the substantives in -ῆ, ἄλωπεκῆ, λεοντῆ, &c. See §. 107. To this class also belong other adjectives in -eos, which however are not contracted, κερδαλέα (*κερδαλῆ* only in a fragm. of Archil. in Brunck. *Anal.* t. 1. p. 46. xxx.), ἀργαλέα, λυσσαλέα<sup>b</sup>.

- 119b. 2. Simple adjectives in υς, which in the feminine and neuter have εια, υ, e. g. ἡδύς, ἡδεία, ἡδύ. θῆλυς, θήλεια, θῆλυν, &c.

## Declension.

SING.			PLUR.		
M.	F.	N.	M.	F.	N.
Nom. ἡδύς,	ἡδεῖα,	ἡδύ	ἡδέες,	ἡδεῖαι,	ἡδέα
			εῖς		
Gen. ἡδέος,	ἡδείας,	ἡδέος	ἡδέων,	ἡδειῶν,	ἡδέων
Dat. ἡδέϊ,	ἡδείᾳ,	ἡδέϊ	ἡδέσι,	ἡδείαις,	ἡδέσι
	εῖ	εῖ			
Acc. ἡδύν,	ἡδεῖαν,	ἡδύ	ἡδέας,	ἡδείας,	ἡδέα
			εῖς.		

## DUAL.

Nom. Acc.	ἡδέε,	ἡδεία,	ἡδέε
Gen. Dat.	ἡδέοιν,	ἡδείαιν,	ἡδέοιν.

<sup>a</sup> Thom. p. 16. Mæris, p. 19. <sup>b</sup> Lobeck ad Phryn. p. 78. Brunck ad Aristoph. Ach. 26.

## Observations.

1. The termination of the *feminine* is in Ionic frequently -έα [-en] for -εία, e. g. ὠκέα Ἴρις in Homer, θηλέα ἵππος, θηλέης, θηλήν, gen. pl. θηλεῶν *Herod.* 3, 85. 86. 109. 4, 2. τάφος βαθέα τε καὶ εὐρέα 1, 178. βαθέην 1, 75. comp. *Il.* π', 766. βαθέης *Il.* ε', 142. βαθείης *Il.* β', 92. &c. but βαθεῖαν. *Maittaire* p. 112 A. quotes from Hippocrates εὐρέη, ὀξέη, &c. ἀδέα τέρψις *Theocr.* 3, 20. 27, 4. comp. *Fr. Pyth.* p. 256, 24. εὐρέα λάρναξ 7, 78. ταχεῶν Ἀρπυιῶν *Theog.* 535. *Br.* 715. *Bekker.*<sup>c</sup> The gen. ὀξέως, βαρέως, in the *Fr.* of Theages, p. 320, 26. 28. *ed. Orell.* can hardly be genuine, though later writers have βραχέως, θήλεως, γλυκέως, *Lob. ad Phryn.* p. 247. ἡμίσεως is even more common than ἡμίσεος. ὀξεῖα *Hes. Scut. Herc.* 348. is neut. plur. (see *Etym. M.* p. 814, 45.), and so ὀξεῖα, βαρεῖα *Fr. Arch.* p. 266. *Orell.*<sup>d</sup>

2. Some adjectives of this termination have, in the accus. sing. -εα for -υν, e. g. εὐθεα *Scol. in Brunck. Anal.* 1. p. 157. 14. εὐρέα πόντον *Il.* ζ', 291. εὐρέα κύκλον ἀγῶνος *Apoll. Rh.* 4, 1604.

3. In the accus. plur. the uncontracted form -εας is as much used in Attic as the contracted, e. g. τοὺς ἡμίσεας *Xen. Cyrop.* 2, 1, 2.<sup>e</sup> Later Greek writers contract the genitive also, e. g. *Dio Chrysost.* 7. p. 99. ἐξ ἡμίσεως. The neuter plural is very rarely contracted; only in *Theophrast. Charact.* ii. ἡμίση<sup>f</sup>.

4. These adjectives also are sometimes used as common, e. g. θήλυς ἐέροη *Od.* ε', 467. θήλυν ὄιν *Od.* κ', 527. γενεὰν θήλυν *Eur. Med.* 1092. *Iyr.* ἡδὺς ἀντμή *Od.* μ', 369. τὰς ἡμίσεας (or ἡμίσεις) τῶν νεῶν *Thuc.* 8, 8. 64. ἡμίσεος ἡμέρας *id.* 4, 104. where, if ἡμίσεος were from ἡμισον, it would be ἡμίσεος τῆς ἡμέρας, as ἡμίσεος τῆς τροφῆς *id.* 4, 83.

3. Adjectives and participles in -ας. Adjectives have -ας 120.  
-αινα -αν, e. g. μέλας μέλαινα μέλαν, τάλας τάλαινα τάλαν, which appears to have arisen from the Æolic termination -αις for -ας, e. g. τάλαις for τάλας. Participles have -ας -ασα -αν.

## Declension of

ADJECTIVES.			PARTICIPLES.		
SING.			SING.		
M.	F.	N.	M.	F.	N.
N. μέλας,	μέλαινα,	μέλαν	N. τύψας,	τύψασα,	τύψαν
G. μέλανος,	μελαίνης,	μέλανος	G. τύψαντος,	τυψάσης,	τύψαντος

<sup>c</sup> Koen ad Greg. p. (205) 440.<sup>d</sup> Herm. ad Soph. Trach. 122.<sup>e</sup> Thom. M. p. 421. *Bekk. Anecd.* p. 41, 31. V. ad *Thuc.* 8, 64.<sup>f</sup> Herod. Herm. p. 302. *Piers.* p. 455. Thom. M. p. 420 sq. *Fisch.* 1. p. 122 sqq.

M.	F.	N.	M.	F.	N.
D. μέλανι, μελαίνῃ, μέλανι			D. τύφαντι, τυφάσῃ, τύφαντι		
A. μέλανα, μέλαιναν, μέλαν.			A. τύφанта, τυφάσαν, τύφαν.		
DUAL.			DUAL.		
N.A. μέλανε, μελαίνα, μέλανε			N.A. τύφαντε, τυφάσα, τύφαντε		
G.D. μελάνοιν, μελαίναιν, μελάνοιν.			G.D. τυφάντοιν, τυφάσαιν, τυφάντοιν.		
PLUR.			PLUR.		
N. μέλανες, μέλαιnai, μέλανα			N. τύφαντες, τυφάσαι, τύφαντα		
G. μελάνων, μελαινῶν, μελάνων			G. τυφάντων, τυφασῶν, τυφάντων.		
D. μέλασι, μελαίναις, μέλασι			D. τύψασι, τυφάσαις, τύψασι		
A. μέλανάς, μελαίνας, μέλανά.			A. τύψαντας, τυφάσας, τύψαντα.		

*Obs.* μέγας μεγάλη μέγα is irregularly declined; see §. 123. *Chærob. in Bekk. Anecd. p. 1421 seq.* quotes τάλαντος gen. of τάλας from Hipponax and Antimachus, and αἰνοτάλанта in the acc., and from the comp. μελάντερος rightly infers that μέλαντος was the gen. of μέλας. πᾶς πᾶσα πᾶν is declined like the participles. The α is naturally long, as the circumflex shows, and continues so in σύμπας, *Soph. Phil.* 1243, &c. ἅπαν, παράπαν, &c. have the final syllable short in epic and lyric poetry, long in iambic and trochaic <sup>a</sup>.

121. 4. Adjectives and participles in -εις. Adjectives make -εις -εσσα -εν. Participles -είς -εῖσα -έν.

## Declension of

ADJECTIVES.			PARTICIPLES.		
SING.			SING.		
M.	F.	N.	M.	F.	N.
N. χαρίεις, χαρίεσσα, χαρίεν			N. τυφθείς, τυφθεῖσα, τυφθέν		
G. χαρίεντος, χαρίεσσης, χαρίεντος			G. τυφθέντος, τυφθείσης, τυφθέντος		
D. χαρίεντι, χαρίεσση, χαρίεντι			D. τυφθέντι, τυφθεῖση, τυφθέντι		
A. χαρίεντα, χαρίεσσαν, χαρίεν.			A. τυφθέντα, τυφθεῖσαν, τυφθέν.		

<sup>a</sup> Ahlwardt ad Pind. Ol. 2, 81.

DUAL.			DUAL.		
M.	F.	N.	M.	F.	N.
N.A. χαρίεντε, χαριέσσα, χα- ρίεντε			N.A. τυφθέντε, τυφθείσα, τυ- φθέντε		
G.D. χαριέντων, χαριέσσαιν, χαριέντων.			G.D. τυφθέντων, τυφθείσαιν, τυφθέντων.		
PLUR.			PLUR.		
N. χαρίεντες, χαριέssαι, χα- ρίεντα			N. τυφθέντες, τυφθείσαι, τυ- φθέντα		
G. χαριέντων, χαριέssων, χα- ρίέντων			G. τυφθέντων, τυφθείσων, τυ- φθέντων		
D. χαρίεσι, χαριέssαις, χα- ρίεσι			D. τυφθείσι, τυφθείσαις, τυ- φθείσι		
A. χαρίεντας, χαριέssας, χα- ρίεντα.			A. τυφθέντας, τυφθείσας, τυ- φθέντα.		

*Obs. 1.* The grammarians doubted (*Chærob. in Bekk. Anecd.* p. 1193.) whether the dative plural were χαρίεσιν, χαριέssιν, or χαρίεσι; a sufficient proof that this form nowhere occurred. φωνήεσι, however, is found, of which see §. 75. note a.

*Obs. 2.* Most of the adjectives of this termination have in the penult the vowels η, ο, ω, ε. g. τιμήεις, αἱματόεις, κητώεις. Even χαρίεις is said to have arisen from χαριτόεις<sup>b</sup>. The terminations -ήεις and -όεις are also contracted, viz. -ήεις -ήεσσα -ῆεν, into ῆς ῆσσα ῆν, e. g. τιμῆντα *Il.* σ', 475. (by the Dorians into ās, κνισσᾶντι *Pind. Isthm.* 4, 112. αἰγλᾶντα *id. Pyth.* 2, 19. φωνᾶντι *id. Ol.* 2, 152. ἀλκᾶντας *id.* 110). -όεις -όεσσα -όεν into -οῦς -οῦσσα -οῦν, e. g. μελιτοῦς, μελιτοῦσσα (in the new Attic μελιτοῦντα), μελιτοῦν, for μελιτόεις, μελιτόεσσα (*Herod.* 8, 41.). So περοῦσσα *Eurip. Phæn.* 1026. αἰθαλοῦσσα φλόξ *Æsch. Prom.* 1000.<sup>c</sup>

*Obs. 3.* The neuter -όεν is sometimes, on account of the metre, -όειν, as σκιδέειν *Apoll. Rh.* 2, 406. δακρυόειν 4, 1291.<sup>d</sup>

<sup>b</sup> Etym. M. p. 34.

308. ad Aristoph. Nub. 507.

<sup>c</sup> Valck. ad Phæn. l. c. Obs. Misc. vi. p. 596. Brunck ad Soph. Trach.

<sup>d</sup> Herm. Disqu. de Orph. p. 705.

122. 5. The terminations of participles in -ων and -ως.

## Declension.

## SINGULAR.

M.	F.	N.	M.	F.	N.
N. τύπων, τύπουσα, τύπον			N. τετυφώς, τετυφύῃα, τε- τυφός		
G. τύπτοντος, τυπτούσης, τύ- πτοντος			G. τετυφότης, τετυφύῃας, τε- τυφότης		
D. τύπτοντι, τυπτούσῃ, τύ- πτοντι			D. τετυφότηι, τετυφύῃᾱ, τε- τυφότηι		
A. τύπτοντα, τύπτονσαν, τύ- πτον			A. τετυφότα, τετυφύῃαν, τε- τυφός.		

## DUAL.

N. A. τύπτοντε, τυπτούσα, τύπτοντε	N. A. τετυφότε, τετυφύῃα, τετυφότε
G. D. τυπτόντων, τυπτού- σαι, τυπτόντων	G. D. τετυφότοι, τετυφύῃ- αι, τετυφότοι

## PLURAL.

N. τύπτοντες, τύπτουςαι, τύ- πτοντα	N. τετυφότες, τετυφύῃαι, τε- τυφότα
G. τυπτόντων, τυπτούσων, τυπτόντων	G. τετυφότων, τετυφύῃων, τετυφότων
D. τύπτουσι, τυπτούσαις, τύ- πτουσι	D. τετυφόσι, τετυφύῃαις, τε- τυφόσι
A. τύπτοντας, τυπτούσας, τύ- πτοντα.	A. τετυφότας, τετυφύῃας, τε- τυφότα.

*Obs.* In the syncopated form of the perf. act. ἐστώς, βεβώς, &c. the ω remains also in the neut. *Soph. Œd. T.* 632. τὸ παρεστὸς νεῖκος. They have in the fem. -ώσα, -ώσης, &c. and in the gen. and dat. masc. neut. -ώτος, -ώτι, &c.

## Anomalies.

123. Originally some adjectives had two forms, of both which certain cases have been retained in use, so that the cases which

are wanting in one form are supplied by those of the other. Of this kind are μέγας or μέγας and πολὺς or πολλός.

From μέγας we find ὦ μέγαλε Ζεῦ, in *Æschylus Sept. c. Th.* 824. The feminine of this, μέγλη, has remained in use throughout, as well as the entire dual and plural, and the genitive and dative masc. and neut. in the singular. The remaining cases, the nom. and acc. sing. masc. and neut. are taken from μέγας<sup>a</sup>.

From πολὺς n. πολὺ besides the nominative the following cases occur: gen. sing. m. and n. πολέος *Il.* δ', 244. ε', 597. Accus. sing. m. and n. throughout. Nom. pl. m. πολέες *Il.* β', 610, &c. and πολεῖς *Il.* λ', 707. Gen. pl. πολέων *Il.* ε', 691. ο', 680, &c. *Eurip. Hel.* 1352. Dat. πολέσιν *Il.* δ', 388. *Eurip. Iphig. T.* 1272. in a choral song; also πολέσσιν *Il.* ρ', 236. 308. and πολέεσσι *Il.* ι', 73. Acc. πολέας *Il.* α', 559. also πολεῖς *Il.* ο', 66. πολέα neut. *Æsch. Ag.* 732. The feminine, the dual and plural numbers are entirely taken from πολλός. The nominative πολλός occurs in *Il.* η', 156. &c. *Herod.* 1, 75. 102. πολλόν *Il.* α', 91. ε', 636, &c. *Herod.* 1, 8. *Sophocl. Antig.* 86. *Trach.* 1196. Acc. πολλόν *Il.* κ', 572. The form πολὺς n. πολὺ is used only in the nom. and accus. sing. In the epic poets πουλύς n. πουλύ<sup>b</sup> is found, and they also used πολὺς as common (comp. §. 119b. 4.) *Il.* κ', 27. *Od.* δ', 709.<sup>c</sup>—The following is the declension of both adjectives used by the Attics.

## SINGULAR.

M.	F.	N.	M.	F.	N.
N. μέγας,	μεγάλη,	μέγα	N. πολὺς,	πολλή,	πολύ
G. μέγαλον,	μεγάλης,	μεγάλου	G. πολλοῦ,	πολλῆς,	πολλου
D. μέγαλῳ,	μεγάλῃ,	μεγάλῳ	D. πολλῷ,	πολλῇ,	πολλῷ
A. μέγαν,	μεγάλην,	μέγα.	A. πόλυν,	πολλήν,	πολύ.

## DUAL.

N. A. μέγαλῳ, μέγαλα, μέγαλῳ  
G. D. μέγαλοιν, μέγαλαιν, μέγαλοιν.

<sup>a</sup> Fisch. 2. p. 177.<sup>c</sup> Wolf ad Hes. Theog. p. 62.<sup>b</sup> Meineke Quæst. Menandr. 1. p. 31.

## PLURAL.

M.	F.	N.	M.	F.	N.
N. μεγάλοι, μεγάλαι, μέγαλα			N. πολλοί, πολλαί, πολλά		
G.            μεγάλων			G.            πολλῶν		
D. μεγάλοις, μεγάλαις, μεγάλοις			D. πολλοῖς, πολλαῖς, πολλοῖς		
A. μεγάλους, μεγάλας, μέγαλα.			A. πολλούς, πολλάς, πολλά.		

ἄλλος is anomalous only in this, that it has ἄλλο in the neuter, instead of ἄλλον.

124. To these may be added σῶς, of which the form σόος occurs  
 (125) in Ionic writers *Il. α'*, 344, &c. *Herod.* 2, 181. 5, 96. 8, 39. and in some cases σῶος. The comp. *σαώτερος*, however, and the words *σαόφρων*, *σαοφροσύνη*, and *σάω* or *σάου*, *ἐσαώθην* *Od. γ'*, 185. lead us to conjecture that there existed also a form *σάος*. Hence by contraction *σῶς*, and from this again, see §. 11. p. 38, *σῶος*, and shortened *σόος*<sup>a</sup>. Thus *σῶς* and *σῶος* mutually supply each others deficiencies.

*Σῶς* remained in use in the nom. as masc. and fem. *Aristoph.* ἡ πόλις *σῶς* ἂν εἴη in *Brunck, t. 3. p. 288. n. 127. Eurip. Cycl.* 293.<sup>b</sup> as *ἴλεως*, *ἀγήρω* §. 117, 10. The neut. sing. *σῶν*, *Arist. Lys.* 688. *Thesmoph.* 821. *Soph. Philoct.* 21. *Plat. Phæd.* p. 106 E. *Demosth.* p. 500, 20. the accus. sing. *σῶν* *Thuc.* 3, 34. may be derived by contraction from *σῶον*. In the nom. plur. *Suidas* read *σῶ* in *Thucydides*, like *ἴλεψ*. *σῶες* after the third declension is read in a MS. of *Arrian, Indic. p. 351. ed. Gronov.* whence appears to have come the nom. pl. masc. *σῶς*, in *Demosth. p. 61, 13.* and the accus. pl. masc. *σῶς ἰδ.* p. 93, 24. 364, 25. 500, 20. from *σῶας*. *σῶς* in the accus. was the most in use, both masc. and fem. The grammarians quote *σα*, fem. and neut. from *Aristoph.* and the *Hypsipyle* of *Euripides*, which stands in the same relation to *σῶς* as *ἴλεα* §. 117. 11. to *ἴλεως*<sup>c</sup>.

<sup>a</sup> Phavorin. p. 413 seq. ed. Dind.

<sup>b</sup> Götting ad Theod. p. 228. considers *σῶς* in the first passage as the adverb. See *Wess. ad Herod. 1, 194. Ruhnk. et Valck. Epist. ed. Tittm.*

p. 177.

<sup>c</sup> *Thom. M. p. 830. Mæris, p. 347. ad Hesych. 2. p. 1133. Philem. p. 147. comp. Phavorin. p. 413 seq.*



Of *σῶος* the nom. pl. masc. *σῶοι*, and the neut. pl. *σῶα* remained in use. The accus. *σῶον* also occurs in Lucian, *t.* 1. *p.* 714. *σῶος*, *σῶον* were not used.

A similar word is *ζῶς*, which however occurs only in Homer and in the nom., and whence is derived *ζῶός*, which does not perhaps occur in the Attics, but is elsewhere very common. From the form *ζοή*, *ζοά*, elsewhere *ζωά*<sup>d</sup>, it is probable that *ζοός* also existed. The grammarian *ap. Bekker Anecd.* *p.* 347, 16. quotes *ἀείζωος γενεά*, *ἀείζων ἔλκος*, from Sophocles, and *τὴν ἀείζων πόαν* from Æschylus; from the latter also *ἀειζῶον πόας*. So were *ἀείνωος* and *ἀείνωος* (*Herod.* 1, 93.) formed. *ἀείνων* is the reading of the MSS. *Mar.* *p.* 23. and *γλωτταν ἀείνων* is quoted by the grammarian *u. s.* from a poet who is not named. Hence we should read, with Elmsley *Ed. Rev. no.* 37. *p.* 73. and Buttmann, *σκῶρ ἀείνων Arist. Ran.* 146.

Feminines are frequently found to which no corresponding 125. masc. is in use. *Πείρα* belongs as fem. to *πίων*, neut. *πίον*, but was deduced by the grammarians (*Eust. ad Il.* τ', *p.* 1178, 63.) from the obsolete *πήρ*, with which are connected *πέρα* and *πήρη* in Hesychius, *πιᾶρ οὐδας* in Homer<sup>e</sup>. *Πέπειρα Soph. Trach.* 728. belongs as fem. to *πέπων*, with which common adj. *πέπειρος* agrees, unless we should accent it *πεπίρα* as from *πέπειρος*. To *πρέσβυς* belongs the poetical *πρέσβειρα*, abbreviated into *πρέσβα*, but only in the sense of 'venerable', as in the form *οὐδὲν πρεσβύτερόν ἐστι*, *nihil antiquius est*. *Πρέσβεια* is only assumed to explain *πρέσβα* from it. *Μάκαιρα* is formed in the same way from *μάκαρ*, as *μέλαινα* from *μέλας*. *Θάλεια* in Homer in *δαίτα θάλειαν*, *ἐν δαιτὶ θαλεῖη*, has no corresponding masc. which must have been *θάλυς*, from which indeed probably *θαλέων Il.* χ', 504. is derived. So *ἐλάχεια* stands alone, for which, as well as for *ἐλάχιστος*, §. 131. *Obs.* *ἔλαχς* is merely assumed. *Πρόφρασσα* is found in Homer as fem. to *πρόφρων*.

The poets often form feminines for the sake of euphony or metre, to which in strict grammatical analogy no masculine corresponds, as *Ἄρτεμις ἰοχέαιρα*, *Ἑλλάδα καλλιγύναικα*, of

<sup>d</sup> Elmsl. ad *Med.* 946.

<sup>e</sup> Fisch. 2. *p.* 58.

which there is not even a nom. any more than of ὑψικέρατα πέτρων in Aristophanes, πυργακέρατα in Bacchylides, which seem therefore to have been formed immediately from γυναῖκα, κέρατα. In εὐπατέρεια the adjective termination is affixed immediately to the gen. πατέρ-ος, the masc. being εὐπάτωρ, in ὀβριμοπάτρῃ to the form πατρός. ἡδυνέπεια, θεσπιέπεια *Soph. Œd. T.* 463. are derived from ἔπος, after the analogy of λίγεια, θήλεια (see §. 113. *Obs.* 2.); though the masculines do not end in -ύς but in -ής, as ἡδυνεπής, and so ὁμογενέτειρα, συγγενέτειρα, πανδαμάτειρα, παμμήτειρα, cannot strictly be derived from the masculines, which all end in -ωρ. From θρέπτειρα Nonnus appears to have formed θρεπτήρ. To this class belongs perhaps πολυδένδρεσσιν *Eur. Bacch.* 560. formed from the dative of τὸ δένδρος, and ἐπήλυγα πέτρων *Eurip. Cycl.* 680.

These cases have much similarity to metaplasmus, but differ from it inasmuch as by that figure forms already in use are inflected according to another declension than that to which the adjective belongs. Such are ἐρίηρες ἐταῖροι in Homer, e. g. *Il.* γ', 378. although in the nominative ἐρίηρος only occurs. ἐρυσάρματες ἵπποι *Il.* π', 370. νεοθᾶγι σιδήρῳ *Soph. Epigr. in Br. Anal.* 1. p. 55, 3. κυανοχαῖτι *Antim. ap. Chærob. in Bekk. Anecd.* p. 1187. πολυπάταγα *Pratinas Ath.* p. 617 C. ἀρίγνῳτες *Pind. Nem.* 5, 21. So δονακόχλοα for δονακόχλοον *Eur. Iph. T.* 401. probably also εὐνονς for εὐνοί §. 114, 4.<sup>a</sup>

A difficulty arises from the forms ἐῆος, which in some passages is still incorrectly written ἐήος and ἐάων. All the places where the former occurs demand or admit the derivation from εὔς 'good, honest, valiant', although no other example is known of an adjective in -ύς which in the gen. changes -ύς into -ῆος. We must therefore have recourse to the analogy of the epic πόλις, πόληος §. 80. *Obs.* 1. Of ἐάων see §. 118. *Obs.* 2.<sup>b</sup>

<sup>a</sup> Koenet Schæf. ad Gregor. p. (207) 443 seq. On λῆρι, λῆρα see Heyne ad *Il.* θ', 441. On δειχόμενι *Fisch.* 2. p. 187.

<sup>b</sup> Heyne ad *Il.* α', 393. *Buttmann Lexilog.* p. 85. *Jen. L. Z.* 1809. No. 247. p. 160.

*Of the Degrees of Comparison.*

Since adjectives indicate the properties or qualities of ob- 126.  
jects, they may also be so changed as to exhibit, by their in-  
flexion, a higher, or the highest degree in which an object  
possesses those properties. These inflexions are called degrees  
of comparison, of which there are two, the comparative and  
the superlative. The positive is the proper termination of the  
adjective, and cannot strictly be considered as a degree of  
comparison, since it expresses no comparison.

I. The most usual forms of comparison are the termination  
-τερος for the comparative, and -τατος for the superlative.

1. Adjectives in *ος* reject *c* before these terminations. If  
the penult of the positive be long, *ο* remains unchanged, e. g.  
ἀτμότερος, ἀτμότατος, δεινότερος, μανότερος. But if the  
penult be short, *ο* becomes *ω*, e. g. σοφός σοφώτερος.

*Note.* This difference was probably caused by the conditions of the  
hexameter verse, by means of which the Greek language was  
first formed, since neither a comparative in *δρέπος*, with the  
preceding syllable short, consequently *υυυ*, nor in *δρέπος* with  
the preceding syllable long (except where another long syl-  
lable preceded), consequently *υ--υ*, would have been admis-  
sible into the hexameter. For the same reason Homer was com-  
pelled to say *Od. υ'*, 366. κακοξινώτερος, and *Od. β'*, 350. λάρω-  
τατος, and *διζυρώτερος Il. ρ'*, 446. *Od. ε'*, 105. The iambic metre  
produced in some respects opposite effects among the Attics,  
who said *δυσπορμώτερος*, *εὐρεκνώτατος*, &c. because among  
them a mute with a liquid leaves the preceding syllable short,  
but also *πικρότατος Eur. Hec. 772. Bacch. 634.*<sup>c</sup> In other  
cases this combination of a mute with a liquid makes the syl-  
lable long, and they wrote *σφοδρότερος*, *πυκνότερος*, e. g. *Isocr.*  
*p. 241 A.* It is singular that they formed the comp. and  
superl. of *στενός*, *κενός* in *-ότερος -ότατος*, which was retained  
perhaps from the Ionic forms *στεινός*, *κεινός*<sup>d</sup>.

<sup>c</sup> Pors. ad Phœn. 1367. Schæf. Heind. ad Phæd. p. 237. Of the ge-  
neral rule Eust. ad *Il.* p. 68, 18.  
Ind. *Od.* p. 165.

<sup>d</sup> Of *στενότερος*, &c. see Bekk. *Od. ε'*, p. 1526, 10. Schæf. ad *Ap.*  
Anecd. p. 1286. Etym. M. p. 275. Rh. p. 213. \*\*\*

127. *Obs.* 1. In some adjectives *o* or *ω* is rejected before the termination of the comparative, e. g. φίλτερος, φίλτατος, for φιλώτερος *Xen. Mem. S.* 3, 11. extr. which is rare. γεραίτερος, παλαιότερος, σχολαίτερος, for γεραιότερος *Antiphon. p.* 687 R. παλαιότερος *Tyrt. El.* 2, 19. *Pind. Nem.* 6, 91. σχολαίότερος<sup>a</sup>. After *αι* had been introduced in such adjectives before the termination, it was extended in the Ionic, Attic, and Doric dialects to others also of which there hardly existed a form *-αίος*, φιλαίτατος *Xen. Hist. Gr.* 7, 3, 7. *Theocr.* 7, 98. ισαίτερος *Thuc.* 8, 89. μεσαίτατος *Herod.* 4, 17. ἡσυχαίτερος *Thuc.* 3, 82. for which ἡσυχώτερος occurs in *Soph. Antig.* 1089. (see Schæfer.) πλησιαίτατος *Xen. Anab.* 7, 3, 29.<sup>b</sup> (α). εὐδιαίτερος *Xen. Hell.* 1, 6, 39. Πρωϊαίτερος *Plat. Phædon.* p. 59 D. *Rep.* 2. p. 358 B.<sup>c</sup> ὀψιαίτερος.

128. 2. Adjectives in *υς* only reject *ε*, e. g. εὐρύς εὐρύτερος, θρασύς θρασύτερος, πρέσβυς πρεσβύτερος; ἡδύς ἡδύτερος, more commonly ἡδίω<sup>d</sup>.

3. Adjectives in *ας* and *ης* annex *-τερος* and *-τατος* to the termination of the neuter, e. g. μέλας μελάντερος, τάλας τάλαντατος, ἀηδής ἀηδέστερος, ἀναιδής ἀναιδέστερος, ὑγίης ὑγιέστερος, ἀληθής ἀληθέστερος<sup>e</sup>. According to the same analogy, πενέστερος *Lysias, p.* 709. *Demosth. p.* 555. *Isocr. Areop.* p. 146 A. *Plutarch.* 8. p. 85. ποδωκνέστατος *Apollon. Rh.* 1, 180. is irregular. ὑπεροπληέστατος 2, 4. from ποδώκης, ὑπέροπλος, as if from ποδωκήεις &c. a sort of metaplasms.

### Observations.

1. This termination *-έστερος -έστατος* was regularly used in adjectives in *ος contr. οὺς* for *-ώτερος*. So εὐνόεστερος *Herod.* 5, 24. *contr. εὐνούστερος -ούστατος Aristoph. Pac.* 601. and similarly προνούστερος *Soph. Aj.* 119. κακονούστερος, ἀπλούστερος, ἀθρούστερος.

2. By the same analogy other adjectives also in the Attic, Ionic, and Doric dialects, ending in *-ος*, made the comp. and superl. in *-έστερος -έστατος*, for *-ώτερος -ώτατος*, e. g. σπονδαιέστατα *Herod.* 1, 133. from σπονδαίος. ἀμορφέστατος *Herod.* 1, 196. from ἄμορφος. ἐβρωμένεστερος *Herod.* 9, 70. *Xen. Cyrop.* 3, 3, 31. ἀφθονέστερος *Plat. Rep.* 5. p. 460 B.

<sup>a</sup> Fisch. 2. p. 89.

<sup>b</sup> Fisch. 2. p. 87. Pors. et Dobree ad *Arist. Equ.* 1162.

<sup>c</sup> Duk. ad *Thuc.* 7, 19. 8, 101. *Thom. M.* p. 763. recommends *πρωίτερον*, as is also found *Thuc.* 8,

101. with the various reading *πρωϊ-αίτερον*. Comp. *Ruhnke. ad Tim.* p. 227. Fisch. 2. p. 88.

<sup>d</sup> Fisch. 2. p. 76.

<sup>e</sup> Fisch. 2. p. 75.

*Pind. Ol.* 2, 172. ἀσμενέστατα *Plat. Rep.* 10. p. 616 A. ἀπονέστερον βίον *Pind. Ol.* 2, 111.<sup>1</sup> ἡσυχέστερον *Hipp.* p. 338, 12. 50. ῥαδιέστερον *Herodes Att.* p. 37. *ed. Reisk.* t. 8. *Polyb.* t. 3. p. 64. *Athen.* 10. p. 424 D. from Hyperides for ῥαδιώτερος in *Pollux* 5, 107. ἀκρατέστερος for ἀκρατώτερος is noticed by Mœris as Attic.

3. As adjectives in -ος take the form of comparison of those in -ης, sometimes adjectives in -ης assume the forms of those in -ος, e. g. ὑβριστότερος *Herod.* 3, 81. *Arist. Vesp.* 1294. *Xen. Cyrop.* 5, 5, 41. *Anab.* 5, 8, 3. 22. from ὑβριστής. ὑγιώτερος in Sophron for ὑγιέστερος<sup>5</sup>. So Herodotus uses both ὑγιηρότατος 4, 187. and ὑγιηρέστατος 2, 77.

4. Adjectives in -εις change -εις into -έστερος -έστατος, 129. e. g. χαρίεις χαριέστερος, τιμήεις τιμηέστερος.

5. Adjectives in -ων annex έστερος έστατος to the neuter termination ον, e. g. σώφρων σωφρονέστερος, εὐδαίμων εὐδαιμονέστερος, τλήμων τλημονέστερος<sup>h</sup>. πέπων makes in the comparative πεπαίτερος *Theocr.* 7, 120. πίων, πióτερος *Hom. Hymn.* 1, 48. *Xenoph.* *Epist.* 2. *ed. Z.* πióτατος *Il.* i', 573. from the old word πῖος, which still remains in *Orph.* *Arg.* 404. Epicharm. in *Pollux* 9, 79. So ἐπιλησμότατος *Arist. Nub.* 788. from ἐπιλήσμων.

6. Of the adjectives in -ις, ἄχαρις *Od.* v', 392. has ἀχαρίστερος, but ἐπίχαρις has ἐπιχαριτώτερος from the gen. ἐπιχάριτος.

7. Adjectives in ξ make -ίστερος -ίστατος, e. g. ἄρπαξ (ἄρπαγς) ἄρπαγίστερος, βλάξ (βλάκς) βλακίστερος. But *Xen. M. S.* 3, 13, 4. 4, 2, 40. has βλακώτερος, as if from the genitive βλακός a new adjective had been formed. The true reading is probably βλακικώτερος, see *Buttm. L. Gr.* 266 not. ἀφῆλιξ makes ἀφηλικέστερος<sup>1</sup>. μάκαρ makes in the superlative μακάρτατος.

*Obs.* This was the reason why, especially among the Attics, the form -ίστερος -ίστατος was used of other adjectives in ος, e. g. from λάλος comes only the form λαλίστερος, not λαλώτερος. ὀψοφαγίστατος *Xen. M. S.* 3, 13, 4. πτωχίστερος *Aristoph. Acharn.* 424. for ὀψοφαγώ-

<sup>1</sup> Fisch. 2. p. 86. Pierson ad Mœrid. p. 25. Valck. ad Herod. p. 142, 29. 305, 79. Eustathius *Od.* β', p. 1441, 10. quotes other examples. *Comp. Athen.* l. c. Schæf. ad Apoll. Rh. p. 155.

<sup>5</sup> Fisch. 2. p. 76. Wesseling ad Herod. 239, 53.

<sup>h</sup> Fisch. 2. p. 77 seq.

<sup>1</sup> Thom. M. p. 42.

τατος, πτωχότερος. So also some adjectives in *ης*, e. g. *πλεονεκτίστατος* Xen. *M. S.* 1, 2, 12. *κλεπτίστατος*, *ψευδίστατος*, from *πλεονέκτης*, *κλέπτῃς*, *ψευδής*. *τολμίστατος* Soph. *Phil.* 984. is according to this analogy formed from *τολμῆς* for *τολμήεις* (see §. 121. *Obs.*), or is incorrectly written for (*τολμηέστατος*) *τολμήστατος*.

130. II. Another form of the comparative is *ίων* neut. *ιον*, superl. *ιστος* -*η* -*ον* (R). These forms are used commonly of the adj. in -*ύς* and -*ρος*.

1. Of the adjectives in -*ύς*, *ἡδύς* only has regularly this form *ἡδίων*, *ἡδιστος*, rarely *ἡδύτερος*. Of *ταχύς* is found in the superl. only *τάχιστος*, in the comp. *θάσσων* (§. 131. *Obs.* 1.), and *ταχίων*, *τάχιστος* Od. *α'*, 85. Xen. *Cyrop.* 5. 4, 3. and *ταχύτερος* Herod. 4, 127. 9, 101. *τάχιον* only in later writers. Of *βραχύς* is found *βράχιστος* Arist. *Lys.* 716. Soph. *Ant.* 1435. *βραχύτατος* Thuc. 3, 46. but *βραχύτερος* only Herod. 7, 211. not *βραχίων*. Of *ἀλγίων*, *βελτίων*, *καλλίων*, *κερδίων*, *κυδίων*, *λώων* see §. 133. 134. Of the other adjectives in -*ύς* the forms in -*ύτερος* -*ύτατος* are more common, but these are rare. *γλυκίων* Il. *α'*, 249. Od. *ι'*, 34. Theocr. 14, 37. *βαθίων* id. *Epigr.* 43. *βάθιστος* Tyrt. 3, 6. Il. *θ'*, 14. *βραδίων* Hes. *Ἔργ.* 528. *βάρδιστος* for *βράδιστος* Il. *ψ'*, 530. Theocr. 15, 104. *παχίων* Arat. 53. *πάχιστος* Il. *π'*, 314. From *ώκύς*, *πρέσβυς* only *ώκύτερος*, *πρεσβύτερος* occur in the comparative; but in the superlative *ώκιστος* Il. *ψ'*, 253. *Æsch.* *S. c. Th.* 65. *πρέσβιστος* *Æsch.* *S. c. Th.* 396. Hom. *Hymn.* 30, 2. (*πρεσβύστα* Tim. *L. p.* 13. 28. *ed. Bip.*<sup>a</sup> is an erroneous orthography.) *Ἐγγιον* for *ἐγγύτερον* is found only in Hippocrates and in later writers, Lobeck *ad Phryn.* p. 296.

131. 2. In some ending in -*ρος*, in which case *ρ* is left out, e. g. *αἰσχροός*, *αἰσχίων* (less frequently *αἰσχροότερος*)<sup>b</sup>, *αἰσχιστος*. *ἐχθροός*, *ἐχθίων*, *ἐχθιστος* (also *ἐχθρότατος* Pind. *Nem.* 1, 98. Soph. *Œd. T.* 1246. Demosth. *p.* 237.), *κυδρός*, *κύδιον* Eur. *Alc.* 981. Andr. 640. *κύδιστος*. *μακρός* (*μακρότερος* *Æschin.* *p.* 490. never *μακίων*), *μήκιστος* for *μάκιστος*; also *οἰκτρός*, *οἰκτιστος*<sup>c</sup>. Here the form -*ιστος* is more usual than that in *ότατος*.

<sup>a</sup> Fisch. 2. p. 78–80.

<sup>b</sup> Thom. *M. p.* 19.

<sup>c</sup> Piers. *ad Mær.* p. 135. Fisch. 2. p. 102–105.

3. In some also ending in -ος, -ης, and -ας, e. g. κακός, κακίων (also κακώτερος *Il.* χ', 106. τ', 321.), κάκιστος. λάλος, λάλιστος. φίλος, φίλιων *Od.* τ', 351. ω', 268. φίλιστος *Soph. Aj.* 842.<sup>d</sup> ὀλίγιστος *Il.* τ', 223. *Aristoph. Ran.* 115. *Plut.* 628.<sup>e</sup> μέγας, μέγιστος. ἐλεγχής (whence *Il.* δ', 242. ω', 239. ἐλεγγέες), ἐλέγχιστος<sup>f</sup>. From *τερπνός Callim. ap. Etym. M.* p. 753, 19. *τέρπνιστος*.

*Obs.* In some *i* is changed, together with the foregoing consonant or consonants, into *σσ*, in the new Attic dialect into *ττ*, as ἐλαχύς (whence *Etym. M.* p. 325, 80. ἐλαχύν δόμον is quoted, and *Hymn. Hom.* 2, 19. the femin. ἐλάχεια occurs) [ἐλαχίων], ἐλάσσω, ἐλάχιστος. ταχύς [ταχίων], θάσσω, τάχιστος<sup>g</sup>. Rarer forms are βράσσω *Il.* κ', 226. for βραχίων, from βραχύς. βάσσω in Epicharmus, in *Etym. M.* p. 191, 8. for βαθίων. γλίσσω in Aristophanes in *Etym. M.* for γλυκίων. πάσσω for παχύτερος *Od.* ζ', 230. &c. So μέγας, [μεγίων] μέσσω and (according to the Æolic dialect, vid. §. 15. p. 46.) μέζων in Herodotus, and μεζών<sup>h</sup> in Attic, μέγιστος. ὀλίγος, (ὀλιγίων, ὀλίσσω) ὀλίζων, ὀλιγιστος.<sup>i</sup> μακρός [μακίων (vid. 2.)] μάσσω (μάσσω for μακροτέρω *Od.* θ', 203. i. q. μείζων *Æsch. Prom.* 634. comp. *Pers.* 438. *Agam.* 609.)<sup>j</sup> μήκιστος. Μάσσω, however, may be related to the old word μάσι in Hesychius. Vid. Schneider's Lexicon. κρατύς *Il.* π', 181. &c. [κρατίων, κράσσω, whence in Æolic and Ionic] κρέσσω in Herodotus and Att. κρείσσω (κρείττω), κράτιστος. (Dor. κάρρων *Timæus E.* p. 5. 10. for κάρων<sup>k</sup>, as κάρτιστος *Il.* θ', 17. ζ', 98. &c. for κράτιστος)<sup>l</sup>. \*Ήσσω or ἥττω is said to have been formed from ἡμισίων from ἡμισια<sup>m</sup>. Yet the superlative ἥκιστα seems to indicate that it was properly ἡκίων, from an unknown positive (κ) connected with ἦκα. See §. 135.

*Obs.* 2. In the termination -ίων, *i* is short in the epic poets, but long in the Attics; for *Eur. Suppl.* 1104. πατρὶ δ' οὐδὲν ἥδιον Γέροντι θυγατρὸς is probably corrupt<sup>n</sup>.

Comparatives also are formed from adverbs and prepositions, 132.

<sup>d</sup> Valck. *Ep. ad Rœver.* p. 52. *Interpr. ad Hesych.* t. 2. p. 1508, 20.

<sup>e</sup> Fisch. 2. p. 105.

<sup>f</sup> Fisch. 2. p. 107.

<sup>g</sup> Fisch. 2. p. 80. Græv. ad Lucian. t. 9. p. 483. Bip.

<sup>h</sup> Fisch. 2. p. 82. 101.

<sup>i</sup> Fisch. 2. p. 105.

<sup>j</sup> Blomf. Gloss. *Pers.* 444. Brunck ad *Soph. Œd. T.* 1301.

<sup>k</sup> Valck. ad Theocr. Adoniaz. p. 303. *Eust. Od.* χ', p. 1930, 43. Bast. et Schæf. ad Gregor. p. 193. not.

<sup>l</sup> Fisch. 2. p. 95.

<sup>m</sup> Fisch. 2. p. 80 seq.

<sup>n</sup> Markland ad *Eur. Suppl.* 1101. and Burney's remark in the Monthly Review quoted in the Oxford ed. of Markl. Supplies. Comp. Schæf. Melet. p. 101.

of which some are in fact adjectives, e. g. *ἄνω, ἀνωτέρω, ἀνωτάτω* *Herod.* 1, 190. 7, 23. *Aristoph.* *Pac.* 206; also with the form of adjectives, *ἀνώτατα* *Herod.* 2, 125. *κάτω, κατωτέρω, κατωτάτω* and *κατώτατα*. *ἔσω, ἐσωτέρω. ἔξω, ἐξωτέρω. ὀπίσω, ὀπίστατος* in Homer. *ἀφάρτεροι* *Il.* ψ', 311. of which the positive *ἄφαρ* occurs as an adjective in *Theogn.* 536. *Br. τῶν ἄφαρ εἰσὶ (not ἴσι) πόδες. πόρρῳ, πορρωτέρω, πορρωτάτω.* The comparative *πόρσιον* occurs in Pindar, *Ol.* 1, 183. from the Doric *πόρσω*, and the superlative *πόρσιστα* *Nem.* 9, 70. From *πρόσω*, which differs from the former only in dialect, come the comparative *προσωτέρω* and the superlative *προσωτάτω*, both very frequent; *προσώτατος* as an adjective also *Soph.* *Aj.* 743. *ἀπό, ἀπωτέρω, ἀπωτάτω. ἐγγύς, ἐγγυτέρω* and *ἐγγύτερον, ἐγγυτάτω*, and the less Attic forms *ἐγγιον, ἐγγιστα*, which, however, is found in *Isocr.* *Ægin.* p. 393 A. *ed. Steph.* *Dem. de Cor.* p. 282, 28. *ἀγχοῦ, ἀγχοτέρω* and [*ἄγχιον*] *ἄσσον, ἄγχιστα* (*ἄσσιστα* in *Æschylus.* *vid. Hesych.* t. 1. p. 580.) and *ἀγχοτάτω*; also the adjective *ἀγχότερος* *Herod.* 7, 175. *ἄγχιστος* *Soph.* *Æd.* T. 919. *ἐκάς, ἐκαστέρω, ἐκαστάτω. μάλα, μάλλων, μάλιστα. πρό, πρότερος, [πρότατος] πρῶτος. ὑπέρ, ὑπέρτερος, ὑπέρτατος* and *ὑπατος. πάρος, παρόιτερος*<sup>a</sup>. We find also comparatives from adverbs in the form *-αίτερος* §. 127. *Obs.* e. g. *πρωτῖ, πρωϊαίτερον. ὀψέ, ὀψιαίτερον* and *ὀψίτερον*.

133. Other comparatives and superlatives have no positive adjective from which they can be regularly derived, but appear to be formed after the substantives which correspond to those positive adjectives. Thus *κερδίων*, neut. *κέρδιον, κέρδιστος*, in the poets, from *κέρδος*. *βασιλεύτερος* *Il.* ι', 160. *Od.* ο', 532. *βασιλεύτατος* *Il.* ι', 69. from *βασιλεύς*. *ἄλγιον, ἄλγιστος*, in Homer and Attic writers, from *τὸ ἄλγος. καλλίων, κάλλιστος*, from *τὸ κάλλος. ἀρείων, ἄριστος* from *ὁ Ἄρης*. Again, *ρίγιον*, neut. *ρίγιον, ρίγιστα. κήδιστος* *Il.* ι', 638. *Od.* κ', 225. *κύνδιστος. αἰοιδότατος* *Theocr.* 12, 7. *Eurip.* *Hel.* 1115. from *τὸ ῥῖγος, τὸ κῆδος, τὸ κύδος, ὁ αἰοδός. κύντερος* 'more dog-like, i. e. impudent', in Homer. *ὑετώτατος* from *ὑετός* *Herod.* 2, 25. *μυχοίτατος* *Od.* φ', 146. (*μυχαίτατος* *Aristot.* *de*

<sup>a</sup> Fisch. 2. p. 113-120.



*Mundo* 3. doubtful) and *μύχατος Apollon. Rh.* 1, 170. from *μυχός. ὑβριστότερος* and *ὑβριστότατος Aristoph. Vesp.* 1294. from *ὑβριστής<sup>b</sup>. ὑψίτερος Theocr.* 8, 46. *ὑψιστος* and *ὑψοτάτω* in *Bacchylides* may be derived from the adverbs *ὑψι* and *ὑψοῦ*, or *τὸ ὑψος<sup>c</sup>*. *χρυσότερος* from *χρυσός Sapph. Fr.* 53. *Gaisf.* *προὔργιαίτερος* cannot be derived either from a substantive or an adjective; but is formed after a word compounded of a preposition and the case of a substantive, *προὔργου* for *πρὸ ἔργου*.

Observations.

1. *Ὀρέστερος, ἀγρότερος, θηλύτερος* appear not to be comparatives, but simple adjectives, as they have not the sense of comparatives. So *δημότερος Apoll. Rh.* 1, 783.

2. Some forms of comparison are produced by syncope, as *φίλτερος*, &c. §. 127. *Obs.* In others a whole syllable has dropt out, e. g. *ὑπέρτατος, ὑπατος. πρότατος, πρῶτος §. 132.* So *μέσσατος Il. θ', 223.* for *μεσαίτατος Herod.* 4, 17. *μύχατος* for *μυχώτατος. §. 133.*

3. Some, amongst whom is Fischer, derive these comparatives and superlatives §§. 131, 132. not from prepositions, or adverbs, or substantives; but from obsolete adjectives, e. g. from *ἐνδος, ὕπισος, ἀγχός, ὑπερος, κερδύς, ἀλγύς* or *ἀλγής, καλλύς* or *καλλής*. But not a trace of such adjectives is to be found, either in the Greek writers themselves, or in the old grammarians; and as prepositions, with their case, and adverbs, by prefixing the article, are made to assume the signification of adjectives, there is no contradiction in supposing that forms of comparison are derived from these adverbs and prepositions, which are used as adjectives. And as in many verbs tenses occur, although those tenses from which they would have been immediately derived never existed, so comparatives and superlatives, of which the positive had no existence, were formed after the analogy of the substantive. In Latin also superlatives of substantives occur, as *oculissimus, Plaut. Curc.* 1, 2, 23.

4. Comparatives and superlatives of substantives, which are taken in an adjective sense, and which, for the most part, are properly adjectives, are more common, as *κυριώτερος, κυριώτατος. αἰτιώτερος, αἰτιώτατος. δουλότερος Herod.* 7, 7. *διαβολώτατος Aristoph. Equ.* 45. *ἐται-*

<sup>b</sup> Jensius ad Lucian. t. 1. p. 214.

<sup>c</sup> Fisch. 2. p. 106–110.

ρότατος *Plat. Gorg.* p. 487 D. *Phæd.* p. 89 D. E.<sup>a</sup> βαρβαρώτατος *Aristoph. Av.* 1572.

5. There is a superlative also of *μόνος, μονώτατος* *Lycurg.* in *Leocr.* p. 197. *Theocr.* 15, 137. *Aristoph. Plut.* 182. *Equ.* 351.<sup>b</sup> of αὐτός 'self', the comp. *αυρότερος* in *Epicharmus*, and *αυτότατος* in *Aristoph. Plut.* 83. the latter in a comic sense. *Δαναώτατος* is quoted from *Aristophanes*<sup>c</sup>.

134. As adjectives are very frequently derived from verbs, so also are comparatives and superlatives, whose positive is only imaginary, and never actually existed; as they said *ἀπηλλάγην, πέπραγα, πέφραδα, ἔλιπον*, and merely imagined according to analogy, the tenses from which they are immediately derived, without ever employing them. Such comparatives and superlatives are:

*λῶϊων λῶϊων* *Soph. Œd. T.* 1513. *λῶστος* *Plat. Phædon.* p. 116 D. *λῶϊστα λῶϊστα* 'more desirable', 'better', from the verb *λῶ* 'I will', 'I wish'. This comparative, however, may have been formed from *λῶϊος*, which occurs in *Theocritus* 26, 32. 29, 11. *Ep.* 13, 4. for *λῶϊων*, whence also comes *λῶϊτερος* *Od.* β', 141. for *λῶϊώτερος*<sup>d</sup>.

*φέρτερος φέρτατος* from *φέρω*, in the sense which otherwise belongs to *προφέρω* 'to excel' (whence *προφερέας* 'preferable'), *τῷ προφερτάτῳ* 'the eldest', *Soph. Œd. C.* 1531. *τῷ προφερτέρῳ* *id. Niob. ap. Schol. Ven. Il.* ε', 533. in which sense the epic poets have *προφερέστατος*, e. g. *Hes. Th.* 79. 361. 777. If we imagine a positive *φερέας* analogous to this, the comparative from it would be: 1) *φερέστερος φερέστατος*, and by syncope *φέρτερος φέρτατος*. 2) [*φερίων*] *φέριστος*<sup>e</sup>. Fischer derives the former from *φερτός* (*Eur. Hec.* 159.) for *φερτότερος φερτότατος*.

*δέυτερος δεύτερος* *Od.* α', 286. *ψ'*, 342. *Pind. Ol.* 1, 80. is said to come from *δεύομαι* 'to come after'<sup>f</sup>, 'to fall short of'; and it is true that it has, like *ὑστερος* and *ὑστατος*, not merely

<sup>a</sup> Thom. M. p. 377.

<sup>b</sup> Valck. ad *Theocr. Adonias.* p. 410.

<sup>c</sup> Apollon. π. *ἀντων.* p. 340 B. 341 A. Valck. ad *Theocr. Adonias.*

p. 207. Fisch. 2. p. 110 sq.

<sup>d</sup> Fisch. 2. p. 94.

<sup>e</sup> Fisch. 2. p. 112 sq.

<sup>f</sup> Fisch. 2. p. 111 sq.

the form, but also the construction of a comparative. So *ἰθύν-  
τατα* *Il. σ'*, 508. appears to have been formed according to  
the analogy of *ἰθύνω* for *ἰθύτατα* (see *Eust. ad Il.* p. 1158, 42.);  
*φαάντατος* *Od. ν'*, 93. appears to be formed like *ἐφαάνθην* for  
*φαεινότατος* or *φανότατος*.

There are yet some comparatives and superlatives, of which 135.  
no positive exists in the actual remains of the language, and  
which, on account of their signification, are assigned to positives  
entirely different. Such are :

*ἀμείνων*, *ὁ, ἡ*, without a superlative. It belongs, from its signifi-  
cation, to *ἀγαθός*; according to some <sup>g</sup> it is for *ἀμενίων*,  
from *ἀμενος* i. q. *amēnus*.

*βέλτερος*, superl. *βέλτατος* } according to the signification  
*βελτίων*, *βέλτιστος* } from *ἀγαθός*.

*βελτίων* and *βέλτιστος* (*Dor. βέντιστος*) are the usual  
and also Attic forms. *βέλτερος* is found *Il. ξ'*, 81.  
*σ'*, 511. *Æsch. Suppl.* 1077. *S. c. Theb.* 343. (*Æschy-*  
*lus* never uses *βελτίων*), and in the poets *passim*. *βέλ-*  
*τατος* *Æsch. Suppl.* 1062. *Eum.* 490. It is properly  
'more sagacious'<sup>h</sup>. The unknown positive appears to  
be allied to *βάλλω*.

The proper compar. and superl. of *ἀγαθός*, *ἀγαθώ-*  
*τερος* and *ἀγαθώτατος*, occur only in later writers,  
and such as are not Attic, e. g. *Diod. Sic.* 16, 85.<sup>i</sup>

*ἥσσω* neut. *ἥσσον*, new Attic *ἥττων*, *Ion. ἔσσω*, superl. *ἥκισ-*  
*τος* *Il. ψ'*, 531, (*ἥκιστα* is used as an adverb,) is assigned  
to *μικρός*, and is used in the sense of 'less' *Hes. Sc.*  
*Herc.* 258. elsewhere it means 'weaker'<sup>j</sup>, and is pro-  
bably allied to the adverb *ἥκα*. Comp. §. 131. Obs. 1.

*μείων* neut. *μείον*, superl. *μείστος*, assigned to *μικρός*. The  
superl. *μείστος* occurs only in *Bion. Id.* 5, 10. *Dor.*  
*μήων*, *Fr. Pythagor. Gal.* p. 18. According to analogy  
it must come from *μέος*, as *πλείων* *πλείστος* from

<sup>g</sup> Fisch. 2. p. 93.

<sup>h</sup> Ad Markl. Suppl. (Oxon. 1811.)

p. 207 not.

<sup>i</sup> Fisch. 2. p. 95 sq.

<sup>j</sup> Fisch. 2. p. 80. 100.

πλέος<sup>a</sup>. The regular compar. μικρότερος occurs in *Aristoph. Equ.* 786. *Soph. Aj.* 161.

ὀπλότερος 'younger', superl. ὀπλότατος, appears to come from the obsolete word ὀπλός, which still remains in ὑπέροπλος, ὑπεροπλία<sup>b</sup>.

πλείων neut. πλέον, superl. πλείστος, assigned to πολύς, appears to come from πλέος, comp. πλείων or πλείων. The Attics say πλέων, πλέονος, πλέονι *Eurip. Phæn.* 539. πλέονες *Thuc.* 4, 85. neut. πλέον; but also πλείων *Plat. Phædr.* p. 231 D. 232 D. πλείονος *Plat. ibid. Xen. M. S.* 4, 2, 7. πλειόνων *ib.* 3, 13, 4. *Cyrop.* 8, 1, 1. πλείσιν (*Bekker* πλέοσιν) *Isocr. π. ἀντιδ.* §. 300. πλείονας *Thuc.* 2, 37. and πλείονα. The neut. πλέον is the most common; but πλείον also occurs *Plat. Euthyd.* p. 280 E. *Thuc.* 7, 63. *Aristoph. Eccl.* 1132. *Lysias*, p. 296 R. in the contracted cases generally πλείους, πλείω, more rarely πλέους *Soph. Trach.* 944. πλέω *Herod.* 8, 66.<sup>c</sup> The Ionians contracted eo into eu, e. g. πλεῦν, πλεῦνες, πλεύνων, πλεύννας. The Attics said πλεῖν<sup>d</sup> for πλείον §. 50. *Obs.* but only in the phrase πλεῖν ἢ μύριοι. Instead of πλέονες we have πλέες *Il.* λ', 395. and instead of πλέονας, πλέας *Il.* β', 129. The Dorians said πλῆων<sup>e</sup>.

ῥάων neut. ῥᾶον, superl. ῥᾶστος, assigned to ῥάδιος, appears to have come from the old word ῥήϊος (in Hesychius v. ῥήϊα Ion. for ῥείος, whence ῥεία *Il.* β', 475. and *passim*, and ῥέα *Il.* ε', 304. &c.), of which the Ionic ῥήϊδιος, Dor. ῥαῖδιος, Att. ῥάδιος, is only a lengthened form. From ῥήϊος comes [ῥηϊότερος] ῥηϊτερος *Il.* σ', 258. ω', 243. Dor. ῥαῖτερος, ῥαίτερος *Pind. Ol.* 8, 78. and according to the other form §. 129. [ῥηῖτων, ῥηῖων] ῥαῖων in Hesych. Att. ῥάων, superl. ῥηῖτατος *Od.* τ', 577. ψ', 75. ῥήιστος, Dor. ῥαῖστος *Theocr.* 11, 7. Att. ῥᾶστος<sup>f</sup>.

<sup>a</sup> Fisch. 2. p. 98 sq.

<sup>b</sup> Fisch. 2. p. 109. Schneider's

Greek Lex. ὑπέροπλος.

<sup>c</sup> Reisig Conj. in *Aristoph.* p. 43.

<sup>d</sup> Piers. ad Mær. p. 294.

<sup>e</sup> Fisch. 2. p. 102.

<sup>f</sup> Fisch. 2. p. 104 sq.

Of *φέρτερος*, *φέριστος*, see §. 134.

*χείρων* neut. *χείρον*, superl. *χείριστος*, appears to be altered from *χερείων*. From the old positive *χέρης* (probably originally equivalent to *χερῆς*), which has itself the sense of a comparative *Il. α'*, 80. *χέρηι Il. δ'*, 400. *χέρηα*, *χέρηες Od. ο'*, 323. *σ'*, 228., a comparative *χερείων* was derived, *Il. α'*, 114. 576. &c. Dor. *χερήων Timæus L. p. 18.* superl. *χείριστος*, as from *ἄρης*, *ἀρείων*, *ἄριστος*. From this, by transposition, *χείρων*, *χείριστος*. From *χερείων* and *χείρων* again, new comparatives arose, *χερείωτερος Il. β'*, 248. *μ'*, 270. and *χειρότερος Il. ο'*, 513. *ν'*, 436.<sup>ε</sup> *καχώτερος -τατος* is found in Homer, and elsewhere.

Sometimes, particularly in the poets, new comparatives and 136. superlatives are derived from comparatives and superlatives already in use, e. g. *χερείωτερος*, *χειρότερος* §. 135. *καλλιώτερος Thuc. 4*, 118. in a treaty, *ἀρειώτερος Theogn. 548.* *ἄσσοτέρω Od. ρ'*, 572. *μειώτερος Apoll. Rhod. 2*, 368. Similarly, *ἔσχατώτατα Xen. Hist. Gr. 2*, 3, 49.<sup>h</sup> *ἁμεινώτερος Mimn. Fr. 11. 9. Gaisf.* To the same class belongs *πρώτιστος* in the epic, tragic, and comic writers, *Lob. ad Phryn. p. 419.* *προτεραιτερος Arist. Equ. 1165.* is used in jest.

### Of NUMERALS.

Numbers are either *cardinal*, which answer to the question 137. 'how many?' or *ordinal*, answering to the question 'which of the number?' The cardinal numbers are,

1. *εἷς* (*ἕεις Hes. Th. 145.*), *μία*, *ἓν* gen. *ένός*, *μιάς*, *ένός* dat *ένί*, *μιά*, *ένί* &c., 'one'.

*μία*, *μίαν* have a short, gen. *μῆς*. Hippocrates and Herodotus have *μῆν*, *μῆν*. In the epic writers is also found *ῖα* with

<sup>ε</sup> Fisch. 2. p. 97 sq. Heyne ad p. 372. Fisch. 2, 89 sqq. Græv. ad *Il. δ'*, 400. Lucian. Solœc. (t. 9.) p. 468. Valck.

<sup>h</sup> Phrynich. p. (54) 135. Thom. M. ad Adonias. p. 235.

α short, *ίης, ίη, ίαν*, e. g. *Il.* 8, 437. and elsewhere, and only once *ίω* for *ένί Il.* ζ, 422.

From the composition of this word with *οὐδέ* and *μηδέ* arise the negative adjectives *οὐδεῖς* and *μηδεῖς*, which are declined in the same manner, *οὐδεῖς, οὐδεμία* (in Herodotus *οὐδεμία, μηδεμῖη*), *οὐδέν*, &c. The later Greek writers, e. g. Aristotle, write *οὐθείς, μηθείς*, from *οὔτε, μήτε*, which, however, is not considered genuine Attic<sup>a</sup>. In the Æolic dialect it was old<sup>b</sup>.

*Μηδεῖς* and *οὐδεῖς* are often separated, and this separation increases the negative signification, e. g. *Xenoph. Hellen.* 5, 4, 1. of the Lacedæmonians *οὐδ' ὑφ' ἐνός τῶν πώποτε ἀνθρώπων κρατηθέντες*, 'not by one, by no single one'. *Plat. Rep.* 1. p. 353 D. 2. p. 359 B. *Symp.* p. 192 E. *Xen. Cyrop.* 4, 1, 14. *μελετᾶτε μηδὲ πρὸς μίαν ἡδονὴν ἀπλήστως διακεῖσθαι*<sup>c</sup>. Later, as in the *Plutus* of Aristophanes, *Ol.* 92, 4. *οὐδὲ εἰς* and *μηδὲ εἰς*, not separated, and with the hiatus, came into use<sup>d</sup>.

*εἰς, μία, ἕν* from their nature can have no plural; but *οὐδεῖς* and *μηδεῖς* have *οὐδένεες*<sup>e</sup> (R), e. g. *Isocr.* π. ἀντ. §. 300. *Bekk.* and *μηδένεες* in the sense of 'insignificant, of no value'.

138. 2. *δύο* and *δύω* (nom. acc.), *δυσὲν* and *δυοῖν* (gen. dat.), 'two'.

*δύο* is the Attic mode of writing<sup>f</sup>. In Homer and Herodotus it is often indeclinable. *Od.* κ', 515. *Il.* ν', 407. κ', 253. *Herod.* 2, 122. 1, 54. and in *Thucyd.* 1, 82. 3, 89. *Xen. Mem.* 2, 5, 2. *Damox. ap. Ath.* 3. p. 102 A. *Δυοῖν* is the form for the gen. and dat. (monosyllabic *Soph. Œd. T.* 648. see *Herm. ad. V.* 639.) e. g. *Plat. Rep.* 9. 587 B. *τριῶν ἡδονῶν, ὡς ἔοικεν, οὐσῶν, μιᾶς μὲν γνησίας, δυοῖν δὲ νόθων.* *Comp. Symp.* p. 192 E, *Æschin. Socr.* 2, 3. *ἀγρὸς ἄξιος δυοῖν ταλάντων*, the reading of all the MSS. *Thuc.* 8, 25. *ναυσὶ δυοῖν δεούσαις πεντήκοντα.*

<sup>a</sup> Thom. M. p. 661. Phrynich. p. (76) 181. The case is quite different with *οὐθ' εἰς, οὔτε δύο* in Ammon. p. 105, where *οὔτε* makes a word by itself. In *Thuc.* 6, 60. 66. many MSS. have *οὐδεῖς* for *οὐθείς*.

<sup>b</sup> Boeckh *Publ. Econ.* 2. p. 381. (Germ.)

<sup>c</sup> Koen ad *Greg.* p. (22 seq.) 55 seq.

Wasse ad *Thuc.* 2, 13.

<sup>d</sup> Pors. *Præf. Hec.* p. xxxiv.

<sup>e</sup> Thom. M. p. 662.

<sup>f</sup> Dawes's *Misc. Crit.* p. 347. Valcken. ad *Eurip. Phœn.* p. 920. Brunck ad *Aristoph. Ran.* 1405. Pors. *Adv.* p. 35. On the other side, *Fisch.* 2. p. 156.

Comp. 7, 53. *Xen. Hell.* 1, 1, 5. *Δυεῖν* is more rare, and is used only in the genitive. *Eurip. Hel.* 652. *δυεῖν γὰρ ὄντων οὐχ ὁ μὲν τλήμων, ὁ δ' οὐκ*. *δυεῖν* is in the dative *Thucyd.* 1, 20. 22. where, however, other MSS. give *δυοῖν*, *Hegesipp. ap. Athen.* 7. p. 290 B. *ἐν ἔτεσιν δυεῖν*.

The dative *δυσί* is found only in *Thucyd.* 8, 101. but nowhere else in the old Attic writers. For *δυοῖν* the Ionians said *δυῶν* *Herod.* 1, 14. 94. 130. 3, 131. 4, 1. 89. 90.

Other old forms were *δύος*, of which *δύω* apparently is merely the dual, and *δοιός*, the same as *δισσός*, which were also used in the plural. *Herod.* 1, 32. *ὁ μέγα πλούσιος δυοῖσι προέχει τοῦ εὐτυχέος μούνοισι*. Comp. 7, 104. *δοιοί* *Il.* μ', 455. *Pind. P.* 4, 306. *δοιώ* *Il.* γ', 236. σ', 604. *Od.* δ', 18. *δοιοῖς*, *δοιοῖσι* *Il.* ψ', 194. π', 326. ε', 206. λ', 431. *δοιούς* *Il.* ν', 126. Hence the substantive *δοιή* 'doubt', *δοιάζω*, *δοάζω*, *ἐνδοιάζω*.

*Obs.* \**Ἀμφω* accords in great measure with *δύω*. In the old poets it is frequently indeclinable. *Hymn. Hom. in Cer.* 15. *χερσὶν ἅμ' ἀμφω καλὸν ἄθρυμα λαβεῖν*. So also *Apollon. Rh.* 1, 165. *τῶν ἀμφω γνωτὸς προγενέστερος*. *Ctes. Exc. Pers.* 58. p. 823. ed. *Wess.* *Συνέννεσις ἀμφω συνεμάχει Κύρῳ τε καὶ Ἀποξέρετῳ*<sup>h</sup>. Otherwise, *ἀμφοῖν* is used in the genitive and dative, through the three genders, e. g. *χερσὶ δι' ἀμφοῖν* *Pind. Pyth.* 3, 102. *ἀμφοῖν ποδοῖν* *Aristoph. Av.* 35. *ἀμφοῖν ταῖν γνάθων* *id. Pac.* 1307. *ἀμφοῖν τοῖν κεράτοι* *Polyb.* 3, 73.

3. *τρεις* (masc. and fem.) *τρία* (neut.) 'three', gen. *τριῶν*, 139. dat. *τρισί*, acc. as the nom.

4. *τέσσαρες* (masc. and fem.) *τέσσαρα* (neut.) 'four', gen. *τεσσάρων* or *τεττάρων*, dat. *τέσσαρσι* *τέτταρσι*, acc. *τέσσαρας* neut. -α.

*Obs.* Instead of *τέσσαρες* the Ionic dialect has *τέσσερες*; the Æolo-Doric *τέττορες*. *Theocr.* 14, 16. *Timæus L.* p. 96 B. 99 B. 101 C. (ed. *H. Steph.* in *Plato*) *τετόρων* *Phocyl.* in *Brunck. Anal.* t. 1. p. 77. 4. *χιλιάδες τέτορες* *Simonid. Epigr.* 23. *ib.* *Hesiod* uses the dual *τέρορες*

\* *Phrynich.* p. 210. et *Lobeck.* *Heindorf.* ad *Plat. Crat.* p. 117. *Eust.* *Lennepe.* ad *Phal.* p. 42 (48 *Lips.*). *Il.* κ', p. 802, 26. The MSS. of the tragedians vary between *δυοῖν* and *δυεῖν*.  
*Duker.* ad *Thucyd.* 4, 8, 23. *Reitz.* ad *Lucian.* t. 5. p. 395. *Dorv.* ad *Charit.* p. 527. *Fisch.* 2. p. 159. <sup>h</sup> *Brunck.* ad *Apoll. Rh.* 1, 1169.

Ἔργ. 698. ἡ δὲ γυνὴ τέτορ' ἡβύη for τέτορα καὶ δέκα *Pollux* 1, 58. Another form which occurs in the poets is *πίσυρες* *Il.* ψ', 171. ω', 233. *Od.* ε', 70. π', 249. *Æol.* *πέσσυρες* in Hesychius.

For τέσσαροι or τέτταροι in the dative, τέτταροι occurs in the poets, e. g. *Pind. Ol.* 10, 83. *Nem.* 8, 117.

The rest of the simple numbers up to ten, and the decimal numbers to a hundred, are indeclinable.

5. πέντε (*Æol.* πέμπε). 6. ἕξ. 7. ἐπτά. 8. ὀκτώ. 9. ἐννέα. 10. δέκα.

20. εἴκοσι. 30. τριάκοντα. 40. τεσσαράκοντα. 50. πενήκοντα. 60. ἑξήκοντα. 70. ἐβδόμηκοντα. 80. ὀγδοήκοντα. 90. ἐννεήκοντα. 100. ἑκατόν.

*Obs.* 1. τριάκοντα declined occurs in Hesiod Ἔργ. 696. τριηκόντων ἐτέων. *Callim. Fr.* 67. ἐκ τριηκόντων. *Anal. Br. t.* 2. p. 86. 14. τριακόντεσσιν.

*Obs.* 2. The Ionians say τριήκοντα, τεσσερήκοντα, ὀγδώκοντα.

140. In the composition of two numbers, either the smaller precedes, and the two are joined by καί; or the greater, in which case the conjunction is omitted, e. g. *Herod.* 2, 121. πέντε καὶ εἴκοσι. *Demosth. p.* 936. εἴκοσι πέντε. Yet custom admitted many deviations.

11. ἔνδεκα. 12. δώδεκα. The first appears to be derived from the neut. ἔν, or from an abbreviation of ἐνός, as the Latins also said *duumviri* and *triumviri*<sup>a</sup>. It belongs to all three genders. For δώδεκα Homer and Herodotus said also δυοκαῖδεκα *Il.* ζ', 93. *Herod.* 8, 1. and δυνώδεκα *Herod.* 1, 16. 51. 2, 109. 145.

13. τρισκαῖδεκα (τρεῖσκαῖδεκα *Thuc.* 6, 74. *Bekk.*), and δεκατρεῖς -τρία -τριῶν *Ctes. Exc. Pers.* 49. 14. τεσσαρεσκαῖδεκα, in the neut. τεσσαρακαῖδεκα, also ἕτεα τεσσερεσκαῖδεκα καὶ τεσσερεσκαῖδεκα ἡμέρας *Herod.* 1, 86. where τέσσερες is indeclinable, as τέσσαρα in τεσσαρακαῖδεκα ἐλευθέρους *Xen. Mem.* 2, 7, 2. 15. πεντεκαῖδεκα. 16. ἑκαῖδεκα (ἑξκαῖδεκα in Hippocrates and later writers. See §. 141. *Obs.* 3.). 17. ἐπτακαῖδεκα. 18. ὀκτωκαῖδεκα. 19. ἐννεακαῖδεκα.

<sup>a</sup> Lobeck ad Phryn. p. 414 not.



*Note.* These numbers are written in one word, but often also separate, as *τρεις τε καὶ δέκα* *Pind. Ol.* 1, 128. *τρία καὶ δέκα* *Herod.* 1, 119. *Arist. Plut.* 194. 846. *Pac.* 990. comp. *Thuc.* 8, 108. *τεττάρων καὶ δέκα* *Isocr. in Call.* p. 381 C. *τέσσαρσι καὶ δέκα* *Thuc.* 2, 21. *Xen. Hell.* 1, 1. comp. *Thuc.* 2, 2. and so *πέντε καὶ δέκα*, especially *εἰς καὶ εἴκοσι*, &c.<sup>b</sup>

Deviations from the above rule are : *εἴκοσι καὶ ἐπτά* *Herod.* 8, 1. *ἐβδομήκοντα καὶ μία* *id.* 8, 2. *ἐβδομήκοντα καὶ ὀκτώ* *id.* 8, 48. When three numbers are reckoned together, the greatest comes first, and so on in succession, with the conjunction *καὶ*. *Herod.* 8, 1. *νέας ἑκατὸν καὶ εἴκοσι καὶ ἐπτά* (where two MSS. have the contrary order), *ib.* 48. *νῆες τριηκόσiai καὶ ἐβδομήκοντα καὶ ὀκτώ*.

The round numbers from 200 are declined regularly, like the adjectives. The termination *-όσιοι* indicates the hundreds, e. g. *διακόσιοι -αι -α* (Ion *διηκόσιοι*) 200. *τριακόσιοι* (*τριηκόσιοι*) 300, &c. *χίλιοι* 1000. *δισχίλιοι* 2000, &c. *μύριοι* 10,000.

*Obs.* 1. Instead of the numbers compounded with 8 and 9, more frequent use is made of the circumlocution *ἐνός (μῆας) δέοντες δέουσαι* 141. *δέοντα*, *δυοῖν δέοντες δέουσαι δέοντα*, in which the latter word is the participle from *δέω* 'I want', which verb governs the genitive. Thus *νῆες δυοῖν (δυνεῖν)*, *μῆας δέουσαι εἴκοσι* 'twenty ships, wanting two, one', i. e. 18, 19 ships. The participle is governed in gender and case by the substantive, to which the principal number belongs; the lesser number in gender by this. Usually, but not always, that part of speech stands first, and has the principal number after it. *Herod.* 1, 94. *ἔρεα δυῶν δέοντα εἴκοσι* 'eighteen years'. 4, 1. *ἔρεα δυῶν δέοντα τριήκοντα* 'eight and twenty years'. 4, 90. *πηγαὶ δυῶν δέουσαι τεσσαρῆκοντα* 'eight and thirty springs'. *Thuc.* 8, 7. *νῆες μῆας δέουσαι τεσσαράκοντα* 'nine and thirty ships'. *Id.* 8, 25. *ναυσὶ δυοῖν δεούσαις πεντήκοντα*. *Id.* 2, 12. *τριακοσίων ἀποδέοντα μυρία*. So also the ordinal numbers, *Thuc.* 8, 6. *ἐνὸς δέον εικοστὸν ἔτος* 'the nineteenth year'.

The participle is referred also to the number which is to be subtracted, so that it is the genitive absolute. *Thuc.* 4, 102. *ἐνὸς δέοντος τριακοσῶ ἔρει*. *Demosth. in Lept.* p. 480. *πεντήκοντα μῆας δεούσης ἔλαβε τριήρεις*, where, however, Reiske and Wolf read *δεούσας*<sup>c</sup>. *Xen. Hist. Gr.* 1, 1, 5. *Ἀλκιβιάδης ἐπεισπλεῖ δυοῖν δεούσαιν εἴκοσι ναυσίν*.

<sup>b</sup> Wasse in *Duk. Præf.* ad *Thuc.*      <sup>c</sup> Wolf. ad *Dem. Lept.* p. 294.  
p. 225, 28. *Lob.* ad *Phryn.* p. 408 seq.

*Obs.* 2. These cardinal numbers, compounded with σύν, express :

1. 'Together', e. g. 'two or three together', 'along with', e. g. *Il.* κ', 224. σύν τε δὺ ἔρχομένω, 'two going together'. *Od.* ξ', 98. οὐδὲ ξυνεείκοσι φωτῶν ἔστ' ἄφενος τοσοῦτον 'twenty men together do not possess so much wealth'. *Plat. Hippias maj.* p. 282 E. καὶ σχεδόν τι οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι, ἢ ἄλλους σύνδνο, οὐστίνας βούλει τῶν σοφιστῶν 'as any two other sophists together'. *Eur. Troad.* 1083. συνδῶδεκα. *Demosth. pro Cor.* p. 260, 27. 261, 24. συνεκαίδεκα<sup>a</sup>.

2. The signification of the Latin distributives. *Od.* ι', 429. (τοὺς ἀκέων συνέεργον) --- σύντρεῖς αἰνόμενος 'whilst I took three at a time'. *Hymn. Hom.* 4, 74. οἱ δ' ἄρα (θῆρες) πάντες Σύνδνο κοιμήσαντο 'lay two together'. *Herod.* 4, 66. ὅσοι δὲ αὐτῶν καὶ κάρτα πολλοὺς ἀνδρας ἀναιρηκότες ἔωσι, οὗτοι δὲ σύνδνο κύλικας ἔχοντες πίνουσι ὁμοῦ 'each having two cups'. *Demosth. in Mid.* p. 564. σύνδνο ἦμεν οἱ τριηραρχοῦντες 'we were two together, by twos'. *Xen. Anab.* 6, 3, 2. σύνδνο λόχους ἦγον οἱ στρατηγοί 'each two divisions'<sup>b</sup>.

*Obs.* 3. In the composition of the cardinal numbers with nouns, the ancients preserved the simple cardinal number unaltered, e. g. ἑξέκους, ἑξμεδίμνος, ἑξμετρος, ἑκπλεθρος, ἑκμηνος, πεντέμνηνος, πεντεσύριγγος, ὀκτώκους; while the later writers said ἐξάκους, ἐξάπλεθρος, ἐξάμετρος, πεντάμνηνος, ὀκτάκους<sup>c</sup>. In composition with τέτταρα, however, it was shortened into τετρα, e. g. τετράκους, &c.

142. The ordinal numbers are :

1. πρῶτος (properly a superlative, §. 132.). In speaking of two πρότερος is used<sup>d</sup>.
2. δεύτερος.
3. τρίτος.
4. τέταρτος, also τέτρατος *Il.* ψ', 615. *Od.* β', 107.
5. πέμπτος from the Æolic πέμπε for πέντε<sup>e</sup>.
6. ἕκτος.
7. ἑβδόμος, anciently also ἐβδόματος *Od.* κ', 81.
8. ὀγδοος, anciently ὀγδόατος *Od.* γ', 306. *Hesiod.* 'Eργ. 790.

<sup>a</sup> Reiz. de Acc. Incl. p. 103.

<sup>b</sup> Valck. ad Herod. p. 311, 36. Alberti ad Hesych. v. σύντρεῖς αἰνόμενος. Fisch. 2. p. 162. Heind. ad Plat. Parm. p. 239. Boisson. ad Philostr. p. 419.

<sup>c</sup> Blomf. ad Æsch. Prom. 878.

Lobeck ad Phryn. p. 407. 412 seq. In Plat. Menon. p. 83. Bekker has admitted ὀκτώκουν for ὀκτάκουν from the majority of MSS.

<sup>d</sup> Thom. p. 764. Ammon. p. 119.

<sup>e</sup> Fisch. 2. p. 162.

9. ἑνατος (Π. β', 313. *Soph. El.* 707. ἑννατος in later MSS.<sup>f</sup>). Hence εἵνατος Π. β', 295. θ', 266.
10. δέκατος.
11. ἐνδέκατος.
12. δωδέκατος, anciently δυωδέκατος *Hes. Ἔργ.* 774. and δυοκαιδέκατος.
13. τρισκαιδέκατος, from τρεῖς, not τρίς<sup>g</sup>; also τρίτος καὶ δέκατος *Thuc.* 5, 56.
14. τεσσαρακαιδέκατος, and τέταρτος καὶ δέκατος *Thuc.* 5, 81. Herodotus 1, 84. has τεσσερεσκαιδεκάτη.

The rest, as far as 20, are compounded with δέκατος and the cardinal numbers by means of καί. Two ordinal numbers also, connected by καί, are used, e.g. πέμπτος καὶ δέκατος *Thuc.* 5, 83. ἕκτος καὶ δέκατος *Id.* 6, 7. ὄγδοος καὶ δέκατος *Id.* 7, 18. In composition the rule §. 140. obtains.

20. εἰκοστός. 21. εἰς καὶ εἰκοστός, μία καὶ εἰκοστή, also εἰκοστός πρῶτος &c. 30. τριακοστός. 40. τεσσαρακοστός. 50. πεντηκοστός. 60. ἑξηκοστός. 70. ἑβδομηκοστός. 80. ὀγδοηκοστός. 90. ἐννεηκοστός. 100. ἑκατοστός, &c.

The smaller ordinal number is also prefixed to the greater cardinal or ordinal with καί and a preposition. *Dem. p.* 261, 13. τῇ ἑκτῇ ἐπὶ δέκα, viz. ἡμέραις, 'on the sixth in addition to ten days', 'the 16th'. *p.* 265, 5. τῇ ἑκτῇ μετ' εἰκάδα 'the 26th'. *p.* 279, 18. τῇ ἑκτῇ ἐπὶ δεκάτῃ. *Æschin. p.* 458. *Reisk.* τῇ ὀγδόῃ καὶ ἐνάτῃ ἐπὶ δέκα.

The Greeks, in order to express half, or fractional numbers 143. in money, measures, and weights, used words compounded of the name of the weight, e. g. μνᾶ, ὀβολός, τάλαντον, with the adjective termination ον, ιον, αῖον, and ἡμι 'half', and placed before them the ordinal number of which the half is taken. τέταρτον ἡμιτάλαντον '3½ talents', 'half a fourth talent', *Herod.* 1, 50. ἑβδομον ἡμιτάλαντον '6½ talents' *ib.*; ἑνατον ἡμιτάλαντον '8½ talents', τρίτον ἡμιδραχμον in *Dinarchus*; αἱ δύο καὶ ἡμισυ δραχμαί '2½ drachmæ' *Pollux* 9, 62. *Har-*

<sup>f</sup> Wasse in *Duker. Præf. ad Thuc.* *Comp. Eust. ad Il.* p. 223, 15. 712, 17. p. 316, 18. and *ad Thuc.* 1, 117. <sup>g</sup> *Fisch.* 2. p. 163.

*procr. s. v.* τρίτον ἡμιμναῖον; δύο καὶ ἡμίσεια μνᾶ 'two minæ and a half' *id.* 9, 56 (R).

From this must be distinguished another phrase, when those words are in the plural, and joined with the cardinal number; e. g. τρία ἡμιτάλαντα *Herod.* 1, 50. does not mean  $2\frac{1}{2}$  talents, but three half-talents, one talent and a half; *Demosth. in Androt.* p. 598, 23. *pro Phorm.* 956, 18. πέντε ἡμιτάλαντα 'five half-talents', i. e.  $2\frac{1}{2}$  talents; *id. in Nicotr.* p. 1246, 7. πέντε ἡμιμναῖα '2½ minæ'; *id. in Theocr.* p. 1333, 11. τρία ἡμιμναῖα '1½ mina'; *Aristot. Hist. Anim.* 9, 40. βλίσσεται δὲ σμήνος χοᾶ, ἢ τρία ἡμίχοα ( $1\frac{1}{2}$ ), τὰ δὲ εὐθηνούonta δύο χοᾶς ἢ πένθ' ἡμίχοα ( $2\frac{1}{2}$ ), τρεῖς δὲ χοᾶς ὀλίγα<sup>a</sup>.

*Obs.* Other combinations are when the names of coins with the termination -ον are annexed to cardinal numbers, as δίδραχμον, τριδραχμον, τετράδραχμον, &c. 'a coin of 2, 3, 4 drachms'. As adjectives they denote the value of a thing, as τριτάλαντος οἶκος 'a house of 3 talents in value', δίμνεως, ἐξάμνεως, δεκάμνεως (μνᾶ) 'of 2, 6, 10 minæ in value'. Of unity the forms ταλαντιαῖος, δραχμιαῖος, μναιαῖος 'worth 1 talent, 1 drachm, 1 mina', are used. With plurals these adjectives denote that each of the objects named is in itself of the value assigned, e. g. *Herod.* 6, 89. οἱ Κορίνθιοι διδοῦσι τοῖσι Ἀθηναίοις εἴκοσι νέας πενταδράχμους ἀποδόμενοι 'each ship for 5 drachms'. 5, 77. ἔλυσάν σφεας δίμνεως 'each for 2 minæ'. πέντε δραχμῶν would have meant that the 20 ships were sold collectively for 5 drachms. So *Demosth. in Aphob.* p. 833, 23. οἶκοι ταλαντιαῖοι καὶ διτάλαντοι<sup>b</sup>.

144. From the ordinal numbers are derived,

1. Numerals in αῖος (R), which commonly answer to the question 'on what day?' and in other languages can only be rendered by several words. *Herod.* 6, 106. ὁ Φειδιππίδης δευτεραῖος ἐκ τοῦ Ἀθηναίων ἄστεος ἦν ἐν Σπάρτῃ 'on the second day'. So also τριταῖος ἀφίκετο *Xen. Hist. Gr.* 2, 1, 30. 'on the third day'. *Xenoph. Cyrop.* 5, 3, 1. τεταρταῖοι ἐπὶ τοῖς ὁρίοις ἐγένοντο 'on the fourth day'. *Od.* ξ', 257. πεμπταῖοι δ' Αἴγυπτον ἰκόμεσθα 'on the fifth day'. So also

<sup>a</sup> Casaub. ad Theophr. Char. C. 6. p. 330. (344. Heind.) Valck. ad Wesseling ad *Herod.* 1, 50.

<sup>b</sup> Toup. Epist. de Theocr. Syrac.

έκταίος, έβδομαίος, όγδοαίος, έναταίος, δεκαταίος. *Thuc.* 2, 49. διεφθείροντο οί πλείστοι έναταίοι καί έβδομαίοι. *Comp. Plat. Rep.* 10. p. 614 B. δεκαταίος, δωδεκαταίος, &c. είκοσταίος<sup>c</sup>.

*Obs.* 1. There is no such numeral from πρώτος, as instead of it αὐθήμερ may be used for 'on the first day'. From πρότερος comes προτεραίος, which, however, is not referred to the person, but joined with ημέρα, e. g. τῇ προτεραίᾳ ἡμέρᾳ, as τῇ ὑστεραίᾳ sc. ἡμέρᾳ *postridie*<sup>d</sup>. έναυσιαίος, μηνιαίος are similar. As they said τῇ προτεραίᾳ, τῇ ὑστεραίᾳ sc. ἡμέρᾳ, so Euripides says, *Hippol.* 275. τριταίαν ἡμέραν for τρίτην, and *Hec.* 32. τριταῖον φέγγος for τρίτον. For the rest, these numerals answer to the interrogative ποσταίος 'on what day?'

*Obs.* 2. Adjectives derived from the names of coins have the same termination, e. g. ταλαντιαῖος §. 143. *Obs.*

2. Adverbs, δίσ from δύο, τρίς from τρεῖς. In the rest the termination -κίς -άκίς -τάκίς is annexed to the cardinal number, τεσσαράκίς, έξάκίς, εκατοντάκίς.

3. Multiple numbers, a) in -πλόος -πλοῦς (x); διπλοῦς 'double', τριπλοῦς 'triple', τετραπλοῦς. b) in -φάσιος; διφάσιος, τριφάσιος.

4. Proportionals, showing a relation or proportion, answering to the question 'how much more?' Their termination is -πλάσιος, which is annexed to the adverbs No. 2. after rejecting -ς -κίς, &c. διπλάσιος, τριπλάσιος, τετραπλάσιος, 'twice, thrice, four times as much'.

There is no peculiar form in Greek for *distributives*. To express their meaning, sometimes the cardinal numbers compounded with σύν are used (see §. 141. *Obs.* 2.); sometimes the prepositions κατά, ανά, &c.

### Of PRONOUNS.

The pronouns, or words which are put for the proper substantives, are :

1. *Pronouns personal*, ἐγώ, σύ, to which belong also the *reflective* pronoun οὗ, and the *indefinite* pronoun τις. From

<sup>c</sup> Fisch. 2. p. 164 seq.

<sup>d</sup> ad *Thuc.* 5, 75.

these the *possessive* pronouns are derived, ἐμός, σός, ἐός, ἡμέτερος, &c.

2. *Pronouns demonstrative*, οὗτος, ὅδε, ἐκεῖνος, αὐτός.
3. The *pronoun relative*, ὅς, ἣ, ὅ.
4. The *pronoun interrogative*, τίς.

### I. Pronouns personal.

1. For the first person.	2. For the second person.
SING.	SING.
Nom. ἐγώ, I	Nom. σύ, thou
Gen. ἐμέο, ἐμοῦ, μου	Gen. σέο, σου
Dat. ἐμοί, μοι	Dat. σοί
Acc. ἐμέ, με	Acc. σέ.
DUAL.	DUAL.
N. A. νῶϊ, νή	N. A. σφῶϊ, σφῶ
G. D. νῶϊν, νῶν.	G. D. σφῶϊν, σφῶν.
PLUR.	PLUR.
Nom. ἡμεῖς, we	Nom. ὑμεῖς, you
Gen. ἡμέων, ἡμῶν	Gen. ὑμέων, ὑμῶν
Dat. ἡμῖν	Dat. ὑμῖν
Acc. ἡμέας, ἡμᾶς.	Acc. ὑμέας, ὑμᾶς.

### Observations.

1. *μον, μοι, με* are enclitics, which the oblique cases of *σύ* may also be. The grammarians (e. g. *Apoll. π. ἀντων.* p. 312 C.) say that no enclitic can be placed after a preposition<sup>a</sup>. The enclitic pronouns, however, are sometimes found where for the sake of contrast the accented should have been used, e. g. *Il. φ', 226. ἡ κέν με δαμάσσειται, ἡ κεν ἐγὼ τόν<sup>b</sup>*. Enclitics are also prefixed. See §. 58.

2. The Æolo-Doric had ἐγών, the Æol. ἐγων<sup>c</sup> in the nominative, which Homer also uses, but only before vowels, *Il. γ', 188. &c.* In Aristoph. *Lysistr.* 982. *Acharn.* 748. it is used by the Lacedæmonians and Megarensians; the Bœotians said ἰών<sup>d</sup>: in the Doric dialect also

<sup>a</sup> See §. 31. note c.

<sup>b</sup> Herm. ad Soph. Phil. 47. 520.  
Matthiæ ad Eur. Heracl. 64.

<sup>c</sup> *Apoll. π. ἀντων.* p. 324 B.

Schæf. ad Greg. p. 249.

<sup>d</sup> *Apoll. l. c.* p. 323 B. C. 324 B. C.

ἐγών, with the accent transposed. Instead of σὺ the Æolians and Dorians said ῥύ, and changed generally σ into τ, the Boeotians ρού and ρούν<sup>e</sup>. Comp. p. 40 seq.

In order to give more expression to the pronouns, the Dorians and Æolians annex -η in both to the termination through all the cases, as in Latin -met, e. g. egomet, or -νη, e. g. ἐγώνη, ἐμεύνη, ἐμίνη or ἐμίννη<sup>f</sup>. So also ῥύνη (Lacon. ρούνη), which occurs also in the Homeric dialect *Il.* ε', 485. *Hes.* "Εργ. 10. ῥίνη for σοί<sup>g</sup>. The Attics annexed -γε, throwing back the accent, ἐγωγε, σὺγε; instead of which the Dorians used -γα, ἐγώνγα *Arist. Lys.* 986. 990. ἰώνγα and ἰώνγα, Boeotian for ἐγωγε, occur in a fragment of Corinna<sup>h</sup>, and ῥύγα *Theocr.* 5, 69. (72.) ρούγα for σὺ γε *Apoll.* π. ἀντρων. p. 329 C.

3. In the genitive only ἐμέο is found, not μεο, and in the lyric and epic poets ἐμεῖο and σεῖο; also ἐμέθεν and σέθεν (§. 87.)<sup>i</sup>, the latter also in the tragic dialect, e. g. *Eur. Alc.* 52. 291. in Homer always acuted. ἐμοῦ in Homer is merely the gen. of ἐμός<sup>j</sup>. As the Attic dialect contracted -έο into οῦ, the Ionic, Æolic, and Doric contracted the same into -εῦ, ἐμεῦ, σεῦ (*Herod.* 1, 45.), Dor. ῥέο, ρεῦ<sup>k</sup>. The Doric dialect had also other forms, ῥεῦς *Theocr.* 2, 126. 5, 39. 11, 52.<sup>l</sup> and ρεῶς *Theocr.* 11, 25. *ubi v. Valck.* 18, 41.<sup>m</sup> also ἐμέος, ἐμεῦς, ἐμεῖω, ἐμεῖως, ἐμῶς. ῥέος, ῥίος, ῥίως, ρεοῦ, ῥίω, ῥίως quoted by Apollonius *l. c.* p. 355 seq. from Epicharmus, Sophron and Rhinthon. Τεοῖο, gen. of σὺ, occurs also in Homer, *Il.* θ', 37. 468. which appears not to be a false orthography for ρεῖο, but to have originated in the great resemblance which exists in other respects between the gen. of the personal and the possessive pronouns.

4. In the dative the Æolians and Dorians said also ἐμίν (ἐμίνγα. *Obs.* 2.<sup>n</sup>), ῥίν (*Theocr.* 2, 11.), but only acuted, not enclitic, whence ῥίνη and the Tarentine ἐμίνη arose; the ι is long in *Theocr.* 15, 89. 3, 33. short in Pindar<sup>o</sup>; also ρεῖν (acute), which Homer uses *Od.* λ', 559. *Il.* λ', 201. For the enclitic σοι the epic poets and Herodotus, e. g. 1, 9. 38. use ροι, which, however *Il.* ο', 428. seems to be em-

<sup>e</sup> *Apoll.* π. ἀντρων. p. 324 B. 329 C.

<sup>f</sup> Ad Hesych. t. 1. p. 1290, 15. Koen ad Greg. p. (124) 268, 93.

<sup>g</sup> Koen ad Greg. p. (123) 267. Valck. ad Adonias. p. 285.

<sup>h</sup> Fisch. 2. p. 203. *Apollon.* l. c. p. 325 A.

<sup>i</sup> *Apoll.* l. c. p. 343 B. C. who quotes μεθέν from Sophron.

<sup>j</sup> *Apoll.* l. c. p. 357 B.

<sup>k</sup> *Apoll.* l. c. p. 356 B.

<sup>l</sup> *Apoll.* l. c. p. 356 A. ad Gregor. p. 249.

<sup>m</sup> Valck. ad *Theocr.* 10. Id. p. 62. See other Doric forms in Valck. ad *Theocr.* Adonias. p. 301 seq.

<sup>n</sup> Koen ad Greg. p. (122 seq.) 266 seq. Fisch. 2. p. 205. 209.

<sup>o</sup> *Herm. de Dial. Pind.* p. 263.

ployed to express a contrast (see *Obs.* 1.), and *Od.* δ', 27. we have *ροίγε*<sup>a</sup>. The Dorians accented *ἐμοι*, and the Boeotians said *ἐμό*<sup>b</sup>.

In the accus. the Dorians said also *τύ* for *σέ*, but only enclitic; otherwise *τέ* and *τίν*<sup>c</sup>. Other forms are *ἐμετ*, *rel Apoll.* π. ἀντων. p. 366 B. C. 380 C.

5. In the dual the form *νψ νψν*, *σφψ σφψν*, is Attic. Others omit the *ι subscriptum*, because *ι* is cut off by *apocope*<sup>d</sup>. In the dative *σφψν* and *σφῶν* are written, as *Æsch. Prom.* 12. *Eur. Phœn.* 474. *Ion.* 1579. where the Aldine edition has *σφῶ σφῶν* without *ι subscriptum*<sup>e</sup>.

6. In the plural *ἡμεῖς* and *ὕμεῖς* appear to have come from *ἡμέες* and *ὕμέες*. Instead of *ἡμεῖς* the Æolians and Dorians said *ἄμες* or *ἄμες*, and *ἄμμες*, which is also Homeric *Il.* ψ', 432. &c. and for *ὕμεῖς*, *ὕμές* and *ὕμμες*. The latter occurs also *Il.* α', 276.<sup>f</sup>

7. The genitive plural is lengthened by the poets into *ἡμεῶν*, *ὕμεῶν*. The Æolians and Dorians changed as usual the *η* into *α*, *ἀμέων*, *ἀμῶν* and *ἄμμων*<sup>g</sup>.

8. In the dative plural they used also *ἡμῖν* and *ὕμῖν*<sup>h</sup> as enclitics, and when the last syllable is short *ἡμιν*, *ὕμιν*, e. g. *Il.* δ, 415. *Od.* υ', 272. *Soph. Œd. T.* 921. 1038. *Antig.* 308.<sup>i</sup> In the old dialect, and in Æolic and Doric, it was also *ἀμῖν*, *ἄμιν*, *ἄμιν*, *ἄμμι* (*Il.* α', 384. and elsewhere; *Od.* α', 123.), *ὕμιν*, *ὕμμι* and *ὕμμι*, and with *ν* *ἐφέλκυστικόν* *ἄμμιν*, *ὕμμιν* *Il.* ν', 379. and elsewhere; *Od.* α', 376.<sup>j</sup>

9. In the accus. plur. the Dorians said *ἀμέ* (*Apoll.* l. c. p. 387 A.), *ἀμέ*, and *ἄμμε*, *ἄμμε*: the last, which *Apollon.* l. c. calls Æolic, occurs *Il.* α', 59. η', 292. &c. *Byzant. Decr.* in Demosth. *pro Cor.* p. 256, 3.

<sup>a</sup> *Apoll.* π. ἀντων. p. 364 C. Herm. l. c. Comp. Schol. Ven. ad *Il.* α', 76.

<sup>b</sup> *Apoll.* l. c. p. 364 B. 365 B. C. Of *τίνη* see Valck. ad Theocr. Adon. p. 285.

<sup>c</sup> *Apoll.* l. c. p. 328. 366 C. Gregor. p. (290) 615. also quotes *τέ*. Toup's note on Theocr. Adon. p. 389. (365. Heind.) therefore needs correction.

<sup>d</sup> Piers. ad Mœr. p. 265 seq. Beck. ad Aristoph. Av. 15. Fisch. 2. p. 201.

<sup>e</sup> Dawes Misc. Cr. p. 238. Valck. ad Phœn. 463. Pierson ad Mœr. p. 300.

<sup>f</sup> Fisch. p. 206. 210. Schweigh. ad Athen. 2. p. 72. *Apoll.* l. c. p. 378 seq. who also quotes the Boeotian

*οὔμές* p. 379 C. Eustath. ad *Il.* ρ', p. 1112, 39. Greg. p. (110) 238.

<sup>g</sup> Fisch. 2. p. 206. *Apoll.* l. c. p. 381 A. B. 382. who quotes the Boeotian forms *ἀμέων* and *οὔμέων*, and the Æolic *ἀμμέων*, *ὕμμέων*.

<sup>h</sup> Brunck ad Eur. Phœn. 777.

<sup>i</sup> Valek. ad Eurip. Phœn. 773. Herm. de Em. Gr. Gr. p. 78 seq. ad Hec. 109. Fisch. 2. p. 207. In Euripides there is no certain example of *ἡμιν*, *ὕμιν*.

<sup>j</sup> *Apoll.* π. ἀντων. p. 380. 383 seq. who quotes the Æolic *ἀμμέσιν* from Alcæus. Valck. ad Theocr. Adonias. p. 236. Fisch. 2. p. 207. 210.



*Theocr.* 11, 42. For ἄμμες *Theocr.* 29, 2. Brunck more correctly gives ἄμμε<sup>k</sup>. So the Dorians said ὑμέ, the Æolians ὕμμε, according to *Apollon.* l. c. B. ὕμμε is also found *Soph. Antig.* 846. in a chorus.

2. Ἀὐτός, ἡ, ό was used for the third person; yet it has the 146. proper signification of a pronoun, and of the English 'he, she, it', only in the oblique cases: in the nominative it signifies not simply 'he', but 'he himself', *ipse*. If the article precedes, ό αὐτός (R), ἡ αὐτή, τὸ αὐτό, it signifies 'the same', *idem*. This is frequently contracted by crasis, αὐτός §. 54, 1.<sup>1</sup> (Ion. ὠντός), ταύτου, ταύτῃ, ταύτόν, ταυτό (Ion. τῶντού, τῷτῃ, τῷτόν), for ό αὐτός, τοῦ αὐτοῦ, τῇ αὐτῇ, τὸ αὐτόν, τὸ αὐτό. For ταυτό neut. we find more frequently ταυτόν *Eur. Hec.* 299. &c.<sup>m</sup> The Ionians, in the oblique cases, insert in the last syllable an e before the termination, e. g. αὐτέω, αὐτέην, αὐτέων, αὐτέοισι.<sup>n</sup>

Instead of the accus. sing. we find also, particularly in the poets, μιν (only enclitic *Apoll. π. ἀντων.* p. 367 C.), from ἵν, in all three genders, e. g. for αὐτόν *Il.* a', 100. &c. *Herod.* 1, 10. 2, 102. for αὐτήν *Il.* a', 29. &c. *Herod.* 2, 100. for αὐτό *Herod.* 1, 93.<sup>o</sup> αὐτόν μιν for ἑαυτόν *Od.* δ', 244. Another form is νιν, which occurs in Pindar, and is the only one used by the tragedians. *Eur. Phæn.* 39. 41. *Æsch. Prom.* 333. for αὐτόν. *Eurip. Troad.* 435. *Alc.* 834. *Hec.* 519. *Theocr.* 4, 30. 54. for αὐτήν. *Theocr.* 1, 150. for αὐτό. Also for αὐτούς, αὐτάς, αὐτά *Soph. Œd. T.* 878. *Col.* 42. *Eurip. Iphig. T.* 330. 333. *Æsch. Prom.* 55. In Homer μιν only occurs<sup>p</sup>.

*Obs.* Νιν appears to stand for αὐτῇ *Orph. Argon.* 776. *Theocr.* 6, 29.<sup>q</sup> and so perhaps the passages of Pindar, *Pyth.* 4, 63. *Nem.* 1, 99. may be defended, according to Buttmann, *L. Gr.* p. 295 not. \*\*\*.

<sup>k</sup>, Valck. ad *Herod.* p. 662, 79. Koen ad *Greg.* p. (110) 237. Fisch. 2. p. 206. 207.

<sup>1</sup> The objection that αὐτός is never found in MSS. is now also removed by Bekker's note on *Dem.* p. 11 not. e. p. 299 not. b. on *Plat.* 1, 1. p. 52, 1. Matthiæ notes on *Eurip.* t. 7. p. 502.

<sup>m</sup> Thom. M. p. 834. Maitt. p. 37. Elmsl. ad *Soph. Œd. T.* 734. ad *Med.* 550. The forms ταυτήs, ταυ-

τόν, ταυτήν for τῆs αὐτῆs, τὸν αὐτόν, τὴν αὐτήν are indefensible. See Schæf. ad *Greg.* p. 303. Herm. ad *Soph. Phil.* 841.

<sup>n</sup> Fisch. 1. p. 77.

<sup>o</sup> *Apoll. π. ἀντων.* p. 268. explains correctly those passages in Homer, in which μιν appears to refer to a neuter.

<sup>p</sup> Heyne ad *Il.* δ', 480.

<sup>q</sup> Fisch. 2. p. 212. 214. Valck. ad *Theocr. Adoniaz.* p. 212.

## 147. The Pronoun reflective οὖ, οἶ, ἑ.

## SINGULAR.

Gen. ἑο, οὖ

Dat. οἶ

Acc. ἑ.

## DUAL.

N. A. σφωέ, σφώ

G. D. σφωτίv.

## PLURAL.

Nom. σφέεε, σφεῖε

Gen. σφέων, σφῶv

Dat. σφί(ν), σφίσι

Acc. σφέεα, σφᾶε. Neut. σφέα.

Of ἴ or ἶ, a supposed form, see *Obs.* 4. note.

## Observations.

*Obs.* 1. This pronoun is generally reflective in the Attic prose writers, i. e. it refers to the subject of the proposition in which it stands, or of the foregoing, if the second be closely connected with it. οὖ *Plat. Rep.* 10. 614 B. 617 E. *Symp.* p. 174 D. *Soph. Œd. T.* 1257. οἶ *Thuc.* 2, 13. 4, 28. *Soph. El.* 929. ἑ *Plat. Rep.* 10. p. 617 E. σφῶ *Id. Euthyd.* p. 273 E. σφωτίv *ib.* p. 10. σφεῖε *Id. Rep.* 10. p. 600 D. *Thuc.* 5, 46. σφῶv *Thuc.* 2, 72. *Xen. R. A.* 1, 16. σφίσι *Thuc.* 1, 44. *Xen. ib.* 4. *Hist. Gr.* 5, 4, 11. σφι or σφιν *Soph. Œd. C.* 421. *Eur. Med.* 404. σφᾶε *Plat. Symp.* p. 174 D. 175 C. *Xen. R. A.* 2, 1. In Homer and Herodotus, on the contrary, it is more frequently the pronoun of the third person in all three genders for αὐτός. So also in the Attic poets, e. g. *Æsch. Prom.* 453. 457. *Soph. Aj.* 906. *Eur. Bacch.* 231. *Xen. Cyrop.* 3, 2, 26. *Anab.* 5, 4, 33.

2. This pronoun was pronounced in the singular with the digamma, in Homer also. See §. 9. *Obs.*

3. The Ionians and Dorians contracted ἑο into εῖ *Il. v.* 464. ω', 293. *Herod.* 3, 135. enclitic *Il.* ξ', 427. ο', 165. (comp. *ib.* 181.) The poets lengthened also the first syllable εῖο *Il.* δ', 400. as ἐμεῖο, σεῖο. They also used ἑθεν, as ἐμέθεν, σέθεν. But οἷο *Il.* γ', 333. is the genitive of

the pronoun possessive  $\delta\varsigma$  for  $\epsilon\delta\varsigma$ , as  $\epsilon\delta\iota\omicron$  from  $\epsilon\delta\varsigma$ , whence  $\delta\nu$  also comes, e. g.  $\delta\nu \phi\acute{\iota}\lambda\omicron\nu \nu\acute{\iota}\omicron\nu$ . The Æolians said  $\epsilon\omicron\upsilon\varsigma$  and  $\epsilon\omicron\upsilon$ , as  $\tau\epsilon\omicron\upsilon\varsigma$  and  $\tau\epsilon\omicron\upsilon$ <sup>a</sup>.

4. For  $\omicron\iota$  Homer says also  $\epsilon\omicron\iota$  *Il.*  $\nu'$ , 495. *Od.*  $\delta'$ , 66. for  $\epsilon$ ,  $\epsilon\epsilon$  *Il.*  $\omega'$ , 134.  $\nu'$ , 171. So also  $\epsilon\epsilon\iota\omicron$  for  $\epsilon\iota\omicron$ , i. e.  $\epsilon\omicron$ , *o\upsilon* *Apollon.* *Rh.* 1, 1032. *ubi v. Br.* Apollonius, p. 366 A. quotes another form,  $\epsilon\iota\nu$  or  $\epsilon\iota\nu$  from Hesiod analogous to  $\tau\iota\nu$  §. 145. *Obs.* 4. and  $\epsilon\iota\nu$  (as  $\tau\epsilon\iota\nu$ ) from Antimachus and Corinna<sup>b</sup>.

$\sigma\phi\omega\iota\nu$  never rejects  $\nu$  *Apoll.*  $\pi.$   $\acute{\alpha}\nu\tau\omega\nu$ . p. 374 C.

5.  $\sigma\phi\acute{\epsilon}\omega\nu$  in the same manner as  $\eta\mu\acute{\epsilon}\omega\nu$ ,  $\delta\mu\acute{\epsilon}\omega\nu$ , is lengthened by the poets into  $\sigma\phi\epsilon\acute{\iota}\omega\nu$  *Il.*  $\epsilon'$ , 626. which was also Æolic and Doric.

6.  $\sigma\phi\iota$  occurs in Homer;  $\sigma\phi\iota\nu$  appears to have been alone used by the tragedians for the dative<sup>c</sup>. It is found in the poets very rarely as a dative sing. also. *Hom. H. in Pan.* 19, 19. (not 30, 9.) *Æsch. Pers.* 756. *Soph. Œd. Col.* 1490. perhaps also *Pind. Pyth.* 9, 206.<sup>d</sup>

7. For  $\sigma\phi\acute{\epsilon}\iota\varsigma$  Homer has  $\sigma\phi\epsilon\acute{\iota}\alpha\varsigma$  *Od.*  $\nu'$ , 213.<sup>e</sup> and  $\sigma\phi\acute{\alpha}\varsigma$  encl. *Il.*  $\epsilon'$ , 567. as well as  $\sigma\phi\acute{\epsilon}\omega\nu$  and  $\sigma\phi\acute{\epsilon}\alpha\varsigma$  e. g. *Il.*  $\sigma'$ , 311.  $\beta'$ , 96. The neut.  $\sigma\phi\acute{\epsilon}\alpha$  is in Herodotus 1, 89. 3, 111. 4, 25. 8, 36. probably also 3, 53. *Comp. Euseb. Præp. Ev.* 9, 41. p. 457 C.

8. In the poets too the form  $\sigma\phi\acute{\epsilon}$  (abbreviated from  $\sigma\phi\omega\acute{\epsilon}$ ) occurs, which is sometimes used as the accus. plur. in all genders for  $\alpha\upsilon\tau\omicron\upsilon\varsigma$ ,  $\alpha\upsilon\tau\acute{\alpha}\varsigma$ ,  $\alpha\upsilon\tau\acute{\alpha}$ , *Il.*  $\chi'$ , 111. *Æsch. Ag.* 1277. *Soph. Œd. C.* 1123. *Eur. Andr.* 19. *Theocr.* 4, 3.; sometimes as the accus. sing. instead of  $\alpha\upsilon\tau\acute{\omicron}\nu$ ,  $\alpha\upsilon\tau\acute{\eta}\nu$ ,  $\alpha\upsilon\tau\acute{\omicron}$ , *Æsch. Prom.* 9. *Sept. ad Th.* 647. *Soph. Œd. R.* 780. *Aj.* 51. 74. *Antig.* 44. *Eurip. Phæn.* 1671. *Med.* 33. also as a pronoun reflective for  $\epsilon\alpha\upsilon\tau\acute{\omicron}\nu$  *Æsch. Sept. ad Th.* 619. *Valck. ad Eur. Hipp.* 1253. *Brunck ad Soph. Œd. C.* 48.

9. The following are dialectic varieties; the Syracusan  $\psi\acute{\iota}\nu$ ,  $\psi\acute{\epsilon}$ , the latter in *Theocr.* 4, 3.<sup>f</sup> The Lacedæmonians and Bœotians said  $\phi\acute{\iota}\nu$ , which is also found in *Callim. H. Dian.* 125. 213.  $\acute{\alpha}\sigma\phi\iota$  and  $\acute{\alpha}\sigma\phi\epsilon$  were Æolian<sup>g</sup>.

The genitive  $\epsilon\mu\acute{\epsilon}\omicron$ ,  $\sigma\acute{\epsilon}\omicron$ ,  $\epsilon\omicron$  of the pronouns  $\epsilon\gamma\acute{\omega}$ ,  $\sigma\acute{\upsilon}$ ,  $\omicron\upsilon$  is 148.

<sup>a</sup> *Apoll. π. ἄντων.* p. 358 B. Maïtt. p. 425. Valck. ad *Theocr. Adonias.* p. 279 c.

<sup>b</sup> Ruhnck. *Ep. Crit.* 114. ad Greg. Cor. p. 84. ed. Schæf. A nomin.  $\epsilon\iota$  or  $\epsilon\iota$  is quoted by *Apoll. l. c.* p. 330 B. (Göttl. ad *Theod.* p. 233.) from the Œnomaus of Sophocles, but the passage is corrupt.

<sup>c</sup> *Apoll. l. c.* p. 374 C. 385 A. B.

*Elmsl. ad Eur. Med.* 393. *Comp.* §. 41. *Obs.* 2.

<sup>d</sup> Thom. M. p. 825 seq. Reisig *Comm. Exeg. in Œd. Col.* 1484.

<sup>e</sup> *Apoll. l. c.* p. 387 B. shows that  $\sigma\phi\acute{\alpha}\varsigma$  is also used enclitically, which Elmsley ad *Eur. Med.* 1845. denies.

<sup>f</sup> *Apoll. l. c.* p. 382 C. 386 B. 388 A. Greg. p. (116) 253 seq.

<sup>g</sup> *Apoll. l. c.* p. 326 B. 388 B.

compounded with the pronoun αὐτός in all the cases except the nominative.

ἐμαντοῦ, ἡς, οὐ	σεαυτοῦ, ἡς, οὐ	ἐαυτοῦ, ἡς, οὐ
ἐμαντῶ, ῆ, ῶ	σεαντῶ, ῆ, ῶ	ἐαντῶ, ῆ, ῶ
ἐμαντόν, ἡν, ό	σεαυτόν, ἡν, ό	ἐαυτόν, ἡν, ό

for ἐμέ' αὐτοῦ &c. in the sense of 'myself, thyself, himself'. For σεαυτοῦ, ἐαυτοῦ &c. they say also σαυτοῦ ἡς, σαυτῶ ῆ &c. αὐτοῦ ἡς, αὐτῶ ῆ. In the plural the two first are declined as two words, each by itself:

ἡμεῖς, ὑμεῖς αὐτοί -αί, ἡμῶν, ὑμῶν αὐτῶν,  
ἡμῖν, ὑμῖν αὐτοῖς -αῖς, ἡμᾶς, ὑμᾶς αὐτούς -άς.

The third is declined throughout as one word: ἐαντῶν, ἐαντοῖς, ἐαντούς, -άς, e. g. *Herod.* 1, 93. *Plat. Phæd.* c. 25. Yet they say also σφῶν αὐτῶν, σφίσιν αὐτοῖς -αῖς, σφᾶς αὐτούς -άς, where σφῶν ἐαντῶν would be wrong<sup>a</sup>. ἡμᾶς ἐαντούς (R) *Herod.* 6, 12. should be changed on the authority of several MSS. into ἡμᾶς αὐτούς, and *Plat. Phæd.* p. 78 B. δεῖ ἡμᾶς ἀνερέσθαι ἐαντούς, ἡμᾶς is the accus. of the subject, and ἐαντούς governed by ἀνερέσθαι.

*Obs.* 1. Properly, according to the composition, only the genitive of this pronoun should have been in use; and it is owing to an arbitrary usage, that ἐμέο is compounded with the dative also, and accus. sing. and the plur. of αὐτός. See *Apoll.* π. ἀντων. p. 351. From ἐμέο αὐτοῦ came, by *crasis* of the οα, the later Ionic ἐμεωντοῦ, as σεωντοῦ, ἐωντοῦ *Herod.* 1, 35. 42. 45. 87. 108. 2, 17. 3, 36. &c. ἐμεωντόν *id.* 1, 42. 2, 143. The points placed over the ν in the common editions owe their origin to the practice of transcribers to place such points over every ν.

*Obs.* 2. Among the Attics these pronouns are reflective only, referring to the person implied in the verb, without any particular emphasis derived from αὐτός; ἐτυψα ἐμαντόν 'I struck myself', ἐτυψας σεαυτόν, ἐτυψεν ἐαυτόν (as in English 'I wash myself'). In Homer, on the contrary, αὐτός has usually an emphasis, as *Il.* ζ', 490. τὰ σ' αὐτῆς (τὰ σὰ αὐ.) ἔργα κόμιζε, *tua ipsius opera cura*, *Il.* α', 271. καὶ μαχόμεν κατ' ἐμ' αὐτόν ἐγώ, *per me ipse*, ζ', 162. εὖ ἐντόνασα ἑ αὐτήν *herself*, not another. Hence he uses it even when the verb has another person, *Il.* ι', 324. κακῶς δ' ἄρα οἱ πέλει αὐτῇ (instead of αὐτῇ simply, because in him οὐ, οἱ, ἑ is the pron. of the 3rd pers.), *Od.* δ', 667. ἀλλὰ οἱ αὐτῇ

<sup>a</sup> Thom. M. p. 826 seq.

*Zeὺs* ὀλέσσειε βίην *himself*, while he seemed to aim at the destruction of others. For this reason these pronouns are often written separately in Homer, ἔμ' αὐτόν, ἐ αὐτήν; and the pronouns themselves are sometimes separated, ἐμεῦ περιδώσομαι αὐτῆς; or αὐτόν placed before the personal pronoun, as *Od.* δ', 244. αὐτόν μιν like αὐτῷ μοι *Herod.* 2, 10. comp. 4, 134. 7, 38.<sup>b</sup> The Attics do the same when αὐτός, *ipse*, is emphatic, in which case the pronouns often refer to a different person from the person of the verb, as *Soph. Œd. C.* 951 seq. εἰ μὴ μοι (μὴ 'μοι) πικρὰς αὐτῷ τ' ἀρὰς ἡρᾶτο καὶ τῷ μὲν γένει. *Lysias*, p. 7. τοὺς παῖδας τοὺς ἐμοὺς ἥσυχνε καὶ ἐμὲ αὐτὸν ὕβρισε; transposed *Soph. Phil.* 1314 seq. αὐτόν τ' ἐμέ (αὐτόν τέ με). *Alcib.* 1. p. 105 A. πρὸς αὐτόν σε. Comp. *Cratyl.* p. 384 A. *Xen. Cyrop.* 3, 1, 9. *Demosth.* p. 1291; and separated *Æsch. Choeph.* 273 seq. αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε τίσειν μ' ἔχοντα πολλὰ δυστερπῇ κακά. In none of these cases do ἐμὲ αὐτόν &c. stand for ἐμ'αὐτόν &c. If the pronoun pers. is placed after, it is always enclitic, αὐτῷ μοι, not αὐτῷ ἐμοί<sup>c</sup>; but ἐμοί, σοί with the acute accent also precede, e. g. *Il.* π', 12. ὁ', 231. *Od.* τ', 288.

*Obs.* 3. We often find, especially in older editions, αὐτοῦ, αὐτῷ, αὐτόν, where we should have expected αὐτοῦ for ἐαυτοῦ; the MSS. often vary. Most frequently of all, αὐτοῦ is found in old editions, especially the Aldine, where the word is emphatic, in which case the reflective pronouns of the first and second person would have been used; αὐτοῦ, αὐτῷ, on the contrary, where there is no emphasis, e. g. *Soph. Aj.* 967. αὐτῷ δὲ τερπνός. *ib.* 1366. *El.* 803. τὰ θ' αὐτῆς καὶ τὰ τῶν φίλων κακά 'her own sufferings'. On the contrary, *Œd. Col.* 1396. παισὶ τοῖς αὐτοῦ γέρα 'his children', not 'his own children', as *Eur. Alc.* 85. πόσιν εἰς αὐτῆς<sup>d</sup>.

From the oblique cases of the personal pronouns ἐγώ, σύ, οὐ, 149. and the nominative of the plur. and dual, ἡμεῖς, ὑμεῖς, σφέεις, νωί, σφωί, σφέ, the *pronouns possessive* are derived, which correspond in their signification to the genitive of the personal pronoun. They are declined exactly like adjectives in *ος* of three terminations:

ἐμός, ἡ, ὄν, 'mine';  
σός, ἡ, ὄν, 'thine'.

<sup>b</sup> Apoll. de Synt. 2, 19. p. 140 seq. ed. Bekk. π. ἀντ. p. 315 C. Reiz. ap. Wolf. ad Hes. Theog. 470. That αὐτῷ, αὐτόν are redundant in οἱ αὐτῷ, μιν αὐτόν (*Greg. Cor.* p. 84. 86 not. ed. Schæf.) appears to me very doubtful.

<sup>c</sup> Heind. ad Plat. Phædon. p. 154. Comp. Apoll. π. ἀντων. p. 313 B.

<sup>d</sup> Matthiæ ad Eur. Iph. A. 800. Addend. t. 7. p. 508. on p. 368. v. 10. a fin. Comp. Buttman Eæc. ad Dem. Mid. p. 140.

*Obs.* From the Doric *τί*, acc. *τέ*, comes *τεύς*, *τεή*, *τεόν* *Od. γ', 122. Il. ζ', 249. Theocr. 2, 116. Æschyl. Prom. 162.* in the dialogue, elsewhere in the chorus *Soph. Ant. 604. Eur. Heracl. 914.* The Boeotians said *τιός*, and there was also a contracted form *τεύς*<sup>a</sup>.

*έός*, *έή*, *έόν* (*Feός Apoll. π. άντων. p. 396 B. C.*) 'his' in the singular, only in the Ionic and Doric writers, and in the poets.

*Obs. 1.* Instead of this is used the abbreviated form *δς* *Il. γ', 333. ζ', 170. Herod. 1, 205. Eurip. El. 1206.* Neither is ever used by the Attic prose writers (*ἀ δάκρυα Plat. Rep. 3, p. 394 A.* is imitated from *Il. α', 42.*), rarely by the Attic poets (*κ*), e. g. in the dialogue *Δν Æsch. Th. 643. Soph. Aj. 442. Œd. C. 1639. Tr. 266. τόν δν* in a chorus *ib. 525. έων Eur. El. 1215.* suspicious.

*Obs. 2.* As *ού*, *οί*, *έ*, so *έός*, *δς* is the pron. refl. and pron. of the 3rd pers. sing. Hesiod *Εργ. 57* seq. uses *έύν* as a pron. plur. for *σφέτερον*. See *Apoll. π. άντων. p. 403 B. C.*

*σφωίτερος*, *α*, *ον* 'both yours, of you both' only once *Il. α', 216. χρη μέν σφωίτερόν γε, θεά, έπος είρύσασθαι.*

*Note.* In Apollonius Rhodius this is used as the *pronoun possessive* of the third person in the sing. and plur.; probably after the example of older poets, 1, 643. *σφωίτεροιο τοκῆος* 'of his (*Æthalides*) father'. Comp. 2, 543. 3, 335. 600. Also for *σός* 3, 395.<sup>b</sup>

*νωίτερος*, *ρα*, *ρον* 'both ours, of us both' only in the Ionic poets, *Il. ο', 39. Od. μ', 185.*

*ήμετέρος*, *ρα*, *ρον* 'ours'.

*Note.* Instead of this, *άμός* also was used in the Doric dialect *Il. ζ', 414. θ', 178. π', 830. Pind. Ol. 10, 10. Theocr. 5, 108. Æsch. S. c. Th. 656. Eurip. Androm. 582. El. 588. Soph. El. 279. 588.* in the dialogue. It was used also for *έμός*, as *ήμεϊς* for *έγώ* *Pind. P. 3, 72.*<sup>c</sup> The Æolians said also *άμμος* and *άμμέτερος*.

*ύμέτερος*, *ρα*, *ρον* 'yours'.

<sup>a</sup> *Apoll. π. άντων. p. 394* seq.

<sup>b</sup> Brunck ad *Apoll. Rh. 1, 643.*  
Heyne ad *Il. α', 216.* Eichstädt de  
Carm. *Theocr. Ind. p. 44.*

<sup>c</sup> Brunck ad *Eur. Andr. 1175.*  
distinguishes *άμός* for *ήμετέρος*, from

*άμός* for *έμός*. Comp. *Fisch. 2, p. 227.*  
The above view is that of Apollonius  
*π. άντων. p. 402 C.* Comp. *Markl.*  
ad *Eur. Iph. A. 1455.* *Blomf. Gloss.*  
*Æsch. Theb. 413.*

*Note.* Also ὑμός, ἡ, ὄν *Il.* ε', 489. *Od.* α', 375. *Pind. Pyth.* 7, 15.

*Theocr.* 22, 173. only in the Ionic and Doric poets.

σφός, ἡ, ὄν, and } 'your' in the plural; the first *Il.* α', 534.  
σφέτερος, ρα, ρον, } δ', 162. λ', 90. ξ', 202. 303. *Od.* α', 34.  
β', 237. Σφέτερος is also Attic *Thuc.* 1, 5. 2, 12.  
7, 75. It is also used by later Alexandrian poets for  
the pronoun possessive of the 1st and 2nd person plur.  
and by the author of the poem *Theocr.* 25, 163. even  
for ἐμός<sup>d</sup>.

## II. Pronouns demonstrative.

The demonstrative pronouns in Greek, are ὅδε, ἧδε, τόδε, and 150.  
οὗτος, αὕτη, τοῦτο, 'this', *hic*; and ἐκεῖνος, ἐκείνη, ἐκεῖνο,  
'that', *ille*.

1. ὅδε is declined like the article, to which the enclitic δε is annexed in all the cases only to give greater force. Instead of this δε the Attics (in prose and comedy, but not in tragedy, *Musgr. ad Eur. Ion.* 703.) also annex the syllable δί; ὀδί, ἧδί, τοδί, which is analogous to the Latin *hicce*<sup>e</sup>.

*Obs.* 1. Homer annexes the termination of the case to the δε, *ροῖσδεσι* *Od.* φ', 93. *ροῖσδεσαι* *Il.* κ', 462. *Od.* β', 47. 165. κ', 268. ν', 258. For τῇδε 'here', 'hither', the Æolians said *τνῖδε* *Sapph. Fr.* p. 7. and some Dorian tribes *τεῖδε* (*τεῖνδε*), as εἰ, πεῖ for ἦ, πῇ. So many MSS. *Theocr.* 5, 32. 67. 8, 40.<sup>f</sup>

*Obs.* 2. Instead of *ροῖσδε*, *ροισίδε* is common in the tragedians, with the accent on the penult, because the encl. δε draws the accent of the principal word to itself, *ροῖσι ροισίδε*, as *τοῖς τοιόσδε, τόσος τοσόσδε*<sup>g</sup>.

2. οὗτος is declined in the following manner:

SING.			PLUR.		
M.	F.	N.	M.	F.	N.
N. οὗτος	αὕτη,	τοῦτο	N. οὗτοι,	αὗται,	ταῦτα
G. τούτου,	ταύτης,	τούτου	G. τούτων		
D. τούτῳ,	ταύτῃ,	τούτῳ	D. τούτοις,	ταύταις,	τούτοις
A. τοῦτον	ταύτην,	τοῦτο.	A. τούτους,	ταύτας,	ταῦτα.

<sup>d</sup> Thom. M. p. 827. Brunck ad Æsch. Prom. 9. Eichstädt de Carm. Theocr. Ind. p. 43 seq.

<sup>e</sup> Fisch. 1. p. 345. 2. p. 217.

<sup>f</sup> Valck. Ep. ad Röver. p. 32

<sup>g</sup> Elmsl. ad Med. 1262.

## DUAL.

	M.	F.	N.
N. A.	τούτω,	ταύτα,	τούτω
G. D.	τούτου,	ταύταιν,	τούτου.

*Obs.* 1. Οὗτος has originated by elongation from *ὅ*, as *τοιοῦτος* from *τοῖος*, &c. Hence this declension has throughout an analogy to that of the article, inasmuch as both have the *spiritus asper* and the *τ* in the same place; and in the pronoun the *ov* in the first syllable stands where the article has *o* or *ω*, and *av* where in the other is *a* or *η*, e. g. *ὅ, οὗτος. τὸ, τοῦτο. ταῦ, τούτου. τῷ, τούτῳ. οἱ, οὗτοι, &c.* and again *ἡ, αὕτη. τῆς, ταύτης. αἱ, αὗται. ταῖς, ταύταις.*

*Obs.* 2. Οὗτος is used as an emphatic compellation, and therefore as a vocative, 'thou there', like the Latin *heus*, as *Arist. Vesp.* 1. *ὦ οὗτος Αἴας Soph. Aj.* 89. *αὕτη* is rarely so used *Arist. Thesm.* 610.

*Obs.* 3. The Dorians said *τοῦτοι ταῦται* for *οὗτοι αὗται*, for *ταύτας ταύτας*, and for *ταύτῃ ταύτῃ*, or *ταύται* as an adverb in the *oblique cases*<sup>a</sup> *Theocr.* 5, 193. The Ionians in the final syllable frequently inserted *ε* before the termination of the case, as in *αὐτός*, e. g. *ταύτῃ, ταύτῃς Herod.* 9, 4. *ταύτέων* in Hippocrates<sup>b</sup>.

*Obs.* 4. The Attics annex *ι* to this pronoun in all cases and genders to give a stronger emphasis, in which case it receives an accent; as they said for *ὅδε ὅδι*, so *οὗτοσί, αὐτῇ, ταύτοσι, ταύταισι Plat. Crat.* p. 396 C. *ταύτῃ, οὐτοσί Plat. Lach.* p. 178 extr.<sup>c</sup> In the neuter this *ι* takes the place of *o* and *a. ταύτι Aristoph. Vesp.* 183. *ταύτι id. Lys.* 602. or *γί* from *γε* was annexed, as *ταύτογι.* See below. For the same reasons the Latins annexed *-met, -te, -pte, -ce*, e. g. *egomet, tute, meapte, hicce*<sup>d</sup>. Hence *οὗτοσί* is used only as an absolute designation; *οὗτος* with reference also to a pronoun relative following it<sup>e</sup>.

Instead of *ι, γί* and *δί* are annexed to the cases which end in a short vowel, for the same purpose, e. g. *ταύτογι Arist. Lys.* 147. 941. *ταύταγι Id. Av.* 171. 445. *ταύτοδι Id. Pac.* 330.<sup>f</sup> Neither form occurs in the tragedians<sup>g</sup>. From this we must distinguish the *ι*, which the Attics and Ionians frequently annex to the dative plural, *ταύτοισι, ταύταισι.*

*Obs.* 5. Some adjectives compounded with *οὗτος* follow its declension,

<sup>a</sup> Koen ad Greg. p. (167) 365. Fisch. &c. are suspicious.  
<sup>2</sup> p. 214. Apoll. π. ἀντων. p. 332 B. <sup>d</sup> Fisch. 1. p. 93. 2. p. 216.  
 and in Bekk. Anecd. p. 592, 7. 9. <sup>e</sup> Ammon. p. 106.  
<sup>b</sup> Fisch. 1. p. 77. <sup>f</sup> Koen ad Greg. p. (56) 134.  
<sup>c</sup> Schæf. ad Greg. p. 72. Apoll. l. c. Fisch. 1. p. 93. 2. p. 217.  
<sup>g</sup> Porson ad Eurip. Med. 157.  
 p. 335 B. 338 B. *οὐτοσί, ταύτοσί,*



but reject the *τ* throughout, e. g. *τοσοῦτος, τοσαύτη, τοσοῦτο* from *τόσος, τοιοῦτος, τοιαύτη, τοιοῦτο* from *τοῖος, τηλικούτος* from *τηλίκος*. In the tragedians and Aristophanes *τοιούτον, τοσοῦτον* alone are found; so also in Plato<sup>b</sup>. *ι* *paragogicum* is annexed to these also, e. g. *τοιουτονί Aristoph. Vesp. 831. Demosth. p. 883. τοιουτοῖ Arist. Lys. 1089. τοιανταῖ Æschin. p. 278. τοιαντί Arist. Vesp. 668.*<sup>1</sup>

3. *Ἐκεῖνος* is declined like *αὐτός, ἐκεῖνος, ἐκεῖνη, ἐκεῖνο*, and receives also *ι* *paragogicum*, e. g. *ἐκεινοσί Aristoph. Av. 297. Demosth. p. 129. ἐκεινοῖ Arist. Pac. 546. ἐκεινοῖ Id. Pac. 544. Nub. 1096.*

*Note.* For *ἐκεῖνος* the Ionians and epic writers said *κεῖνος* (κ), the tragedians also *κεῖνος*, the Dorians *τῆνος*, α, ο, the Æolians *κῆνος*<sup>1</sup>.

### III. Pronouns indefinite,

That is, pronouns, by which no particular person is designated; 151. but only a person or thing generally. These are in Greek *ὁ, ἡ, τὸ δεῖνα* 'a certain person', when one does not wish to name one, or does not know his appellation; and *τις* 'any one, some one, one', Fr. *on*.

1. *ὁ, ἡ, τὸ δεῖνα*, Gen. *τοῦ, τῆς, τοῦ δεῖνος Demosth. p. 38, 20. Dat. τῷ, τῇ, τῷ δεῖνι Id. p. 488, 23. Accus. τὸν, τὴν, τὸ δεῖνα Id. p. 167. Plur. Nom. οἱ δεῖνες Id. p. 616, 4. Gen. τῶν δέινων Id. p. 489, 11.*

It is sometimes also indeclinable, *Aristoph. Thesm. 622. τὸν δεῖνα, τὸν τοῦ δεῖνα.*

2. *τις* neut. *τί*, Gen. *τινός*, Dat. *τινί*, Acc. *τινά* neut. *τί*.

Dual. N. A. *τινέ*, G. D. *τινοῖν*.

Plur. N. *τινές* neut. *τινά*, Gen. *τινῶν*, D. *τισί*, Acc. *τινάς* neut. *τινά*.

This pronoun is always, as such, enclitic, but in the phrases *φαίνομαι τις εἶναι, δοκεῖ τις εἶναι*, where it means 'a man of importance' (see §. 487, 5.), it should perhaps be acuted. No

<sup>b</sup> Valck. ad Hipp. 1250. Schæf. ad Dion. Hal. p. 392. Elmsley ad Soph. Œd. T. 734.

<sup>1</sup> Fisch. 2. p. 217.

<sup>1</sup> Apoll. π. ἀντων. p. 333 B. 335 A.

Some wrote it in one word, with double accent, *τοῦδεῖνος. τοῦ δεινατος* is probably a fiction of the grammarians.

passage is found where it begins a proposition, when it is clearly a pron. indef. but often stands before the substantive and after a comma, according to our punctuation<sup>a</sup>.

*Obs. 1.* The Ionians said for *τινός, τινί* &c. *τέο* *Od. π', 305.* and contracted *τεν* *Herod. 1, 19. 39.* Dat. *τέψ* *Herod. 1, 181. 2, 129.* Plural Gen. *τέων* *Herod. 2, 175.* Dat. *τέους, τέοισι* *Herod. 8, 113. 9, 21.*<sup>b</sup> all enclitic. The Attics contracted *του, τῷ*, in all the genders, *Eur. Ion. 336. Andr. 568.* which is also enclitic. In the plural they use only *τινῶν, τισί*. The grammarians say that from *τινός* a new nominative *τίος, τίου, τίψ* was formed; and that from this came *τοῦ*, by the Ionians resolved into *τέο* and *τέψ*<sup>c</sup>.

*Obs. 2.* Instead of the neut. pl. *τινά* the Attics said in certain combinations, particularly with adjectives, *ἄρρα*, e. g. *ἀλλ' ἄρρα, ἔρεψ' ἄρρα, τοιαῦτ' ἄρρα.* In the *Odyssey* *ἄσσα* occurs thus *Od. ι', 218.* Probably this has arisen from the old word *ἄσσα* for *ἄτινα* (*ἄ* from *ὅς* and the old Doric *σά* for *τινά* (see §. 153. *Obs. 2.*) by an arbitrary usage, and distinguished by the *spiritus*, on account of the different use of it<sup>d</sup>.

152. Like the indeterminate pronoun *τίς* is declined also,

#### IV. The Pronoun interrogative

*τίς* n. *τί*, Gen. *τίος*, &c. except that here the accent is on the *ι* in the dissyllable cases, and in the nominative is the acute ('). In the neuter the poets say also *τίν* (r) for *τί*, to which *δή* is sometimes added.

*Obs. 1.* This is also declined by Ionians in the Gen. *τέο* *Il. β', 225.* contr. *τεῦ* *Callin. Eleg. v. 1. Herod. 3, 82.* Att. *τοῦ* *Soph. Œd. T. 1435.* Dat. *τέψ* in all genders *Herod. 4, 155.* &c. Att. *τῷ* *Soph. El. 680.* In the plural, where the Attics use only *τίες, τίνων*, the Ionians have also *τέων*, monosyllable *Od. ν', 200.* dissyllable *Il. ω', 387. Od. ν', 192.* Dat. *τέοισι* *Herod. 1, 37.*<sup>e</sup> *τοῖσι* *Od. ι', 110. Soph. Trach. 984.* From the old word *τίος*, whence these forms are said to have arisen by changing *ι* into *ε*, the dative *τιοῖσιν* is found in a poem of Sappho *Etym. M. p. 759, 35*<sup>f</sup>

<sup>a</sup> Hermann de Emend. Rat. Gr. Gr. maintained that the indef. *τις* might stand at the beginning of a proposition. See Matthiæ ad *Eur. Suppl. 1187.*

<sup>b</sup> Gronov. ad *Herod. p. 63. n. 21.* 31. ed. Wessel.

<sup>c</sup> Fisch. 1. p. 261. 2. p. 220.

<sup>d</sup> Fisch. 2. p. 223. Auct. Em. ad Hesych. t. 1. p. 606, 23. Burgess ad Dawes Misc. p. 478. Hemsterh. ad Thom. M. p. 122. Herm. ad Vig. p. 711, 37.

<sup>e</sup> Wessel. ad *Herod. p. 19, 5.*

<sup>f</sup> Fisch. 2. p. 220 seq.

*Obs. 2.* Instead of *τί* the Dorians are said to have used *τά* and *σά*. Hence *σά μάν* in the Megarensian dialect for *τί μὴν Aristoph. Acharn.* 757. 784.<sup>†</sup>

## The Pronoun relative

153.

ὅς, ἥ, ὅ

is declined like the article, with the omission of *τ*. *ὅς, ἥ, ὅ*. Gen. *οὗ, ἧς, οὗ*. Dat. *ὧ, ῆ, ὧ*, &c. In the masc. Homer often puts *ὅ* for *ὅς*, e. g. *Od. ξ', 3. ὅ οἱ<sup>h</sup>*, particularly with the enclitic *τε*, *ὅ τε* 'and this' for 'who'. *Od. γ', 73. ληϊστῆρας τοίτ' ἀλόνονται* for *οἱ ἀλ.*<sup>i</sup> He uses also, as well as the Ionic writers in general, the article for this pronoun. Originally there was but one form for the article and the pronoun relative *ὁ* as demonstrative, which in the progressive formation of the language were divided into two. In the genitive he has *οὖν* for *οὗ Il. β', 325.* and in the fem. *ἧς Il. π', 208.*

This pronoun, when it does not refer to any particular person, but is used as a general designation, *quisquis, quicunque* (see §. 483.), is compounded with the indefinite pronoun *τις*. Each part of the compound is then declined separately: *ὅστις, ἥτις, ὅ τι* (or *ὅ, τι* to distinguish it from *ὅτι* 'that'), Gen. *οὗτινος, ἧστινος, οὗτινος*. Dat. *ὧτινι, ῆτινι, ὧτινι*, &c.

*Obs. 1.* Homer says *ὁ τις*, e. g. *Il. γ', 279.* where *ο* is a prefix syllable\*, as in *ὁποιός, ὁπόσος*, &c. and retains, with the rest of the Ionic writers, the *ὁ* unchanged in all the cases, e. g. *δρεν Od. ρ', 424.* and *ὄτρεο, ὄτρεν Od. α', 124. χ', 377. ρ', 121.* for *οὗτινος, ἧστινος. δρεψ Il. ο', 664. ὄτινα Od. θ', 204.* Nom. plur. *ὄτινα Il. χ', 450.* Gen. *δρεων Od. κ', 39. ὄτρεοισι* (trisyllable) *Il. ο', 491.* in the feminine *ὄτρεοισι* in Herodotus. The Attics retained this in the gen. and dat. sing. *ὄρου, ὄρω* for *οὗτινος, ὧτινι*, and *ὄρων Xen. Anab. 7, 6, 24.* Sophocles *Antig.* 1335. and Aristophanes *Equ.* 758. have also *ὄτροισι*. The full form is very rare in the Attic poets, *ἧστινος Æsch. Ag. 1367. οἴσσι Arist. Pac. 1278. ὧτινι Eur. Hipp. 916.* is suspicious for other reasons<sup>†</sup>. Gaisford has adopted *τόν τινα* for *ὄν τινα Herod. 1, 98.*

*Obs. 2.* Instead of the neut. plur. *ἄτινα*, Homer *Il. α', 554. κ', 206. υ', 127.* and elsewhere, and Herodotus 1, 138. 197. &c. have *ἄσσα*, from the Doric *σά* for *τινά*. See §. 151. *Obs.* The Attics instead of this say *ἄττα*.

\* Gregor. p. (94) 212. et Koen. Brunck ad Aristoph. l. c.

<sup>h</sup> Heyne ad *Il. α', 73.*

<sup>i</sup> Fisch. 2. p. 318.

\* [By prefix syllable (*vorschlagsylbe*)

the author means one which is not a significant part of the compound, but employed to facilitate pronunciation. —K.]

<sup>†</sup> Elmsl. ad Soph. *Ced. C. 1673.*

154. The *Pronoun reciprocal*.

Gen. ἀλλήλων

Dat. ἀλλήλοις, ἀλλήλαις

Acc. ἀλλήλους, ἀλλήλας, ἄλληλα

Dual. Gen. Dat. ἀλλήλοιν, -αιν

Acc. ἀλλήλω, ἀλλήλα 'one another', e. g. ἔτυψαν ἀλλήλους. It is derived from ἄλλος.

The genitive in Homer and other poets is also ἀλλήλοιν *Il.* κ', 65. ν', 708. π', 765. &c.

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*Of the VERB.*

155. The Greek verb is much more varied and rich in its forms than the Latin, or the verb of any other language. Not only can it express one relation more, by means of the *middle*; but it has also in the other two voices, the active and passive, two forms differing in signification for the perfectum of the Latin: viz. what is called the *præteritum perfectum* and the *aoist*; two forms of the *futurum*, *præteritum perfectum*, *plusquam perfectum*, and the *aoist*: lastly, not only all the moods for each tense, which are complete only in the present tense of Latin, but also two distinct forms, differing in signification, for the conjunctive in Latin; and in every mood a dual, besides the singular and plural, as in nouns. On the other hand it is true there is only one principal conjugation, and its tenses stand in close analogy to each other; so that one may be derived from another, according to certain rules; but from the different dialects which at first formed themselves together, though without mutual influence, and from the constant endeavour of the Greeks after harmony, several forms were invented for one verb, or for one notion of a verb, which were not all carried through the whole of the tenses, and which mutually supply the deficiencies of each other.

*Division of VERBS and TENSES.*

156. With regard to the signification, the most general division of verbs is that, according to which they designate either an action,

capable of determinately expressing the different relations which the subject, to whom the action belongs, has to an object or person; or such as merely designate a certain condition of the subject. In the former the relation is either active, which consists in the effect of an action upon another person or object (*active* or *transitive*, ῥῆμα ἐνεργητικόν); or passive, by which the subject of an action is under the influence of an object independent of himself, or of a different person (*passive*, ῥ. παθητικόν); or reflective, when the subject of the action inflicts it on himself; and thus, at the same time, is active and passive from himself, e. g. 'I struck another, I was struck, I struck myself', ἐτύψα, ἐτύφθην, ἐτυψάμην (*middle*, ῥ. μέσον). Verbs of the second kind designate only a general condition of the subject, which neither passes on to an object, nor is affected by any thing extrinsic to the subject: these are called *verbs neuter*, e. g. 'I stand, I go', &c. This division finds its proper application in the Syntax. We may also reckon amongst these the verbs *deponent*, which have the form of passive, but the signification of active verbs, and which are likewise treated of in the Syntax.

With regard to the form, verbs are divided into two classes, 157. verbs in -ω, and verbs in -μι. The latter, however, differ from the former only in the present, and some in the formation of the aorist and perfectum. Verbs in -ω are either such as have a consonant before ω, or such as have a vowel α, ε, ο, before ω. The first are called *verba barytona*, barytone verbs; because they have the accent (*acute*) on the penult, and the last syllable necessarily has the *grave* accent, not expressed in writing (ὁ βαρὺς τόνος): the second are called *verba pura*, *contracta*, because ω is contracted by the Attics into one syllable with the vowel preceding; also *circumflexa* (περισπώμενα), because, after contraction, the ω receives a *circumflex*, φιλέω, φιλω̃. These, however, are not at all different from the first, since it is merely required to contract according to the foregoing rules in the present and imperfect.

Verbs in -μι are commonly derived from verbs pure in -άω, -έω, -όω, and in reference to grammar not without reason, since they stand in a regular analogy to these verbs, which may be most

conveniently represented as a derivation from them; most of them also coincide with the conjugation in  $\omega$ , in the perf. aor. and fut. Historically considered, however, they are at least of equal antiquity. This is clear not only from their use in those dialects which retained the largest share of the ancient language, the Æolo-Doric (§. 207.), but also from the several forms of conjugation which occur most frequently of all in Homer, and were partly in use in the Attic dialect; as the imperf. ἀπειλή-την (§. 200, 6.), the conjunctives ἴκωμι (§. 200, 8.) and λάβῃσι, the inf. φιλήμεναι (§. 201, 12.), and the syncopated perfects τέθναμεν, τέθναθι, τεθναίην (§. 198, 3.). The conjugation of the aor. pass. in verbs in  $\omega$  also entirely corresponds with the conjugation in  $\mu$ .

*Obs.* The older grammarians, and the earlier modern ones, reckoned fourteen conjugations, seven of *barytone verbs*, according to the characteristic consonant of the present tense, and the formation of the future; three of *verbs circumflex*, and four of *verbs in -μι*. I. *Barytone verbs*, 1. in  $\beta \pi \phi \pi \tau$ . Fut.  $\psi$ . 2. in  $\gamma \kappa \chi \kappa \tau$ . Fut.  $\xi$ . 3. in  $\delta \theta \tau$ . Fut.  $\sigma$ . 4. in  $\zeta \sigma \sigma \tau \tau$ . Fut.  $\xi$  or  $\sigma$ . 5. in  $\lambda \mu \nu \rho$ . Fut.  $\omega$ . 6.  $\omega$  *purum*, e. g. αὖω. Fut.  $\sigma$ . 7. in  $\xi$  and  $\psi$ . Fut.  $\acute{\eta}\sigma\omega$ . II. *Verbs circumflex*, 1. in  $\acute{\epsilon}\omega$ . 2. in  $\acute{\alpha}\omega$ . 3. in  $\acute{\omicron}\omega$ . III. *Verbs in -μι*, 1. in  $-\eta\mu -\eta\varsigma$ . Inf.  $\acute{\epsilon}\nu\alpha\iota$ . 2. in  $-\eta\mu -\eta\varsigma$ . Inf.  $\acute{\alpha}\nu\alpha\iota$ . 3. in  $-\omega\mu\iota$ . Inf.  $\acute{\omicron}\nu\alpha\iota$ . 4. in  $-\upsilon\mu\iota$ . Inf.  $\acute{\iota}\nu\alpha\iota$ . The modern and more simple division takes its origin from Verwey (*Nova Via docendi Græca*) and Weller\*.

158. Since in determining an action two things are to be regarded, first the time in which it takes place, and secondly its relation to the thoughts and purpose of the speaker, each verb is capable of two principal variations in its form, of which the first serves to determine the time (hence the name *tempora*, tenses), and the second expresses this subjective relation (*modi*, moods)\*.

\* Fisch. 2. p. 444 sq.

\* The distinction between *subjective* and *objective*, which is familiar to German logicians, may require some explanation to the English student. In every operation of the mind, the *subject* is the mind itself, the *object* that to which the operation refers. The effect produced on the mind by contemplating the qualities of an external object is *subjective*; while the qua-

lities themselves are *objective*. Thus those difficulties in a divine revelation which arise from the imperfection of our faculties, or the corruption of our heart, and not from any intrinsic improbability in the revelation itself, are *subjective* difficulties; but those which arise from seeming discrepancies in the records of revelation, are *objective* difficulties. See §. 263 ad fin.

1. The time in which an action can take place is either present, past, or future. There are thus in Greek, as in every language, three principal tenses, the present (ὁ ἐνεστώς), the præterite, and the future (ὁ μέλλων)<sup>b</sup>. Of the present there is only one simple form in Greek ; but for the præterite there are more than in any other language. An action, for instance, is represented as either in itself and absolutely passed, or as relatively passed, in respect to another time expressed or conceived. The aorist serves to designate the time entirely passed ; the imperfectum, the præteritum perfectum, and the plusquam perfectum, the relative time. The imperfectum (ὁ παρατατικός) represents a past action as continuing during another past action and accompanying it ; the perfectum (χρόνος παρακείμενος τῷ παρόντι) and plusquam perfectum (ὁ ὑπερσυντελικός) designate an action completed, but continuing in its immediate consequences to another time ; the perfectum to the present, the plusquam perfectum to a time past.—In the same way the future is conceived under three modifications, either as simply future without any reference to another action (*Fut. 1. 2. Act.* and *Fut. Med.*), or as future and complete (*Fut. 1. 2. Pass.*), or as future and with reference to an action to take place in a still more remote futurity (*Fut. 3. Pass.*).

In another view the tenses are divided into two classes,  
1. Principal tenses ; present, imperfect, future. 2. Historical tenses ; imperfect, plusquam perfectum, aorist.

An action is considered with reference to the subject of the speaker, 1. either as subsisting by itself, determined by no relation (infinitive, ἡ ἀπαρέμφατος sc. ἔγκλις). 2. or as a general quality and condition of an object or person (participle, ἡ μετοχή). 3. or as a determinate proposition ; and in this respect, a) as actual (indicative, ἡ ὀριστική). b) as potential and intentional (optative ἡ εὐκτική, and conjunctive<sup>c</sup> ἡ ὑποτακτική). c) as necessary, at least subjectively for the speaker (imperative, ἡ προστακτική).

The following is a table of the Tenses and Moods :

<sup>b</sup> Comp. Plat. Parmen. p. 141 D.  
E.

<sup>c</sup> Of the more exact difference of these two moods, see Syntax.

## I. TENSES.

1. present <i>Present.</i>			
	2. past		3. future
	a) absolutely past. <i>Aorist.</i>	b) relatively past.	a) With regard to the beginning, <i>Fut. 1. 2. A. M.</i>
		a. <i>Imperf.</i> β. <i>Perf.</i> γ. <i>Plusq. Perf.</i>	b) With regard to the completion, <i>Fut. 1. 2. Pass.</i>
			c) With regard to the permanent consequences, <i>Fut. 3. Pass.</i>

## II. MOODS.

1. subsisting <i>Infin.</i>	2. inhering <i>Participle.</i>	3. Predicate.	
		a) actual <i>Indicat.</i>	c) necessary <i>Imperat.</i>
		b) potential	
		α) <i>Optat.</i> β) <i>Conjunct.</i>	



These different tenses in the regular verbs are all derived, 160. by a constant analogy, from each other; and ultimately from the present. First, however, we must notice the distinction which obtains between the present and the future, and the past tenses: the latter of which are lengthened by a syllable prefixed to the initial consonant, or change the initial short vowel into a long one. In both cases the lengthening syllable is called

### The AUGMENT.

In Homer, Hesiod, and other old poets, the use of the augment is as yet very fluctuating. The same word occurs sometimes with the augment, and sometimes without it, e. g. ἐφερεν *Od.* θ', 439. ἔκφερεν *Od.* ο', 469. ἔλαβε and λάβε. ἄγεν *Il.* β', 557. &c. and ἦγε *Il.* ι', 89. &c. Others have the augment regularly, as ἦλυθον and ἦλυθε, &c. This diversity does not appear to have been caused by the revisers (*diasceustæ*), the grammarians, or transcribers, since the restoration of consistency in this respect would, in most places, entirely destroy the measure and rhythm of the verse<sup>a</sup>. In Herodotus and other prose writers the temporal augment is frequently omitted, e. g. ὀρμέατο *Herod.* 1, 158. ἐξεγέρθη *ib.* 209. and with other words *ib.* 17. 7, 143. 1, 19. 37. 88. 56. 166. 58. 70. 96. 80. 86. 102. &c. προσέλασε 7, 208. comp. 210. but ἀπήλαυον *ib.* 211. ἐπιστέατο 8, 97. but ἠπιστέατο *ib.* 88. ἄγον 1, 70. but ἦγον 3, 47. The omission of the syllabic augment is more rare, e. g. νόεε 1, 155. (other MSS. ἐνόεε). ἐξα-ναχώρεε *ib.* 208. παρασκευάζοντο 7, 209. The Attics, on the other hand, observed it regularly, except in poetical passages, whose language was formed upon the model of the ancient language, e. g. in choruses. Yet in the species of augment they retained much of the Ionic dialect.

*Obs.* That the Attic poets omitted the augment in iambics, has been denied by Porson, *Præf. Hec. p. 5. ad Med.* 1138. *Elms. ad Bacch.* 1132. maintained by Markl. *ad Suppl.* 728. Brunck *ad Eur. Androm.* 955.

\* The old grammarians consider the omission of the augment as a peculiarity of the Ionic dialect, by which they could hardly mean that the Ionians never used the augment;

but only that their dialect permitted them to leave it out. Vid. Koen ad Gregor. p. (189) 406 seq. Fisch. 2. p. 312 sq. Heyne *Obs.* ad *Il.* t. viii. p. 226 sq.

*Soph. Œd. C.* 1624. *Herm. Elem. Doct. Met.* p. 52. 121. *ad Soph. Aj.* 301. *Præf. Bacch.* p. 11 seq. *Reisig. Conj. in Arist.* p. 78—84. *Comm. Crit. ad Soph. Œd. C.* p. 376. It is admitted on all hands that these poets regularly omit it in some words, as ἀνωγα, καθεζόμεν, καθήμεν, καθεύδον, and in χρῆν when it suits the verse. *Pors. Præf. ad Hec.* p. 17. The temporal augment is omitted only in two, and those suspicious passages, *Soph. Antig.* 404. ταύτην γ' ἴδον θάπτουσαν (a form which occurs nowhere else in iambic trimeters, and has therefore been rightly changed into ἰδών); and *Eur. Iph. T.* 53 seq. where for ὑδραῖνον we should probably read ὑδραίνειν, as infinitives precede. *Comp. Matth. ad loc. Herm. Præf. Bacch.* p. 23. In the passages where the syllabic augment is wanting, a word with a long final vowel or diphthong generally precedes, as *Æsch. Pers.* 689. (*Bl.* 698.), where, however, for τάχυνα *Bl.* has τάχυνε. *Comp.* 695 seq. *Soph. Aj.* 308. Πάσας κára θάωξεν. *ib.* 1304. δώρημ' ἐκείνῳ δῶκεν. *Trach.* 381. Ἰδὼν καλεῖτο. *ib.* 772. ἐνταῦθα δὴ βόησε. *ib.* 905. ὅτι γένοιτ' ἐρήμη, καλεῖ δ' ---. Here an elision probably takes place, as in κára 'πιδείξων *Eur. El.* 861. κáγῳ 'πακούσας *Soph. Œd. T.* 794. *comp.* 820. as also where a diphthong precedes, *Æsch. Pers.* 308. νικώμενοι 'κύριссон\*. *ib.* 488. *Soph. Œd. C.* 1602. ταχεῖ 'πύρευσαν. *ib.* 1608. πεσοῦσαι 'κλαιον. *Phil.* 360. ἐπεὶ 'δάκρυσα. This elision would become certain if passages could be pointed out in which ε is elided in other words, as ἐπί, ἐτι, ἐγώ, ἐν, after οι αι, as after ου in ἐκ ποταμοῦ 'πανερχομαι *Anacr. Fr.* 24. *Fisch. Soph. Œd. T.* 708. It would be more bold to assume an elision where one verse ends with a long vowel or diphthong, and the following begins with a word which is commonly augmented, e. g. *Soph. El.* 750. κόνις δ' ἄνω φορεῖθ' ('φορεῖθ' *Brunck*)· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι Φειδοντο ('φειδοντο *Br.*) κέντρων οὐδέν. *Œd. C.* 1605. ῥίγησαν (where with the elision it should be 'ῥίγησαν). *Trach.* 906. βρυχᾶτο ('βρυχᾶτο *Br.*). *ib.* 917. φρούρουν ('φρούρουν *Br.*). *Eur. Hec.* 1153. θάκουν ('θάκουν). For as words are generally written at full length at the end of a line, even when an augment follows in the next verse, as ἐγὼ 'Ελουσα *Soph. Antig.* 900. *Phil.* 875. *El.* 728. and only δέ (and that very rarely) apostrophized (*Soph. El.* 1017. *Œd. T.* 29. 785. 791. *Antig.* 1031. *Œd. C.* 17.), never in Æschylus or Euripides, although they often have δέ at full length at the end of a verse, before a vowel in the following verse; even when a vowel in the next line follows a long vowel or diphthong at the close of the preceding (e. g. *Soph. Aj.* 916. ἐπεὶ Οὐδέις ---. *ib.* 992. ἐμοὶ 'Αλγιστον ---. *El.* 560. σοὶ 'Ως ---): the

\* I do not consider this as a crasis, in οὐ'μοί §. 54. οι α into α §. 55. because in this οι and ε coalesce, as

elision of the augment after a long vowel in the preceding verse, or a crasis of the two, can scarcely be justified; least of all such an elision as --- ἀμφὶ δὲ 'Κυκλοῦντο *Æsch. Pers.* 455. or --- φλογὶ Πίπτον *ib.* 504. *ed. Schütz.*<sup>b</sup>

We must therefore consider the passages just quoted as examples of the omission of the augment. So the augment is omitted *Æsch. Pers.* 414. --- ἐμβόλοις χαλκοστόμοις Παλόντ' (where the conjecture *παισθέντ'* ἔθρανον destroys the emphatic expression of mutual destruction so frequent in narrations, not to mention that *παιόμενον* would then have been more correct. See *Herm. Præf. Bacch.* p. 34.). *ib.* 504. --- πίπτον δ' ἐπ' ἀλλήλοισι, where *ἐπιπνον* would as an aorist represent that as an action rapidly passing, which from its nature must be durable or repeated (*Herm. Præf. Bacch.* p. 34.). *Soph. Œd. C.* 1624. --- τινὸς Θῶϋξεν---, where the conjecture of Porson, --- τινὸς θεῶν ἐθῶϋξ, lessens the solemnity of the passage, by specifying on whom Œdipus calls. *Comp. Herm. Præf. Bacch.* p. 47. *Eur. Bacch.* 767. νίψαντο. *ib.* 1084. σίγησε δ' αἰθήρ. The attempts which have been made to correct these passages involve a *petitio principii*; namely, that the Attics never omitted the augment: and when we appeal to the facility of the emendation to confirm the assumed necessity of making it, we fall into a vicious circle of reasoning. It would be very easy to prefix an augment to the words whose first syllable is short, and thus to change the iambus into an anapæst, e. g. *Æsch. Pers.* 454. Ἐκυκλοῦντο for *κυκλοῦντο*. *ib.* 375. ἐτροποῦτο for *τροποῦτο*. *Soph. Œd. T.* 1249. ἐγοᾶτο for *γοᾶτο*. *Eur. Bacch.* 1066. ἐκυκλοῦτο for *κυκλοῦτο*. But easy as these corrections are, they are improbable, while the other passages remain unshaken; and it would be extraordinary that the transcribers, who usually insert the augment, should here have conspired to leave it out. The following appear to be the conditions under which the poets omitted the augment:

1. It is omitted in imperfects and aorists, with few exceptions, only in narratives of messengers (*ρήσεις ἀγγελικαί*); so that it seems as if the poets had in this respect imitated the epic style, as that of the earliest narrative poetry<sup>c</sup>. The only exceptions are, *Æsch. Choeph.* 927. *κάνες γ' ὃν οὐ χρῆν*. *Soph. Phil.* 371. *πλησίον γὰρ ὦν κύρει*. *Eur. Hec.* 580. *λέγον*. *Alc.* 851. *γείνατ'*. These four passages can of themselves decide nothing against the twenty-nine others, in which the

<sup>b</sup> Instead of imperfects without augment, at the beginning of a verse, editors have long substituted presents, e. g. *Eur. Med.* 1150. *κυνεῖ* for *κύνει*. *Alc.* 181. where the Copenhagen MS. has *κινεῖ*. *Bacch.* 728. *κυρεῖ*, as a MS. ap. Elmsl. has, instead of *κύρει*.  
<sup>c</sup> What I have said against this view on *Eurip. Med.* 1131. *Bacch.* 723. is without foundation.

augment is omitted in the narratives of messengers. The passage in the *Hecuba* is suspicious for other reasons; see *Herm. ad loc.*: and we should probably read λέγων with two MSS. or λέγω, as Brunck, Porson and Hermann recommend. In the *Alc.* one MS. has 'Ηλεκτρύονος, a less common form; and we should probably read with Blomf. 'Ηλεκτρύονος ἐγγίναρ', the passage being suspicious in another view (*inf.* 2.). In *Soph. Phil.* 371. Brunck's conjecture ἦν κυρῶν is very probable, which a transcriber explained by ἐκύρει, whence another made ἐκυρεῖ, and a third ὦν κύρει. In the fourth passage, ἔκανέσ γ' ὄν οὐ χρῆν, ἔκανες τὸν οὐ χρ. ἔκανες ὄν οὐ χρ. κανοῦσ' ὄν, have all been proposed.

2. In all the passages except those above quoted, and *Æsch. Pers.* 311. οἷδε ναὸς ἐκ μιᾶς πέσον, the word which is without the augment stands at the beginning of a trimeter, though in a continued discourse; once indeed in the middle of the speech, but at the beginning of a proposition, *Eur. Bacch.* 1134. γυμνοῦντο. The passage in *Æschylus* is generally considered as corrupt. In many passages the verb which is without augment expresses an action, which the poet wished to render emphatic by the use of an uncommon form; as *Æsch. Pers.* 414. 504. *Soph. Œd. C.* 1604. 1624. *Trach.* 906. *Eur. Bacch.* 1084., though an equal or perhaps greater number of passages is found in which words equally emphatic have the augment, or unemphatic words are without it; as, *Æsch. Pers.* 374. *Soph. El.* 715. *Trach.* 917. *Eur. Bacch.* 767.

On the whole, the omission of the syllabic augment appears to have been a poetic licence in the Attics, like the use of the Ionic forms μῶνος for μένος, ξείνος for ξένος, κείνος for ἐκείνος, of the anapæst in proper names in the second and fourth places, and the lengthening of short syllables, as 'Ιππῶμέδοντος, &c. §. 19. p. 53. The poets, however, seem to have availed themselves of this licence only in the narratives of messengers and at the beginning of a trimeter, or if in the middle of a trimeter, at the beginning of a proposition; and the cases are rare and almost entirely confined to the *Persæ* of *Æschylus*, the *Œd. Col.* of *Sophocles*, and the *Bacchæ* of *Euripides*.

161. The augment appears originally to have consisted, in all cases, in the prefix ε, as well in words beginning with a vowel, as in those which began with a consonant. Thus we still find in the old Ionic poets ἐάφθη *Il.* ξ', 419. ν', 543. for ἦφθη. ἔεστο for εἶστο. (ἐέλωτο belongs to the Ionic pres. form ἐέλωται *Il.* κ', 105. ν', 813. ἐελοίμην *Il.* θ', 196. ρ', 488.) This

kind of augment occurs more rarely in Herodotus, and only in certain words, e. g. *ἄνδανε* 9, 5. *ἔαδε* 1, 151. 4, 145. 153. *ἑάλωκα* 1, 191. *ἑόργεε* 1, 127. On the other hand we find in Herodotus, *οἶκα*, *οἰκώς* for the Homeric *ἔοικα*, *ἐοικώς*. The Attics also retained it in some words, e. g. *ἔαζε*, *ἑάγη*, *ἑαγώς*, to distinguish them from *ἦξα*, *ἦχα* from *ἄγω* 'I carry'<sup>a</sup>. *ἑάλωκα*, *ἑάλω* (also *ἦλω* *Herod.* 7, 137. *Plat. Hipp. Maj.* p. 286 A. *Xen. Anab.* 4, 4, 21. *ἦλωκα* *Xen. Anab.* 4, 2, 13.<sup>b</sup>), *ἔοικα*, *ἔολπα*, *ἔοργα*, in which the characteristic of the perf. 2. *οι* and *ο* could not be effaced<sup>c</sup>, particularly in verbs which begin with a vowel not capable of being lengthened. *ἑώθουν*, *ἔωσμαι*, *ἑωνούμην*, *ἑώνημαι*, *ἑούρουν*<sup>d</sup>.

*Obs.* Homer sometimes makes the *ε* long, when the verse requires it, e. g. *εἰοκνῖαι* *Il.* δ', 418. *εὐαδεν* *Il.* ε', 340. &c. which latter probably arose from the *digamma* anciently in use, *ἔϜαδεν*<sup>e</sup>.

Afterwards the usage was thus determined, that *ε* was 162. only prefixed to verbs that began with a consonant; but in others, beginning with a vowel, it coalesced with it either into a long vowel or a diphthong. The prefixing of *ε* is called the *syllabic augment* (*αὐξησις συλλαβική*), because the verb is thereby lengthened one syllable; the lengthening of the short vowel, the *temporal augment* (*αὐξ. χρονική*), because the time (*χρόνος*, *tempus*) or quantity of the initial vowel is thereby increased.

### 1. The Syllabic Augment.

In verbs beginning with *ρ*, after the augment *ρ* is doubled, e. g. *ρίπτω* *ῥρίπττον*, *ρέω* *ῥρέον*.

*Obs.* 1. The poets, on account of the verse, often retained the single *ρ*, e. g. *ῥεξας* *Il.* ψ', 570. *ῥεξε* *Il.* β', 400. *ῥάπτομεν* *Od.* π', 379. *ῥαψεν* *Hom. H. in Merc.* 79.<sup>f</sup>

*Obs.* 2. In the editions of the Ionic and Doric poets, when this augment is meant to make a syllable long, the initial consonant of the verb is doubled after it, e. g. *ἔλλαβε* *Il.* ε', 83. (see §. 19 b.), always in *ἔδ-δεισε* (*α*).

<sup>a</sup> Fisch. 3 a. p. 17. Maitt. p. 53.

<sup>d</sup> Thom. M. p. 403.

<sup>b</sup> Piers. ad Mær. p. 178. Fisch. 3 a.

<sup>e</sup> Fisch. 3 a. p. 21.

p. 27 sq.

<sup>f</sup> Fisch. 2. p. 290.

<sup>c</sup> Fisch. 2. p. 285. 3 a. p. 88.

*Obs.* 3. The Attics prefix the temporal instead of the syllabic augment to βούλομαι, δύναμαι, μέλλω, as ἡβουλόμην, ἡδυνάμην, ἡμελλον, where a form ἐβούλομαι, ἐδύναμαι, ἐμέλλω is assumed, like θέλω and ἐθέλω, βύομαι and ἐρύομαι \*. Herodotus also has ἡδύνατο 1, 20. Hesiod *Th.* 478. 887. ἡμελλε.<sup>b</sup>

163. In the perfect, plusquam perf., and the fut. 3. pass. the first consonant of the verb is repeated before the syllabic augment. This is called the

### Reduplication.

διπλασιασμός.

Thus τύπτω has in the perfect, τέτυφα, τέτυπα· λείπω, λέλοιπα, &c. The plusquam perf. receives the syllabic augment also before the reduplication, ἐτετύφειν, ἐλελοίπειν. In which the following rules are observed :

1. If the verb begins with an aspirated consonant, in the reduplication the corresponding *lene* is put, §. 36. θάπτω τέθαπται, χρυσόω κεχρύσωκα, φιλέω πεφίληκα.

2. Verbs which begin with ρ retain only the augment ἐρ, §. 162.<sup>c</sup> Homer, however, has ρερυπωμένα *Od.* ζ', 59. and Chæroboscus *Bekk. Anecd. p.* 1287. quotes ρερίφθαι from Pindar and from Anacreon (comp. *Schol. Od.* ζ', 59.) ρεραπισμένῳ or ρερυπασμένῳ. So in Homer from σεύ (σύω) and μείρω were formed ἔσσυτο, ἔμμορε, for σέσσυτο, μέμορε.

3. Verbs which begin with a double consonant ζ, ξ, ψ, or with two consonants the latter of which is not a liquid, do not receive the reduplication, but only the augment, e. g. ἐζήτηκα, ἐκτισμαι, ἔξεσμαι, ἐψαλκα, ἔσπορα, ἔφθορα, ἔσταλκα; and γν, ἐγνώκα, ἐγνώρικα. On the other hand, μέμνημαι (but ἐμνημόνευκα), τέθνηκα.

The following are excepted : 1. The syncopated forms which begin with πτ, πέπταμαι (for πεπέταμαι), πεπτηώς, regularly in Homer and Herodotus πέπτωκα, &c. originally from πέτω. Again, from πτερώ is regularly formed ἐπτέρωκα ἀνεπτέρω-

\* Buttm. *L. Gr.* p. 324.

<sup>b</sup> Thom. p. 258. Maitt. p. 58.

Fisch. 2. p. 299 sqq.

<sup>c</sup> Fisch. 2. p. 289 sq.

μένος; from πτύσσω ἐπτυγμαι *Eurip. El.* 357.; from πτήσσω ἐπτηχα, πτοέω ἐπτόημαι<sup>d</sup>. 2. The verb κτάομαι, of which the perfect. κέκτημαι is more used by the Attics, and ἔκτημαι by the Ionians and older Attics<sup>e</sup>, *Thuc.* 2, 61. *Plat. Rep.* 5. p. 464 D. 469 C.

In verbs which begin with a mute and a liquid, or two liquids, 164. in some cases the reduplication is regular; in others it is not admitted. Μέμνημαι, however, has no other form ἔμνημαι. Besides these, verbs whose second initial consonant is ρ receive the reduplication regularly, e.g. δέδρομα δεδράμῃκα from δρέμω, τέθρανσται from θραύω, τέτραμμαι τέθραμμαι from τρέπω, τρέφω, πέπρωται, all which forms occur in Homer; also χράομαι χρῶζω, κέχρηται κεχρησμένος. On the other hand, the reduplication is generally wanting in verbs which begin with γλ, and others whose second initial consonant is λ. Hence κατεγλωττισμένος<sup>f</sup>, ἔγλυπται<sup>g</sup>, ἐβλάστηκα *Eurip. Iphig. A.* 594.<sup>h</sup>, but βέβλαμμαι (βέβληκα is a syncope), πέπληγα.

It is very doubtful, however, whether the Attics omitted the reduplication in other verbs beginning with a single consonant. In *Aristoph. Vesp.* 1475. is now read εἰσκεκύκληκεν<sup>i</sup>.

*Obs.* 1. That the epic poets omitted the reduplication in the plusquam perf. and moods of the perf., e.g. ἔδεκτο or δέκτο, δέξο for ἐδέδεκτο, δέδεξο, is probable from the circumstance that along with δέκτο, δέξο, δεγμένος, σύτο, χύτο, βλήμενος, βλήσθαι, are found often in the very same sense δείδεκτο, δέδεξο, δεδεγμένος *Il.* δ, 107. &c. ἔσσυτο, κέχυτο, βεβλημένος, βεβλήσθαι. The later poets would hardly have used such forms as γεύμεθα *Theocr.* 14, 51. ἔλειπτο *Apoll. Rh.* 1, 45. 824. without the example of their predecessors. It will be shown, §. 505. that the plusq. perf. in Homer and Herodotus has very often the sense of the aorist: as however these forms scarcely ever occur in the strict sense of the plusq. perf. but almost always as aorists (πλήτο is a plusq. perf. *Il.* φ', 300. *Hes. Sc.* 146. 'had been filled', elsewhere as an aorist 'filled itself',

<sup>d</sup> Taylor ad *Lycurg.* p. 166. ed. Schw.)  
Reiske t. 4.

<sup>e</sup> Mœris p. 225. Wessel. ad Herod. p. 23, 46. Fisch. 2. p. 287 sq. Heind. ad *Plat. Prot.* p. 572.

<sup>f</sup> Küster ad *Aristoph. Equ.* 351.

<sup>g</sup> Casaub. ad *Athen.* 2, 15. (1. p. 375.

<sup>h</sup> Hemsterh. in *Obss. Misc.* 4. p. 289 sqq. Dorville ad *Charit.* p. 553. Lips. Brunck. ad *Aristoph. Lysistr.* 291. Fisch. 2. p. 287 sqq. 306.

<sup>i</sup> Brunck. *Dorv. ll. cc.*

and ἔσσυμαι, ἔσονται may be regarded as a perf. *Il.* ν', 79. *Od.* ε', 484. like ἀνεδέγμεθα *Od.* ρ', 563.), and since the reduplication is nowhere else omitted in the plusq. perf. than in these dubious forms, it is more correct to consider them as syncopated imperfects, in the sense of aorists. See §. 193. *Obs.* 8.

165. *Obs.* 2. The second augment in the plusquam perf. is sometimes omitted by the Attics, e. g. πεπόνθειμεν *Plat. Phædon.* p. 89 A. πεπόνθεσαν *Æschin. in Ctes.* p. 534. καταδεδραμήκεσαν *Thuc.* 8, 92. *Xen. Cyrop.* 7, 2, 5. δεδίει *Plat. Phædr.* p. 251 A. γεγένητο *Thuc.* 5, 14. (ἐγεγένητο *ib.* 16. in one MS. γεγένητο). διαπεπόμφει *Xen. Cyrop.* 8, 4, 7. τετελευτήκει *Anab.* 6, 4, 11. ἀποδεδράκει 6, 4, 13. διαβεβήκει 7, 3, 20. διαβεβλήκει 7, 5, 8. παραγεγόνει *Plat. Symp.* p. 173 B.<sup>a</sup>

*Obs.* 3. In verbs beginning with λ and μ, the Ionians, Attics, and others, are accustomed to put ει for λε, με, e. g. εἴληφα, εἴληχα (εἴ-λαχα *Theocr.* 16, 84.), εἴλοχα, εἴλεγμαι, εἴμαρμαι, which the grammarians call lengthening ε after rejecting the reduplication of the consonant<sup>b</sup>. Buttmann (*L. Gr.* p. 323. not.) more correctly considers it as similar to the reduplication in ἔρριμμαι, ἔσσυμαι, ἔμμορε. This, however, does not take place in all words; it is always, for instance, λέλειμμαι not εἴλειμμαι, μεμάθηκα not εἰμάθηκα; and on the other hand we find λελήμμεθα, λέληψαι, λελημμένος *Eur. Ion.* 1132. *Iph. A.* 363. *Cycl.* 432. ξυλλελεγμένας *Arist. Eccl.* 58. λελεγμένον *Æsch. S. c. Th.* 426.

*Obs.* 4. The Ionic and Doric poets sometimes lengthen the reduplication as well as the augment, e. g. δεῖδεκτο *Il.* ε', 224. δειδέχαται *Od.* η', 72. from δέκω, δείκω for δέδεκτο, δεδέχαται (ε). δεῖδια, δεῖδοικα for δέδια, δέδοικα. (See δείκνυμι under the defective verbs.)

*Obs.* 5. Besides the perfect, derivative verbs also receive a species of reduplication, e. g. τίθημι, δίδωμι, ἵστημι. (See Verbs in μι.) Moreover, in Homer and Hesiod 2nd aorists also often receive the reduplication. Aorist 2. κεκάμω *Il.* α', 168. κεκάμωσιν *Il.* η', 5. λελάχωσι *Il.* η', 80. ψ', 76. λελαβέσθαι *Od.* δ', 388. λελαθέσθαι, λελάθοντο *Il.* δ', 127. ε', 136. πέπληγον, πεπλήγετο, πεπληγέμεν *Il.* μ', 162. &c. πεπιθόμεν, πεπιθεῖν *Il.* α', 100. ε', 112, 184. ἀμπεπαλόν, πέφραδε *Il.* ξ', 500. and as an imperative *Od.* α', 273. πεφραδέειν, πεφραδέμεν *Od.* η', 49.

<sup>a</sup> Hemsterh. l. c. ad Lucian. t. 1. p. 308. Fisch. 2. p. 317. Jungerm. ad Polluc. 5. 102. n. 27. Boeckh in *Plat. Min.* p. 60. Valck. in *Nov. Test.* p. 299. Fisch. 2. p. 317.

<sup>b</sup> Fisch. 2. p. 304 seq. Schæf. ad *Soph. Œd. T.* 1082. attacks the sp. asper in εἴμαρμαι; Buttmann p. 323. note, defends it.



τ', 477. *Hes.* "Εργ. 764. τετυκεῖν, τετύκοντο, τετυκέσθαι *Il.* α', 467. &c. *Od.* ο', 77. &c. τετάρπετο, τεταρπόμενος *Il.* ω', 513. *Od.* α', 310. κεχάροντο, κεχάροιτο *Il.* π', 600. *Od.* β', 249. κεκαδών, κεκάδοντο *Il.* λ', 334. κέκλυθι, elsewhere also κλύθι, and by syncope κέκλοντο from ἐκεκέλοντο from κέλομαι, and in Pindar πεπορεῖν *Pyth.* 2, 105. ἤγαγον remained in the common language. (κεκορεσσάμεθα *Il.* χ', 427. and κεκορεσσάμενος *Hes.* "Εργ. 33. are now read κε κορεσσ. since the sense also requires κε, i. e. ἄν.) In other passages these forms have the sense of the imperfect, e. g. πέπληγον *Od.* θ', 264. τετύκοντο *Od.* θ', 61. μ', 307. (κ), because from such redoubled aorists new presents were formed, whence πεπιθήσω, κεκαθήσω. (See §. 221. iv. 1. c) The futures δεδέξομαι *Il.* ε', 238. τετεύξεται *Il.* μ', 345. μεμίξεται *Hes.* "Εργ. 177. are regularly formed fut. 3. pass. from δέχομαι δέδεγμαι δέδεξαι, τεύχω τέτευγμαι τέτευξαι, μίγω μέμικμαι μέμικαι.

### The Temporal Augment.

By the contraction of the augment *e* with the initial vowel of 166. the verb, according to §. 50 seq., *ea* becomes *-η*, *ee* *-ει* and *-η*. As in this case, by means of the augment, the short vowel was changed into its corresponding long one, it soon became a rule, that the short vowel in the contraction was always changed into its corresponding long one, without regard to the practice otherwise observed. Thus,

1. *a* was changed into *η* (*ea*) by the augment, e. g. ἀνύτω ἦνυτον, ἀνδάνω ἦνδανον, ἀκούω ἦκουον ἦκουσα. The original augment is still used in ἐάφθῃ *Il.* ν', 543. and in the common language in ἐάγην, ἐάλων. §. 161.

*Obs.* 1. In ἀηδίζομαι 'I have an unpleasant sensation', and the poetic word ἀηθέσσω 'I am unaccustomed', ἀτώ 'I hear', ἄω 'I blow', this change does not take place; the reason assigned for which is, that ἡηδίζομην, ἡήθεσσον would have had too inharmonious a sound, and that ἡῖεν, ἡε might have been easily confounded with ἡῖεν 'he went', and ἦεν 'he was'<sup>d</sup>. We must, however, seek for the reason in the Ionic dialect, to which these words are peculiar, where the omission of the augment was customary, as Herodotus has 9, 93. ἐπήϊσε, *Apoll. Rh.* 1, 1023. ἐπήϊσαν from ἐπαῖω 'they have perceived'.

<sup>e</sup> Fisch. 2. p. 314. Koen ad Greg. p. (202) 433 seq.

<sup>d</sup> Fisch. 2. p. 284 seq.

*Obs.* 2. The long *α* also remains unchanged in the old Attic in ἀνα-  
λῶ, commonly ἀναλίσκω, ἀνάλουν, ἀνάλωκα, ἀνάλωμαι, ἀνάλωσα, for  
which, in later Attic, we find ἀνήλωκα, ἀνήλωκα, ἀνήλωκα\*. In *Eur.*  
*Phoen.* 602. *Andr.* 456. *El.* 685. ἀνάλωται, ἀναλώθη, ἀνάλωσαι are  
found without various reading; elsewhere the MSS. vary. The in-  
scriptions (e. g. the Sandwich marble, in which we find, for example,  
ἀνέλοσαν for ἀνήλωσαν,) show that ἀνήλωσα was also said at Athens;  
and as they are usually composed in the common language of the people,  
the augment in this word appears to have belonged to common life,  
while in the higher style, as in the tragedians and Thucydides, the  
augment is not particularly marked. It is doubtful whether the long *α*  
has caused this omission; as in other words, e. g. ἡλόησα *Soph. CEd.*  
*C.* 564, this long *α* admits the augment. So ἐτεκόνουν is found *Eur.*  
*Cycl.* 406, though *α* in ἐτέκονος, &c. is long, as is clear from the Ionic  
ἐτέκονος, in which also *η* seems to have belonged to the common, *α* to  
the higher language.

167. 2. *αι* into *η*, e. g. αἰτέω ἥττον ἥττησα.

3. *αι* into *η*, e. g. αὐδάω ἡδῶν, αὐχέω ἡχουν.

4. *ε* becomes *η* a) *ε* in ἐάω 'I suffer or permit'; ἐθω 'I ac-  
custom'; εἴωθα; ἐθίζω, εἴλω 'I take', εἴλον; ἐλίττω 'I twirl';  
ἐλκω, ἐλκύω 'I draw' (ἐλκέω has ἡλκησε *Od.* λ', 580.);  
ἐπομαι 'I follow'; ἐρπω, ἐρπύζω 'I creep'; ἐστιάω 'I enter-  
tain'; ἐργάζομαι 'I make, or do'; ἐχω 'I have'; ἐω (com-  
monly εἴω, ἐννοη) 'I seat, I put on'. b) *η* in all other  
verbs: ἐγείρω, ἡγερων. ἐρωτάω, ἡρώτων. εἰρώτα in Herodo-  
tus I, II. 88, has not the augment, but comes from the Ionic  
form εἰρωτάω, -έω, whence the participle εἰρωτῶμενοι, ἐπει-  
ρωτῶσι and the infin. εἰρωτέσθαι *Herod.* 2, 32, 6, 3, 7, 148.

In the forms of the pres. and perf. in *εω*, the *ο* receives the  
augment, ἐορτάζω ἐώρταζον, ἐολπα ἐώλπειν, ἐοργα ἐώργειν,  
ἐοικα ἐέεικον<sup>b</sup>, either because the original forms were ἐορτάζω,  
&c. and received the syllabic augment as well as the temporal  
§. 168. *Obs.* 1. or because, as νεώς was said for ναός §. 10. 1.  
so ἐώρταζον for ἡώρταζον.

\* Valek, ad *Phoen.* p. 222. Thom.  
M. p. 55. Fisch, ad *Well.* 2, p. 316.  
3 a, p. 32 sqq. On the other side  
Elmsl. ad *Soph. Aj.* 1049. Comp.  
Herm. ad *Soph. Aj.* 1028. Schaf. ap.

Demosth. p. 497. Of διακονέω see  
Valek, *Diatr.* p. 278. Piers. ad *Mær.*  
p. 122. Brunck *Arist. Ach.* 1170.

<sup>b</sup> Fisch. 2, p. 284 seq.

5. *ει* appears not to have been changed into *η*, at least in the old and middle Attic. They said, for example, only *εἶκον εἶξα* from *εἶκω*, *εἶργον* from *εἶργω*; only we find sometimes *ἦκαζον ἦκασα* from *εἰκάζω*. Yet we find also *εἶκαζον εἶκασα*, e. g. *Plat. Symp.* p. 216 C. and the MSS. vary in the same place<sup>c</sup>. In the perf. and plusquam perf. of *εἶκω* in Homer the *ει* is resolved, *ἦικτο ἦϊξαι ἦϊκται*, as *ῶϊξε* from *οἶγω* *Il.* ζ', 298.

6. *ευ* is often changed into *ηυ* in the editions, e. g. *καθεῦδε*, *καθηῦδε* in Bekker's MSS. *Plat. Symp.* p. 217 E. 220 D. The Aldine edition of Euripides has *ηυ* eighteen times (*Elmsl. ad E. Heracl.* 305.) where many or most of the MSS. have *ευ*. Thucydides has almost always *ευ*. The grammarians vary from one another; Herodian, Eustathius, Suidas, approve *ευ*, Mæris and the Etym. M. *ηυ*<sup>d</sup>. *ευ* appears to have been the older, *ηυ* the more recent orthography; *εὔρον* remained from the former, and *εὔρηκα*, which alone prevailed even in later writers<sup>e</sup>.

7. *ο* into *ω*, and

168.

*οι* into *φ*, e. g. *ὠνόμαζον, ῥκουν*, from *ὀνομάζω, οἰκέω*.

*Obs.* Some verbs beginning with *οι* seldom or never receive the augment. Such are *οἴνω οἴνωμένος* *Soph. Trach.* 271. *Plat. Leg.* 6. p. 775 C. 7. p. 815 C. (Bekker has from MSS. *φνωμένος*) *Pollux* 6, 21. Yet Homer has *Il.* δ', 3. *ἐφνοχόει*, and α', 598. *Od.* ο', 141. *φνοχόει*), and words compounded with *οἰωνός* and *οἶαξ*; *οἰωνοσκοπῶ* --- *πολῶ, οἰακονομῶ, οἰακοστροφῶ*. This seems to have originated from the old orthography, in which *ω* was as yet unknown. So also *οἶχωκα* *Æsch. Pers.* 13. *Soph. Aj.* 896. Others, as *οἰῶω, οἰμέω*, occur only in Ionic writers, and on that account have no augment<sup>f</sup>. Homer divides *ῶϊξε* *Od.* α', 436. as *ἦικτο* §. 167. 5.

The rest of the initial vowels remain unchanged; *ι* and *υ* short become long.

<sup>c</sup> Valck. ad Phœn. p. 54. b. Pierson ad Mær. p. 182. Fisch. 2. p. 279. Matthiæ ad Eur. Ph. 162. Ed. Rev. v. 19. p. 501.

<sup>d</sup> Herodian. Herm. p. 314. 38. Eust. ap. Nunnes. ad Phryn. p. 456. Lobeck. Suid. v. *εὐλόγησα*. Etym. M. p. 400, 32. Fisch. ad Well. 2. p. 280. ad Theophr. p. 20 b. Brunck ad

Eurip. Hec. 18. Aristoph. Thesm. 479. Av. 495. Matthiæ ad Eur. Hec. 18.

<sup>e</sup> Elmsley writes *ἦρον*. See his note on Eur. Med. 191. ad Ed. T. Præf. p. x. On the other side Lobeck ad Phryn. p. 140.

<sup>f</sup> Fisch. 2. p. 285. Etym. M. p. 617, 45.

*Obs. 1.* It has been before remarked, §. 161. that the Attics in some words prefix *ε* instead of the temporal augment, e. g. *ἔαξα* for *ἦξα*, *ἔάλωκα* for *ἦλωκα*, particularly in verbs which begin with an immutable vowel, e. g. *ἔωθουν*, *προσεοῦρουν*. They also prefix the syllabic augment to the temporal, e. g. *ἔωρων ἔωρακα* from *ὄραω*, instead of which the Ionic *ῶρων ῶρακα* hardly occurs in their works. In the same manner the compound *ἀνοίγω ἀνέωξα ἀνέωγμα* *ἀνέωγα*, not *ἀνῶξα*, which is only Ionic; *Herod.* 1, 68. *ἀνῶγμα*.\*

*Obs. 2.* In verbs also which begin with a vowel, the Ionians, and still more the Attics, use a sort of reduplication, repeating the two first letters, but instead of the long vowel taking the corresponding short one, e. g. *ἀγγέρατο* for *ἡγερέμενοι ἦσαν* *Il.* 8, 211. from *ἀγείρω*, *ἡγερεκα ἀγγερεκα*. *ἀκήκοα* from *ἀκούω*. *ἀληλεσμένος* *Herod.* 7, 23. *Thuc.* 4, 26. from *ἀλέω*, [*ἡλεκα ἀλήλεκα*]. *ἀλήλιμμαι* from *ἀλείφω*. *ἄρηρα* from *ἄρω*. *ἄρηρομένος* *Il.* σ', 543. from *ἀρόω*, *ἦροκα ἀρήροκα*. *ἐγῆγερέμενος* *Thuc.* 7, 51. from *ἐγείρω*. *ἐδήδοκα*, *ἔδηδα* from *ἔδω*. *ἦλακα*, *ἦλαμαι*, *ἐλήλακα* *Herod.* 8, 126. *Arist. Nub.* 828. *ἐλήλαμαι* from *ἐλάω*. *ἐλήλεγμαι* from *ἐλέγχω*. *ἐλήλυθα* for *ἦλυθα* from *ἐλεύθω*. *ἐμήμεκα* from *ἐμέω*. *ἐνήνοχα* from *ἐνεγκεῖν*. *ᾔδωδα* from *ὄζω*. *ὀλώλεκα* and *ὀλωλα* from *ὀλω*, *ὀλλυμι*. *ὤμοκα ὀμώμοκα* from *ὀμώω*. *ὄπωπα* from *ὄπτω*. *ὄρωρα* from *ὄρω*. *ὄρυνγμαι ὀρώρυνγμαι* from *ὀρύσσω*. These are all words of two, or at most three syllables, which in the fut. and perf. or in the perf. only take the short vowels *a* and *e* for the long *η*, as *ἀλέω*, *ἀλέσω*. *ἐλάω*, *ἐλάσω*. *ὀμώω*, *ὀμόςσω*. *ἀκήκοα*. *ἐλήλυθα*. For *εἰλήλουθα* is a poetic lengthening, and *ὑπεμνήμυκε* is only poetic. Hence also the diphthong *ει* is shortened in the penult, as *ἀλήλιπται* (*ἡλειπται* in later writers), *ἐρέριπτο* in Homer from *ἐρείπω* (*ἐρήρειπτο* is quoted by Buttmann only from Herodian 8, 2.), and *ἐρηρέδαται* from *ἐρείδω*. (*ἐρήρεικα* I have not found; *ἐρηρεισμένους* occurs in *Herod.* 4, 152. and later authors ap. Lobeck.) All these verbs are used without reduplication only by later authors. So probably is *ἐγρήγορα* to be explained from *ἐγείρω*, *ἡγορα*, *ἐγῆγορα*, the *ρ* being retained from the syncopated *ἔγρομαι*. The following are purely epic forms, *ἀκηχεμένος* *Il.* ε', 364. *ἀκηχέδαται* ρ', 637. from *ἄχω*, *ἄχομαι*, for which *ἀκάχημαι* was said with a permutation of quantity (§. 10, 1.), *ἐρηρέδαται* from *ἐρείδω*, *ἐνήνοθα* from *ἐνόθω*. *ἐρέριπτο* *Il.* Ε', 15. *ἐρήρισται* *Hes. Fr.* 163. (*Gaisf. n.* 53.) *ὀδῶδυσται* *Od.* ε', 443. from *ὀδύσασθαι*. *ὀρωρέχαται* *Il.* π', 834. from *ὀρέγομαι*. The epic poets also shorten the second syllable or omit the augment in *ἀλάλημαι* from *ἀλάομαι* for *ἀλήλημαι*, and *ἀλαλύκτημαι* from *ἀλυνκτέω*, which are both

\* Fisch. 2. p. 285. 302. 3 a. p. 36. ad Phryn. p. 157 seq. Maitt. p. 53. Thom. M. p. 71. Lob.

used only as presents; also in ἀράρνυα *Il.* γ', 331. &c. which however may also be explained according to §. 194. *Obs.* 3. In ὑπεμνήμυκε *Il.* χ', 491. μν is used instead of μμ, to lengthen the second syllable. *Comp.* §. 16. 1. These are merely Ionic, ἀραίρηκα, ἀραίρημαι, ἀπαραιρῆσθαι in Herod. for ῥήκα, ῥρημαι, ἀφρηῆσθαι. ὑφύφασμαι is found only in the grammarians<sup>b</sup>. In the plusquam perf. the vowel in the reduplication is regularly lengthened ἡκηκόειν, never in ἐληλύθειν. The grammarians lay it down as a rule that the vowel should be lengthened in the reduplication in the other words also, but this is not confirmed by the MSS. The epic poets used or omitted this augment as the metre required, e. g. ἐλήλατο *Il.* δ', 135. ἡλήλατο ε', 400.

A similar reduplication (as §. 165, 4.) is found in some verbs in the second aorist, only that here the vowel in the reduplication is lengthened, and that in the root of the verb is shortened, in the Homeric forms ἥραρον (3. pers. plur. *Il.* π', 314.) ἀραρόντε *Od.* π', 169. ὥρορεν, with which Buttmann, p. 339. reckons ἡκαχον, ἥπαφον, ἀλαλκον, ἀλαλκεῖν, from ἄχω, ἄφω, ἀλκω. ἡγαγον ἀγαγεῖν are remains of this practice in the common language.

### The Augment in Compound Verbs.

All verbs compounded with a preposition, if they are not 169. derived from compound adjectives or substantives, receive the augment after the preposition immediately before the verb, e. g. ἐπέβη, &c.

The prepositions, with the exception of περί (see §. 44.), throw away the final vowel before the syllabic augment, e. g. ἀπ—έδωκε, ἐπ—έθηκε, ἀμφ—έβαλλεν (which, however, is divided ἀ—πέδωκε, &c. §. 57, 2); but περιέθηκα, not περέθηκα. In πρό the ο is usually contracted with ε, e. g. προῦβη, προῦθηκα, προῦτρεψεν, προῦμνᾶτο *Xen. Anab.* 7, 3, 18.<sup>c</sup>

The prepositions σύν and ἐν, whose final consonant is changed according to §. 37. I, 3. into γ, λ, μ, ρ, σ, take ν again before the syllabic augment, e. g. ἐγγίγνομαι, συγγίγνομαι, συγκεράννυμι, συλλέγω, ἐμμένω, ἐρράπτω, συσκευάζω, make ἐνεγιγνόμην, συνεγιγνόμην, συνεκράθην, συνέλεγον, ἐνέμενον, ἐνέρραπτον, συνεσκεύαζον.

*Obs.* Verbs compounded with the particle δυν receive the augment

<sup>b</sup> See Lob. ad Phryn. p. 31 seq. p. 405 seq.  
Buttm. L. Gr. p. 338 seq. Fisch. 2.      <sup>c</sup> Piers. ad Mær. p. 302.

after it, if the simple verbs begin with a vowel, and receive the temporal, not the syllabic augment, e. g. *δυσπρέστων*. On the other hand *ἐδυστύχησεν*, *δεδυστύχηκα*, *ἐδυσχέραινε*. The same takes place with *εν* in *εὐεργετέω* *εὐηργέτησεν*, but *εὐδοκίμέω* *ἠὺδοκίμουν*. See, however, §. 167, 9. *εὐπόρουν* is found *Plat. Symp.* p. 219 D.

170. The rest, however, of the compound verbs, and those which are derived from compound adjectives, take the augment at the beginning, e. g. *ἐθαλασσοκράτουν*, *ἐναυπηγήσατο*, *ἠντομόλει*, *ἐμελοποιοῦν*, *ἠπίσται*, *ἠσεβήκασιν*, *ἐσιδηροφόρει* *Thuc.* 1, 6. which are derived from the compound adjectives and substantives *θαλασσοκρατής*, *ναυπηγός*, *αὐτόμολος*, *μελοποιός*, *ἄπιστος*, *ἄσεβής*, *σιδηροφόρος*, and are not compounded with verbs which separately, and by themselves, would constitute a distinct word<sup>a</sup>. The same takes place in verbs which are compounded with prepositions, but have either the signification of simple verbs, or do not exist without prepositions, or are obsolete. These also are partly derived from nouns already compounded. Thus *ἀμφιέννυμι* has *ἠμφίεσμαι*, *ἀμφισβητέω* *ἠμφισβήτουν*, *ἐπίσταμαι* *ἠπιστάμην*, *ἐναντιοῦμαι* *ἠναντιούμην* from *ἐναντίος*. In this, however, usage is not invariable, since many verbs of this kind in some writers receive the augment in the beginning, in others in the middle; others ordinarily take it in the middle, others at the beginning; and some have a double augment. Thus *καθεύδω* in the imperf. is regularly *καθεῦδον* *Plat. Symp.* p. 217 E. 220 D. or *καθεῦδον* as always in the tragedians, sometimes *ἐκάθευδον*. *κάθημαι* in the imperf. *καθήμην* *Dem.* p. 285. 300. and *ἐκαθήμην* *Æschin.* p. 267 R. *Ἰσχυροφ.* 7, 3, 5. *καθέζομαι*, *καθεζόμην* and *ἐκαθεζόμην* *Xen. Cyr.* 5, 3, 25.<sup>b</sup> *προθυμούμαι* makes usually *προθυμούμην*, but *Xen. Ages.* 2, 1. has *ἐπροθυμείτο*, and *ἐπιθυμέω*, *ἐγχειρέω*, *προφητεύω*, *προξενέω*, *ἐγκωμιάζω*, *ὑποπτεύω*, *ἐπιτηδεύω* make only *ἐπεδήμουν*, *ἐπεθύμουν*, *ἐνεχείρουν*, *προεφήτευσα*, *προὔξενουν*, *ἐνεκωμιάζον*, *ὑπώπτειον*, *ἐπετήδευον*, though there are no such verbs as *δημέω*, &c. *Ἀντιβόλῳ* makes *ἠντιβόλει* *Lys.* p. 94. *Ed. H. Steph.* In Homer the various reading *ἀντιβόλησα* is perhaps more correct than *ἀντεβόλησα*. So Pindar *Ol.* 13, 42. *ἀντεβόλησε*. *Ἀπολαύω* makes *ἀπέλανον*, *ἀπέλανσα*,

<sup>a</sup> Sylburg. ad Clenard. p. 206 seq. ed. Francof. 1591.

<sup>b</sup> Brunck ad Aristoph. *Thesm.* 5, 479. Pors. *Præf. Hec.* p. xvii.

ἀπολέλαυκα exclusively. From ἐκκλησιάζω *Lysias*, p. 430. has ἐκκλησιάζετε in the imperf. as *Dem. pro Cor.* p. 315, 9. but *Thuc.* 8, 93. ἐξεκκλησίασαν, with the various reading ἐξεκκλησίασαν, as *Dem. in Mid.* 577, 4. The imperf. of ἀφίημι is generally ἡφίουν *Thuc.* 2, 49. because ι admits of no increase<sup>c</sup>, and Herodotus in a similar manner prefixes the reduplication to the perfect. of μεθίημι, μεμετιμένος 5, 108. 6, 1. 7, 229. for μεθειμένος. The usage in regard to ἐγγυᾶν is more remarkable. Its regular forms ἡγγύων, &c. are often found, but also ἐγγεγυήμην *Dem. in Apat.* p. 901. 25. *Bekk.* ἐνεγύα *Isæus*, p. 48 (59 R.). ἐνεγυᾶτο p. 48 (60.). ἐνεγύησεν *Is.* p. 42 (47.) *Demosth. in Near.* p. 1366. 11. ἐγγεγυημένος *Plat. Leg.* 11. p. 923 D. and ἐγγεγυηκέναι *Demosth. in Near.* p. 1363, 12. (as if the word were compounded of ἐν and γυᾶν)<sup>d</sup>. In δεδιήτηκα, ἐξεδεδιήτητο, ἐδιήτησα (*v. infr.*), διά was considered as a preposition, and ἀναίνομαι has always ἀνήνατο (ἡνήνατο), as if compounded with ἀνά and αἶνομαι. παρηνόμουν *Thuc.* 3, 67. *Æschin. in Ctesiph.* p. 469. *Dem.* p. 217, 26. has been changed by Bekker from MSS. into παρενόμουν. ἀπήλαυε *Isocr. ad Demon.* p. 3 E. into ἀπέλαυε. Ἰπποτετρόφην *Lycurg.* p. 167, 31. is rightly explained by Buttmann, p. 346. from the impossibility of rendering an augment audible at the beginning.

The following verbs in particular receive a double augment; ἀνορθόω, ἠνώρθουν, ἐπηνώρθωται *Dem.* p. 329, 2. ἐνοχλέω, ἠνώχλουν *Isocr. ad Phil.* p. 92 E. *Demosth.* p. 242, 16. ἀνέχω, ἠνειχόμην *Thuc.* 5, 45. and ἠνεσχόμην *Id.* 3, 28. *Herod.* 7, 159.<sup>e</sup> παραινέω, ἐπαρψήνησεν *Xen. Anab.* 5, 8, 4. ἐπαρψήνηθη, πεπαρψήνηκα<sup>f</sup>. So we find δεδιήτηκα, ἐξεδεδιήτητο *Thuc.* 1, 132. ἐδιήτησα from διαιτάω, δεδιώκηκα ἐδιώκησα from διοικέω, and in later writers ἠνήλωσα from ἀναλίσκω, and δεδιηκόνηκα from διακονέω. ἡμπέσχετο is suspicious<sup>h</sup>. In Plato the best MSS. have ἡμφεγνόουν, and the much rarer form ἡμφεσβήτουν, where the augment is interposed before σ, inserted for the sake of euphony, or derived from ἀμφίς.

<sup>c</sup> Fisch. 2. p. 282. 478.

Præf. ad Hec. p. xvii.

<sup>d</sup> Lobeck. ad Phryn. p. 155.

<sup>f</sup> Piers. ad Mær. p. 332.

<sup>e</sup> Piers. ad Mær. p. 176. Pors.

<sup>h</sup> Elmsl. ad Eur. Med. 1128.

*Of the Characteristic of the TENSES.*

171. The characteristic of the verb is the letter which precedes *-ω* in the present. Thus in *λέγω*, *γ* is the characteristic; in *τιμάω*, *φιλέω*, *α* and *ε*. This is changed in the different tenses of the verb, and thus each tense has its distinct characteristic, which is found in the consonant before the termination, e. g. the perf. *κ φ χ*, the fut. 1. and aor. 1. act. *σ*, the perf. pass. *-μαι*, aor. 1. pass. *-θην*.

The present tense in use, however, does not appear to be always the foundation of the formation; but frequently the more simple one, from which that in use was subsequently formed for the sake of euphony. Thus the forms *ἐβλάβην*, *ἐβάφην*, *πράξω πέπραγα*, *φράσω πέφραδα*, appear to come from the obsolete present tenses *βλάβω* (*Il. τ'*, 82. 166.), *βάφω*, *πράγω*, *φράδω*, instead of which only *βλάπτω*, *βάπτω*, *πράσσω*, *φράζω* have remained in use. Generally speaking, the primitive forms of the Greek verbs are probably very simple. At a very early period of the language, however, the propensity to lengthen the form of the present appeared, either by changing the short vowel of the radical syllable into the long one, as may be inferred from the aor. 2., or by inserting a consonant, or taking a double consonant instead of the simple one, e. g. *φράζω*, *βλάπτω*, *ᾶπτω*, for *φράδω*, *βλάβω*, *ᾶφω*, or by lengthening the termination *ω* into *άω*, *έω*, *όω*, *είνω*, *άνω*, &c. Sometimes by prefixing a syllable, *διδάσκω* from *δάω*, *δαίω*, and frequently by combining several modes of this extension. Thus from *λάβω*, *λήβω* (hence *λήψομαι*), *λάμβω* (hence Ion. *ἐλάμφθην*) and *λαμβάνω*. Many of these new forms were used only in the present and imperf., whilst the rest of the tenses were taken from the radical verb, and from verbs quite different, agreeing only in signification, as *φέρω*, fut. *οἶσω*, perf. *ἐνένοχα*, aor. *ἤνεγκα* and *ἤνεγκον*. Such are properly the defective or anomalous verbs. Others, although their futures cannot be derived from the present in use, yet agree with many others in the characteristic of the future, and in its relation to the present, and in the formation of the rest of the tenses; so



that this agreement or analogy seems to constitute a rule. Thus, e. g. all verbs in *-σσω* or *-ζω*, which have in the fut. 1. *-ζω*, in the aor. 2. have *γ*; again, in the aor. 2. *δ*, when the fut. 1. has *σ*. These, therefore, as well as the above-mentioned *βλάπτω*, *βάπτω*, *πράσσω*, *φράζω* are assigned to the regular verbs.

Such primitive but obsolete verbs, however, must be assumed only when the formation of certain tenses cannot be otherwise explained, as is the case in the above-mentioned verbs, and some others, particularly those in *-σσω* (*-ττω*) and *-ζω*. We should, for instance, misapply the observation, if we derived such futures as *τύψω*, *κτενῶ*, *βαλῶ*, or aorists as *ἐτάκην*, *ἔλιπον*, *ἔλαθον*, from obsolete forms *τύπω*, *φάνω*, *κτένω*, *βάλω*, *τάκω*, *λίπω*, *λάθω*. For *φανῶ*, *κτενῶ*, *βαλῶ* are derived according to the regular formation of verbs with *λ μ ν ρ*. The fut. *τύψω* could have no other form, even if it came immediately from *τύπτω*, not *τύπω*. For the *τ* is always omitted before *σ* in the future. The aorists *ἐτάκην*, *ἔλιπον*, *ἔλαθον* are formed according to the general rule, that the aor. 2. as it is called, always makes the radical syllable short; and, where this mode of shortening is not practicable, abbreviates the form by another method, as in verbs in *-μι* imperf. *ἐτίθην*, aor. 2. *ἔθην*. The supposition of obsolete forms is therefore necessary only in verbs in *-σσω* (*-ττω*) and *-ζω*, and in some in *-πτω*, of which we shall speak in the fut. 1. and 2.

The tenses of the Greek verb are divided into two classes, of which one comprehends besides the pres. and imperf. the perf. 1. act. and pass., the aor. 1. act. pass. and mid., the fut. 1. act. pass. and mid., and the fut. 3. pass.; the other, the perf. 2., aor. 2. act. pass. and mid., and fut. 2. act. pass. and mid. The tenses of the second class are derived exclusively from the simple primitive forms of the pres. as *τύπω*, *κόπω* (*τύπτω*, *κόπτω*), *μήθω*, *λήβω*, *λήχω*, &c. forms which nowhere occur, and are recognized only from the aor. 2. The tenses of the first class often indeed presuppose these primitive forms, as *ἀλλάσσω*, &c. but they are also formed from the derivative verbs, namely, those in *-άω*, *-έω*, *-όω*, *-αίνω*, *-άζω*. Both classes are branches of a common stem, the simple present,

and can be deduced from it by an analogy capable of being represented in rules. Scarcely any verb has all its tenses in use. See §. 194. *Obs.*

The change of the characteristic letter in the formation of the tenses is as follows. Those which have

in the present,	have in the fut. and aor. 1.	perf.	aor. 1. pass.
β π φ (πτ)	ψ	φ	φθην
γ κ χ (κτ, γκ, σκ)	ξ	χ	χθην

*Obs.* If κ is accompanied by another consonant, both consonants are considered only as a simple κ. Verbs in -σκω have therefore in the fut. -ξω, e. g. θνήσκω, Σιδάσκω, ἀλύσκω, fut. θνήξω, διδάξω, ἀλύξω. ἐνήνοχα from ἐνέγκω is similar.

δ θ τ	σ	κ	σθην
ζ σσ ττ	{ ξ σ }	{ χ κ }	χθην σθην
<i>verba pura</i> έω, άω, όω	σ	κ	θην, σθην
λ μ ν ρ	ω	κ	θην.

### Formation of the TENSES.

172. The characteristic of the present is retained without change in

#### The Imperfect,

which is formed by changing the active termination -ω into -ον, and the passive -ομαι into -όμην, and prefixing the augment. τύπτω τύπτομαι, ἔτυπτον ἐτυπτόμην· τίκτω -ομαι, ἔτικτον -όμην.

#### The Future.

173. The termination of the future appears originally to have been the same throughout, -εσω from -ω. Thus we still find ὀλέσω from ὀλω, ἀρέσω from ἄρω<sup>a</sup>. If we were to derive

<sup>a</sup> ἀρέσαι Il. ε', 120. τ', 138. ἀρέ-  
σομαι, and on account of the verse  
ἀρέσσομαι Il. δ', 362. ζ', 526. Od. θ',

402. signifies 'to make a friend of  
any one, to conciliate'. Again, ἄρω  
'to adapt, to join together', makes

these futures from verbs in -έω, ὀλέω, ἀρέω, we must at the same time assume that these more extended forms of the present tenses were afterwards brought into disuse by the shorter forms ἄρω, ὄλω, which is contrary to analogy, as the forms in -έω arose from those in -ω, and gradually supplanted the shorter ones. So στερέσαι *Od.* ν', 262. is from στέρω (στερήσω, on the other hand, from στερέω), κήδεσαι *Æsch. S. c. Th.* 138. from κήδομαι. There is, indeed, another form of μάχομαι, viz. μαχέομαι *Il.* α', 272. 344. But μαχέσσομαι is probably from μάχομαι, as αἰδέσσομαι from αἰδομαι *Il.* α', 331. ε', 531. κ', 234. not from the more recent word αἰδέομαι.

This primitive form -έσω underwent a double change, in some words ε being rejected, in others σ; partly on account of euphony, and partly to distinguish, by different forms, two senses of a word. In words whose characteristic is ρ, Homer usually observes the first form, ἄρω, ἄρσαι *Il.* α', 136. διαφθέρσει *Il.* ν', 625. (but *Herod.* 8, 108. διαφθαρέεται), κέρσε from κείρω *Il.* κ', 456. ὄρω *Il.* δ', 16. η', 38. φ', 335. κύρω, κύρσαι *Il.* γ', 23. except ἔρω, εἶρω 'to join together', afterwards 'to say', as *sermonem serere*, fut. ἐρέω in Homer and Herodotus, e. g. 6, 43. 7, 32. But ἐρμένος or ἐερμένος *Od.* σ', 295. and ἐνερσις in Thucydides, belong to the other form ἔρω, in the sense 'to join together'. So different senses are discriminated by the form in ἄρω §. 225.

Verbs whose characteristic is λ have partly the former, partly 174. the latter form of the future; the first, as ἔλσαι *Il.* α', 409. λ', 413. (from ἔλω, see §. 233.) κέλσαι *Od.* κ', 511. ι', 149. The other, as στελέω *Od.* β', 287. βαλέω *Il.* θ', 403. ἀγγελέω *Il.* θ', 409. *Hom. Epigr.* 3, 6. *Herod.* 7, 147. The fut. ὀλέσω, ὀλέσσω in Homer (*Il.* μ', 250. *Od.* β', 49. hence ἀπώλεσα, ὄλεσε *Od.* ν', 431. ὀλέσειε, ὀλέσαι, ὀλέσας) is also

ἄρω, ἄρσαι. But that the two are only different forms of the same word, is shown not only by their kindred sense, but by the word ἀρθμός, derived from ἄρω and ἀρέσω, as also ἐπὶ ἡρα φέρειν τινί. The theory which is here exhibited, and which

was proposed by Payne Knight, *Analyt. Ess.* (p. 21. note n.), p. 107. is indeed an hypothesis, but is not altogether destitute of historical evidence, and affords the means of explaining the two forms of the future, though not indeed of the same verb.

used by him and Herodotus under another form ὀλέω *Herod.* 8, 138. 9, 18. particularly in the middle ὀλέομαι *Il.* ὁ', 700. φ', 133. 278. and contracted, as in Attic, ὀλείται *Il.* β', 325. ἦ', 91. *Od.* ω', 195. In the same manner γάμω (γῆμω) makes in the future γαμέσσεται *Il.* ι', 394. for γαμέσεται, and γαμέεσθαι *Od.* α', 275. as in the active γαμέειν *Od.* ο', 521. in Attic γαμείσθαι. See *Ind. Eurip.*

Of verbs whose characteristic is μ ν, only κένσαι *Il.* ψ', 337. has the first form <sup>a</sup>, the rest the second, which in later times remained exclusively among the Ionians, μενέω, νεμέω, whence ἀνανεμέεται *Herod.* 1, 173.

175. The first form remained peculiar to the Æolians, and hence the grammarians call ἄρσαι, κύρσαι, even in Homer, Æolic; the second, which rejects the σ, was chiefly peculiar to the Ionians and Attics, both of whom, the latter regularly, contract έω into ω. The Attics do this exclusively in verbs whose characteristic is λ μ ν ρ; in the rest they have for the most part σ, but even in the futures in έσω, άσω, όσω, ίσω, they very frequently reject σ and contract the remainder, e.g. καλώ, έλωσι, όμοῦμαι, οίктиω, for καλέσω, έλάσουνσι, όμόσομαι, οίκτίσω. See §. 181. In the last form -ιω for -ίσω, the contraction could not take place if the future had not originally been ιέσω; but οίκτιζω, οίκτιζέσω, after rejecting the σ, and contracting έω into ω, the accent falls too strongly upon the end to allow the ι to remain long before ζ: the ζ therefore was rejected, οίκτιέω, οίκτιω. In the same manner μάχομαι makes in the fut. μαχέσσομαι and (μαχέομαι) μαχούμαι. The change of the original form -έσω is yet more evident in άμφιέσω, άμφιω *Aristoph. Equ.* 891.

In this manner, from the original form of the future -έσω, which remained only in some verbs, two new forms in -σω and -έω, ω, arose; the latter of which was used chiefly in verbs whose characteristic was λ μ ν ρ, the former in the rest. The former is generally denominated the *futur. 1.* the other also is the *fut. 1.* in verbs whose characteristic is λ μ ν ρ, in the rest the *futur. 2.* (R.)

<sup>a</sup> θερμάνσει, which in the first edition I had quoted from Hippocra- tes, is the dat. of θερμανσeis. *Lob. ad Phryn.* p. 115 not.

## The First Future.

In changing the termination of the fut. -έσω into -σω, the 176. consonants immediately preceding are changed according to (174) the common rules : viz.

δ θ τ ζ are omitted before σ according to §. 39. and the remaining consonants β π φ γ κ χ are united with the σ following in the double consonants ψ and ξ, e. g. κρύπτω κρυπτέσω κρύψω, ἄγω ἄξω, πλέκω πλέξω. γγ makes γξ, e. g. λίγγω λίγξω. If ν precedes δ θ τ ζ, it is thrown out ; but that the syllable may remain long, ι is inserted after ε (§. 39. *Obs.* 2.), e. g. σπένδω σπείσω, πένθω (hence πέπονθα), πείσω -ομαι. In this, however, particularly when the characteristic is ζ, σσ, ττ, usage must be attended to ; since many verbs of this kind are formed in a different manner in the future.

ζ becomes a) ξ in αιάζω, ἀλαλάζω, ἀλαπάζω, βάζω (βέβακται *Od.* θ', 408.), βρίζω, γρύζω, δαΐζω *Il.* β', 416. ἐγγυαλίζω, ἐναρίζω *Il.* α', 191. κράζω, μαστίζω, οἰμώζω, ὀλολύζω, πολεμίζω, στάζω, στενάζω, στηρίζω, στίζω, στυφελίζω, σφύζω, τρίζω.

The original form of many of these verbs was probably -γω, -κω, -χω, e. g. κράγω, οἰμώγω, ὀλολύγω, στάγω, as we may conclude from the aor. 2. ἔκραγον, and from the derivative forms οἰμωγή, ὀλολυγή, σταγών. Of στενάζω another form occurs, στενάχω *Il.* ω', 639. *Aristoph.* *Ach.* 549. In others, probably -ξω is the Doric, or rather the old Greek form, which afterwards was softened into -σω in some verbs only ; for the use of ξω for σω remained peculiar to the Doric dialect. See §. 178.

b) ξ and σ : ἀρπάζω, in Homer ἀρπάξων *Il.* χ', 310. in the 177. aor. ἤρπαξα *Il.* γ', 444. &c. but also ἤρπασα *Il.* ν', 528. &c. in Attic ἀρπάσω. For ἀρπάξητε *Soph.* *Antig.* 311. Hermann reads from a MS. ἀρπάζητε, but ἀρπάγματα is the reading of all the MSS. *Æschin.* in *Ctes.* p. 614. In the formation of the rest of the tenses of ἀρπάζω, sometimes one form, sometimes the other, is the basis, e. g. perf. ἤρπακα ἤρπασμαι, aor. 1. ἤρπασθην more rarely ἤρπάχθην<sup>b</sup>, fut. ἀρπαχθήσομαι more rarely

<sup>b</sup> Mæris, p. 182. Thom. M. p. 424. et Hemst.

ἀρπασθήσομαι, aor. 2. p. ἡρπάγην but rarely in Attic. Παίζω had in Doric ἐπαιξα, in Attic ἐπαισα, perf. pass. πέπαισμαι *Plat. Leg.* 6. p. 769 A. yet *Xen. Symp.* 9, 2. has fut. παιζούνται, and *Cyrop.* 1, 3, 14. συμπαίκτωρ<sup>a</sup>. συρίζω or συρίττω makes συρίσω in *Lucian Harmon.* p. 140. commonly συρίζω. ἐναρίζω has ἡνάρισε *Anacr. Epigr.* 13. *Anal. Br.* 1. p. 118. in Homer always ἐναρίζω ἐνάριξα. From αὐδάζομαι *Herodotus* 2, 55. has αὐδάξασθαι.

*Note.* Many forms in ζω are probably only those in άω, έω, όω lengthened; e. g. βιάζω from βιάω, of which βήσεται, βήσατο occur in Homer, βιηθείς in *Herodotus* 7, 83. σώζω from σώω, σαώω in Homer.

c) The following have γξ: πλάζω, κλάζω, σάλπιζω, which last, however, has more frequently σαλπίσσω. In these ζ is put instead of γγ (i. e. νγ, see *Eust. ad Il.* p. 40.), which again is a lengthening of the simple γ, as appears from the aor. 2. of κλάζω, ἐκλαγον *Eurip. Iphig. A.* 1062. *Theocr.* 17, 71.

178. 2. σσ and ττ are considered a) as γ κ χ, and have usually  
(175) ξ in the future. The greater number are derived from verbs in -κω or -χω, e. g. φρίσσω from φρίκω, whence φρίκη. σφάττω or σφάζω, aor. 2. ἐσφάγην. ταρασσω from ταραχώ.

b) σσ and ττ are considered merely as lengthened forms of verbs pure, and hence verbs in -σσω (-ττω) make in the fut. -σω, e. g. ἀρμόττω or ἀρμόζω, ἀρμόσω. πλάσσω, πλάσω, aor. 1. imp. πλάσον, perf. p. πέπλασται *Plat. Rep.* 9. p. 588 D. ἰμάσσω, ἰμάσω. πάσσω, πάσω. πτίσσω, πτίσω. From νάσσω, νάξαι *Od.* φ', 122. comes ναστός (which supposes a fut. νάσω) (νένασται *Theocr.* 9, 9. is probably for νένησται). ἀφύσσω has in Hom. fut. ἀφύζω *Il.* α', 171. but in the aor. ἤφυσα *Il.* ν', 508. &c. or ἄφυσσα. βλύττω (βλίττω) *Plat. Rep.* 8. p. 564 E. has *ibid.* fut. or aor. βλύσει, βλύσειεν *Bekk.* (βλίσειεν). Thus ἐρέσσω appears to come from ἐρέω, ἔρω (whence ἐρέθω, ἐρεθίζω), and has in the fut. ἐρέσω *Od.* μ', 444.<sup>b</sup> λίσσομαι comes from λίτομαι *Hom. H.* 16, 5. and has also in the fut. λίσσομαι *Od.* κ', 526. λεύσω, ἔλευσα, from λεύσσω, occurs only

<sup>a</sup> Lob. ad Phryn. p. 240 seq. Ti-mæi Lex. Plat. p. 222.

<sup>b</sup> Fisch. 2. p. 329 sq.

in the grammarians<sup>c</sup>, like *νίσσομαι*, fut. of *νίσσομαι*<sup>d</sup>; and *βρασσω*, *βράττω* has also a form *βράζω*.

3. Verbs pure, whose final syllable -ω is preceded by a diphthong, undergo no change in the future, except the assumption of σ, *ἀκούω ἀκούσω*, *σεῖω σεῖσω*, *παύω παύσω*. (176)  
The rule is, that the short vowel of the present becomes long before the σ, *δακρῦω δακρῦσω*, *βῦω βῦσω* *Arist. Plut.* 379. *λῦω λῦσω*, *τίω τίσω*: and hence those in -έω, -άω, -όω, ύω, have the long vowel before σ, as *φιλέω φιλήσω*, *τιμάω τιμήσω*, *χρυσόω χρυσώσω*. The following, however, are exceptions:

I. *έω* makes a) *έσω* in *τελέω*, *ἀρκέω*, *ξέω*, *ἀκέομαι*, *ἀλέω*, *ἐμέω*, *νεικέω*. fut. *τελέσω*, *ἀρκέσω*, *ξέσω*, *ἀκέσομαι*, *ἀλέσω*, *ἐμέσω*, *νεικέσω*. Some, which are comprehended under this head, come from verbs in -ω, as *ὀλέσω*, *ἀρέσω*, *αἰδέσομαι*, from *ὀλω*, *ἄρω*, *αἶδομαι*. See §. 173. And probably these futures are from the primitive forms *τέλω*, *ἄρκω* (from the perf. act. *ἦρκα* of the verb *ἄρω*), *ἄκομαι*, *ἄλω*, *ἔμω*, *νείκω*, instead of which the long forms afterwards came into use.

b) Some have -έσω and -ήσω, probably because there were two forms in the present tense, each of which had its future; one of the forms, however, is always more used than the other. *καλέω* in Attic has commonly *καλέσω*, aor. *ἐκάλεσα*, but perf. *κέκληκα*, *κέκλημαι*, aor. p. *ἐκλήθην*. *αἰνέω* (*ἐπαινέω*) has *αἰνέσω*, aor. 1. a. *ἤνεσα*, perf. act. *ἤνεκα*, aor. 1. p. *ἤνέθην*, but perf. p. *ἤνημαι*. In Homer, however, it retains the η in the fut. and aor. as also in *Hes. Erg.* 12. Many MSS. and Eustathius have *ἐπαινήσῃς*. Pindar has commonly *αἰνέσω* in the fut. except *Nem.* 1, 112. *αἰνήσειν*, in the aorist always *αἶνησα*, *ἤνησα*. *ποθέω* has *ποθέσω* *Il.* ο', 219. *Herod.* 9, 22. *Theocr.* 10, 8. In *Lysias*, p. 314 R. the MSS. vary, *ποθέσομαι* and *ποθήσομαι*<sup>e</sup>. *ἐπόθησα* is more common in the Attics. *μάχομαι* has *μαχέσομαι* and *μαχήσομαι*. See §. 173. *δέω*, *δήσω*, *ἔδησα*, recovers the ε in the perf. act. and pass. and aor. 1. pass.; so *αἰρέω* in the aor. 1. pass. *πονέω* from *πονέω* exists only in the theory of the grammarians. *ήσω* is generally the Attic form of futures from -ω. See §. 181. *Obs.* 3.

<sup>c</sup> Reisig Comm. Crit. in Œd. C. 120. Buttm. L. Gr. p. 384 not. \*\*.

<sup>d</sup> Boeckh ad Pind. Ol. 3, 10.

<sup>e</sup> Heind. ad Plat. Phædon. p. 180.

c) Some in -έω have in the future -εύσω. θέω 'I run', νέω 'I swim', πλέω 'I sail', πνέω 'I blow', ρέω 'I flow', χέω 'I pour'. fut. θεύσομαι *Od.* ν', 245. &c. νεύσομαι (ἐξένευσαν *Thuc.* 2, 90. whence νενστέον in Plato), πλεύσομαι *Od.* μ', 25. πνεύσομαι *Eur. Andr.* 555. ρεύσομαι *Eur. Fr. Thes.* 1, 3. Of χεύσομαι I have hitherto found no example. These futures are probably from the Æolo-Doric dialect, in which the digamma was often expressed by ν. χεύω was used in the present for χέω, e. g. καταχέυεται *Hes. Erg.* 581.

180. II. άω has a) -άσω in verbs whose final syllable is preceded  
(177) by the vowels ε and ι, or the consonants λ and ρ, which rule was laid down also for substantives of the first declension, §. 68. partly with a long α after ε, ι, ρ, as ἀκροάσομαι, ἀνιάσω (*Hom.* ἀνιήσω), εάσω, δράσω, θεάσομαι (*Ion.* θεήσομαι), θυμιάσω (ἐθυμίησε *Herod.* 6, 97.), περᾶσω (intrans. *Eur. Ph.* 1008. *Iph. A.* 1542. *Ion.* περήσω), ιάσομαι (*Ion.* ιήσομαι), from ἀκροάσομαι, &c.; partly with a short α after λ, as γελάσω, δράσω, θλάσω, κλάσω, κρεμάσω, περάσω (transit. 'transport')<sup>a</sup>.

The following are excepted: συλάω -ήσω, χράω χράομαι, χρήσω -ομαι. Verbs which have ο before the final -άω are generally formed in -ήσω, as βοήσω, ἀλοήσω in the sense of 'strike', but ἀλοᾶν 'thresh' has ἀλοάσω<sup>b</sup>. *Dem. in Phaeipp.* p. 1040, 22. however has ἀπηλοημένος.

b) καίω, κλαίω, Att. κάω, κλάω, have -αύσω.

III. όω makes όσω in verbs which are not derivative. όμόςω (όμννμι) όμόςω, άρόω άρόσω, όνόω (όνότω όνοτάζω) όνόσω -ομαι<sup>c</sup>.

*Note.* άσω, ίσω, ύσω, from verbs in άζω, ίζω, ύζω, are short. The poets, in order to make α, ι, υ long, double the σ, ἐγγέλασσε.

#### Observations.

181. 1. The Dorians regularly made the vowel long before the final -σω,  
(178) but instead of σσ they put ξ. The poets, if the metre required it, also used σ. ἐγέλαξε *Theocr.* 20, 1. ἐφθαξε *id.* 2, 115. where 114. ἐφθᾶσε used to be read. ἐκνιξε *Pind. P.* 10, 94. instead of which we find *ib.* 11,

<sup>a</sup> *Draco*, p. 14, 20 seq. *Etym. M.* p. 202, 8 seq. Of περάσω *Clark ad* *Il.* α', 67.

<sup>b</sup> *Thom. M.* p. 35. *Bekk. Anecd.* p. 379, 28.

<sup>c</sup> *Fisch.* 2. p. 322.



36. ἐκνῖσε. ὀνύμαζεν *Pind. Pyth.* 11, 10. ὑπαντιάξαισα *ib.* 8, 13. but *Pyth.* 4, 241. 5, 59. ὑπαντιάσαι. ἐκόμιζαν *ib.* 2, 31.<sup>4</sup> Where the vowel is already long by nature, this does not take place. Homer has always πολεμίζων, in *Hesiod.* Ἄσπ. 202. we have κιθάριζεν, *Æsch. Suppl.* 39. σφετεριζάμενοι, *Soph. Aj.* 715. φαρίζαιμι.

2. The Ionians, and especially the Attics, contract the futures in -άσω with a short, ἔσω, ἴσω, ὄσω, by throwing out σ, and making the vowels which meet together coalesce.

a) -άσω. ἐξελῶ for ἐξελάσω *Aristoph. Nub.* 123. ἐλᾶς *Eurip. Bacch.* 1332. *Med.* 326. ἐλᾶ *Soph. Aj.* 505. ἐλῶσι for ἐλάσσουσι *Herod.* 1, 207. *Eurip. Alc.* 951. ἐξελῶν for ἐξελάσων *Herod.* 4, 148. Thus σκεδᾶ *Æsch. Prom.* 25, 124. comp. *Soph. Ant.* 287. διασκεδᾶς *Herod.* 8, 68. βιβῶν for βιβάσων *Xen. Anab.* 5, 7, 8. *Soph. CEd. C.* 381. κατασκιῶσιν *ib.* 406. for κατασκιάσουσιν\*. πελῶσι for πελάσσουσι *Soph. CEd. C.* 1060. πελᾶτε *Phil.* 1150. πελᾶν *El.* 497. κρεμῶμεν for κρεμάσμεν *Arist. Plut.* 312. This, however, was not done in σπᾶω, γελᾶω, ἀγοράζω, ἀρπάζω, ἐτοιμᾶζω, κλάω, whose futures have always ἄσω. δικᾶν for δικάσειν is found in *Herod.* 1, 97. never in the Attics. πελᾶσω is found *Eur. Or.* 1717. *El.* 1341.

Homer inserts a short vowel in the contracted form ἀντιῶω *Il.* μ', 368. &c. ἀντιῶσα *Od.* γ', 436. κρεμῶω *Il.* η', 83. ἐλάαν *Il.* ρ', 496. ἐλῶσι *Od.* η', 319. δαμάα *Il.* χ', 271.

b) -έσω. καλῶ for καλέσω *Eur. Or.* 1146. *Aristoph. Ach.* 968. Hence παρακαλοῦντας for -καλέσοντας *Xen. Hist. Gr.* 6, 3, 2. μαχεῖσθαι for μαχέσεσθαι *Thuc.* 5, 66. ἐκτελεῖν *Æsch. S. c. Th.* 35. *Soph. Trach.* 1187. ἀμφιῶ for ἀμφιέσω *Arist. Eq.* 887. ἀπολῶ, -ολεῖς, -ολεῖ, -ολούμαι<sup>†</sup>. In the rest (see §. 179. I. a.) the Attics appear not to have used this form. ὀλέσεις is found *Arist. Av.* 1506. ἀπολέσω *Plat. Com. ap. Eust. ad Il. α'.* p. 66, 31. Comp. *Koen ad Greg.* p. 19 seq.—48. (διολέσω *Eur. Hel.* 897. is conj. aor. 1. so is καλέσω *Arist. Lys.* 851. 864. *Plut.* 964.) διατελέσουσι *Plat. Rep.* 4. p. 425 E. ἐπικαλέσεται *Lyc. in Leocr.* p. 149. *ed. Reisk. t.* 4.

<sup>4</sup> Valck. *Ep. ad Röv.* p. 61—71. *Koen ad Greg.* p. (151) 327. *Maitt.* p. 215 sq. *Fisch.* 1. p. 200. 2. p. 326.

\* *Brunck ad Arist. Ran.* 298. *Soph. CEd. T.* 138. *Piers. ad Mær.* p. 124 sq. *Maitt.* p. 47 sq. *Thom.* M. p. 293. *Fisch.* 2. p. 357 sq. and of πελῶ *Elmsl. ad Soph. CEd. C.* 1060. To this head *Porson* and *Buttmann*

refer κολωμένους *Arist. Vesp.* 244. the latter also ἐκκλησιῶσα *Eccl.* 161. See on the other side *Reisig Comm. Exeg. in CEd. C.* 372. περῶ is conj. pres.

<sup>†</sup> *Brunck ad Arist. Ran.* 298. *Dawes's Misc. Cr.* p. 77. *Piers. ad Mær.* p. 17. 216. 276. *Fisch.* l. e.

Homer merely omits the  $\sigma$ , e. g. τελέεσθαι *Od.* γ', 236. *Il.* ν', 831.

c) -ίσω. κομεύμεθα *Herod.* 8, 62. ἀτρεμιεῖν *ib.* 68. κατακλοντιεῖν *id.* 6, 132. σαφηνίω *Æsch. Prom.* 227. νεωτεριούντων *Thuc.* 3, 4. 11. ἀντοικτιούντας. χαριεῖσθε *id.* 3, 40. ἀγωνιούμενοι *id.* 3, 104. κατακοντιεῖ *Herod.* 9, 17. μακαριεῖν *ib.* 93. προλοχιούντας *Thuc.* 3, 110. προπληκίων *id.* 6, 54. παραχορδιεῖς *Arist. Eccl.* 295.\*

d) -όσω, ὁμῶμαι, probably only in -εῖ, -εῖται, for ὁμόσομαι. On the other hand the Attics said only δεσπόσω, ἀρμόσω, ἀρόσω. -ώσω seems also to be contracted in a similar manner in ἐλευθεροῦσι *Thuc.* 2, 8. ἐλευθερούντες *id.* 4, 85. ἐρημοῦτε *id.* 3, 58. Οἰκειούντας *id.* 6, 23. should be οἰκιούντας, as Bekker reads from MSS.

This shortening seems almost regular in the verbs in -ίζω, fut. -ιώ, in Herodotus and the Attic writers; yet the full form is also found without various reading *Eur. Troad.* 1242. φροντίσει (*Arist. Nub.* 125. φροντιῶ). *Eur. Heracl.* 153. κατοικτίσειν. *Arist. Thesm.* 939. χαρίσσομαι (Br. χαριῶμαι); elsewhere the reading varies. Homer has ὀρμίσσομεν *Il.* ξ', 77. κοπρίσσαντες *Od.* ρ', 299. These forms are confined to the indic. inf. and part.

3. Many barytone verbs are frequently formed by the Attics and Ionians, like contracted verbs, by changing -ω into ήσω. βαλλήσομεν *Aristoph. Vesp.* 222. βοσκήσεις *Od.* ρ', 559. δέησομαι from δέομαι, in Homer with the digamma δυνήσεσθαι *Il.* ν', 786. *Od.* ι', 540. διδασκῆσαι *Hesiod. Erg.* 64. *Hom. H. in Cer.* 143. *Pind. Pyth.* 4, 386. εἰδήσουσι *Æsch. Ag.* 347. καθενδήσομεν *Xen. Cyrop.* 5, 3, 35. κλαιήσει, κλαιήσειν *Demosth.* p. 440. 546. 980. παθήσω *Plat. Rep.* 1. p. 347 C. παίήσω *Arist. Nub.* 1125. so also ολχήσομαι. παρακαθιζήσόμενος *Plat. Lys.* p. 207 B. *Euthyd.* p. 278 C. τυπτήσω *Arist. Plut.* 21. χαϊρήσω *Il.* ν', 363. *Arist. Plut.* 64. *Plat. Phil.* p. 21 C.<sup>b</sup> The usual forms are ἀλεξήσω, βουλήσομαι<sup>c</sup>, εἰρησομένους *Herod.* 1, 67. δέησομαι, θελήσω, ἐψήσω, μελλήσω, μελήσει, ὀζήσω (*Arist. Vesp.* 1059.), ολήσομαι. In others this change is not seen till the derived tenses, τέθνηκα (θῆνω θανήσω), μεμάθηκα (μήθω μαθήσω), ἐτύχησα, τετύχηκα (τεύχω τυγχάνω τυχήσω), μεμένηκω from μένω, τέτμηκα from τέμνω τέμω. Probably this form was occasioned by the custom of the Ionians, of lengthening many verbs in ω, by substituting the termination έω. They, for instance, said μαχέομαι, συμβαλλέομαι, ρίπτέω (which remained also in the Attic dialect), πιεζέω (whence πιεζεύμενοι. See *ad Herod.* 8, 142.). What might regularly take place in some verbs was afterwards transferred by

\* Piers. *ad Mœr.* p. 106. Fisch. 1. p. 208. 2. p. 354. Maïtt. p. 46 sq.

<sup>b</sup> Brunck *ad Arist. Lysistr.* 459.

<sup>c</sup> Herm. de Em. Gr. Gr. p. 267 sq. 272. Herod. Herm. p. 315 sq. Bekker. *Anecd.* p. 1289.

custom to others also, without implying the necessity or utility of considering every future in -ήσω as having for its basis a present in -έω. In the same manner there are many aorists and perfects in -ήθην -ηκα from verbs whose future is in -έσω or -ῶ<sup>d</sup>.

In verbs whose characteristic is λ μ ν ρ, the Ionians generally, and the Attics exclusively, use the other form έω contr. ῶ. (179) In this case, however, the penult, which was long in the present, is always made short, probably because the tone then rested chiefly on the last syllable: thus η was changed into α; αι, ει, ου into α, ε, ο; ευ into υ. If the penult be long by position, i. e. by two consonants following the short vowel, the latter of them is rejected. Thus στέλλω, ψάλλω, fut. στελέω, ψαλέω, στελῶ, ψαλῶ. τέμνω, τεμῶ. αἶρω, ἄρῶ. κτείνω, κτενῶ. σπείρω, σπερῶ. κείρω, κερῶ. κερῶσι *Plat. Rep.* 5. p. 471 A. In the same manner the doubtful vowels, which were long in the present, become short in the future, κρίνω, κρίνῶ, ἀμύνω, ἀμϋνῶ.

*Obs. 1.* The fut. of verbs in -λω and -ρω are sometimes found in the Attic poets with σ, e. g. κέλσω *Eur. Hec.* 1057. εἰσεκέλαμεν *Arist. Thesm.* 877. ἀντέκυρσα *Soph. Œd. C.* 99. (in a lyric verse 225.) ὄρσεις *id. Antig.* 1060. ἐπῶρσεν *Eur. Suppl.* 715. *Cycl.* 12. In some pure verbs, on the other hand, the fut. appears to have been formed after the second form (§. 173), of which *Chærob. Bekk. Anecd.* p. 1290. quotes ἐκχεῶ, and from Eupolis κατακλιεῖ from κατακλείω. Perhaps συγγέω *Eur. Fr. Thes.* 1. ἐπιχεῖς *Arist. Pac.* 169. are this fut.

*Obs. 2.* The ε which thus arises from the abbreviation is often changed into α in dissyllables, because ε in the rapidity of pronunciation becomes more indistinct, and approaches nearer in sound to α or ο. Thus κτείνω besides κτενῶ makes also κτανέω -ῶ *Il.* σ', 309. but not in Attic writers. τέμνω, τεμῶ *Plat. Cratyl.* p. 387 A. Ion. ταμῶ. διαφθείρω makes διαφθερῶ *Eurip. Med.* 1051. &c. and διαφθαρέω *Herod.* 8, 108. 9, 42. This is commonly called the *futurum secundum*. *Comp.* §. 193, 2.

*Obs. 3.* The Dorians used the circumflex in the future in -σω (-ξω, 183. -ψω) in the active and middle. ἀσῶ *Theocr.* 1, 145. καρνέω *Aristoph.* (180) *Ach.* 748. φασῶ *ib.* 739. περασσεῖσθε 743. γρυλλιξεῖτε 746. ἡσεῖτε 747.<sup>e</sup> That this circumflexed termination implies a contraction, is probable from the other form κεισεῦμαι *Theocr.* 3, 53. ῥσεῦμαι *ib.* 38.

<sup>d</sup> Primmer p. 27 seq.

Gregor. p. (109) 235. (120) 261. c. n.

<sup>e</sup> Maitt. p. 219 sq. Fisch. 2. p. 360. Koen. (127) 277.

and still more from the Ionic *πεσέομαι, πεσέται, πεσέσθαι* *Il. λ', 823. ι', 235. μ', 107. Herod. 7, 163. 8, 130. &c.* This Doric form moreover is used by the Attics in some verbs, but only in the fut. mid. as *πεσεῖσθαι* *Æsch. Agam. 334. Choeph. 884. Soph. Aj. 641. Eurip. Med. 986. Bacch. 611. πλενσοῦμαι Demosth. p. 1222. πλενσουμένους Thuc. 4, 13. 7, 64. Plat. Hipp. Min. p. 370 D. 371 B. χεσοῦμαι from χέζω, νενσοῦμαι from νέω Xenoph. Anab. 4, 3, 12. κλανσοῦμεθα from κλαίω Arist. Pac. 1081. φευξεῖται Arist. Plut. 496.<sup>a</sup> φευξεῖσθαι Plat. Rep. 4. p. 432 D. Leg. 1. p. 635 B. C. 6. p. 762 B. On the other hand, the Attics said *ἐδομαι, πίομαι*, instead of *ἐδοῦμαι*, from *ἐδω* 'I eat', *πιοῦμαι* from *πίω, πίνω* 'I drink'. But these are more probably present tenses, which were used in a future sense, like *εἶμι*, since the first syllable of *πίομαι* is usually long<sup>b</sup>. Under this head may also be reckoned *φάγομαι*, used by later writers.*

184. From the future active is derived immediately  
(181)

### 1. The Future Middle<sup>c</sup>,

by changing the termination *-ω* into *-ομαι* *-ῶ* into *-οῦμαι*, e. g. *τύψω τύψομαι, νεμῶ νεμοῦμαι*.

*Obs.* This form of the future in *-ομαι* and *-οῦμαι* is used by the Attics in some verbs instead of the fut. act., as *ἀγνοήσομαι, αἰέσομαι* and *ῥεσομαι* (*αἰέσω Eur. Herc. F. 683. is suspicious; see Matth. not. v. 669. ῥεσουσι Plat. Leg. 2. p. 666 D. should perhaps be ῥεσουσι. αἰέσω is found Theog. 4. Theocr. 7, 72. &c.*) *ἀκούσομαι<sup>d</sup>, ἀξομαι, ἀπαντήσομαι<sup>e</sup>, ἀπολαύσομαι, ἄσομαι, βοήσομαι, γελάσομαι, δραμοῦμαι Xen. Anab. 7, 3, 45. θαυμάσομαι, θεύσομαι from θέω, θηράσομαι, κλαύσομαι or κλανσοῦμαι, οἰμώξομαι, ὀμοῦμαι, &c. πνεύσομαι or πνευσσοῦμαι, σιγήσομαι Soph. Œd. C. 113. σιωπήσομαι*, the fut. act. of which words seldom

<sup>a</sup> Brunck ad Eurip. Hipp. 1104. Arist. Ran. 1221. Fisch. 2. p. 428. *φευζοῦμαι* is suspected by Elmsl. ad Bacch. 797. The Attics appear to have said *φευξοῦμεθα*, not *-εσθα*, but *φενξόμεσθα*. Matthi. ad Eur. Hipp. 1091.

<sup>b</sup> Herm. de Em. Gr. Gr. p. 276. Schweigh. ad Athen. 5. p. 497. cf. Mær. p. 322. Thom. M. p. 265. 716. Brunck ad Arist. Eccl. 595. Valck. ad Theocr. 3, 53. Buttm. L. Gr. 1. p. 408.

<sup>c</sup> More correctly called by Schæf. App. Dem. 1. p. 500. *futurum simplex passivi*.

<sup>d</sup> Jacobs ad Anth. Pal. Præf. p. L. Instead of *ὑπακούσαντες* Thuc. 1, 140. *ὑπακούσαντες* should be read according to several MSS. Comp. Schæf. Ind. Greg. p. 1063 a.

<sup>e</sup> Matthiæ ad Eur. Suppl. 774. Mær. p. 106. 184. Stallb. ad Plat. Phileb. p. 175. Elmsl. ad Med. 263. ad Arist. Ach. 294.

or never occurs in good authors<sup>1</sup>. Almost all these verbs are wholly intransitive, or at least occur frequently in the intransitive sense, as ἀκούσσομαι. Of others both forms occur, as ἄξω and ἄξομαι, διώξω and διώξομαι *Thuc.* 7, 85. ἐπαινέσω *Soph. El.* 1044. and ἐπαινέσομαι *Plat. Rep.* 2. p. 379 E.<sup>2</sup> θίξω *Eur. Heracl.* 652. (but Elmsl. προσθίξει) and θίξεται *id. Hipp.* 1086. ζήσω and especially in later writers ζήσομαι, ναυστολήσω *Eur. Hec.* 634. and ναυστολήσομαι *id. Troad.* 1055. both intransitive, τεθνήξω and τεθνήξομαι, as ἐστήξω and ἐστήξομαι §. 188 a. *Obs. τέξω Arist. Thesm.* 18. &c. and τέξομαι, φροντιῶ and φροντιῶμαι, πολιορκήσω transit. *Thuc.* 4, 8. 26. πολιορκήσομαι intransit. *id.* 3, 109.<sup>3</sup>

It is frequently used also by the Attics for the fut. pass. e. g. τιμήσεται for τιμηθήσεται. See Syntax.

From the future active is also derived

185.  
(182)

## 2. The First Aorist Active,

by changing ω into α, and prefixing the augment, e. g. τύψω ἔτυψα.

In verbs in -λω, -μω, -νω, -ρω the short vowel of the penult is again made long, by changing ε into the diphthong ει, as στελῶ ἔστειλα, νεμῶ ἔνειμα, μενῶ ἔμεινα, σπερῶ ἔσπειρα. αι and α of the present, which are made short in the future, are changed into η, ψάλλω ψαλῶ ἔψηλα, φανῶ ἔφηνα, except αἴρω, which makes ἦρα (on account of the augment), ἄραι, ἄρας. ι and υ also are again made long in the aorist, ἔτιλα, ἤμυνα<sup>1</sup>.

Verbs in -αίνω for the most part receive in the aorist η instead of the α of the future, in the Ionic and Attic dialect, e. g. ὀνομήνω *Il.* β', 488. μίγην *Il.* δ', 141. ἐκάθηρ *Herod.* 1, 36. ἐσήμηνα, ἐρρύπηνα, &c.<sup>2</sup> α, however, is sometimes found also in Attic, e. g. ἐκοίλαναν *Thuc.* 4, 100. ἐσήμανε *Xenoph. Hist. Gr.* 2, 1, 28. If ρ or ι goes before -αίνω, the α is retained but is also lengthened, e. g. εὐφράναιμι *Soph. Aj.* 469. ἐδυσ-

<sup>1</sup> Thom. M. p. 7. Mœris, p. 184. Fisch. 2. p. 321.

<sup>2</sup> Elmsl. ad *Eur. Iph. T.* 342. ad *Bacch.* 1193. Schæf. *Appar. Crit.* in *Dem.* p. 273.

<sup>3</sup> Heind. ad *Plat. Phædon.* p. 181.

Elmsl. ad *Eur. Iph. T.* 342.

<sup>1</sup> Fisch. 2. p. 375.

<sup>2</sup> Thom. *Mag.* p. 367. Mœris, p. 137. Phrynich. p. 10. Fisch. 2. p. 376.

χέπανα *Plat. Epist.* 7. p. 325 A. *Isocr.* p. 275 A. διεπεράνατο *Plat. Phædr.* p. 263 E. *Prot.* p. 314 C.<sup>a</sup> ὑγράνασα *Eur. Ion.* 252. ἐπίανεν *Æsch. Ag.* 286. μιάναμι *Eur. Hel.* 1009. (but more frequently μῆναι). Also amongst the Ionians, e. g. ξηράνη *Il.* φ', 347. ἐμάρανε *H. in Merc.* 140; but these have also frequently the η, as κρήνηνον, τέτρηνε *Il.* χ', 396. (this latter also in the Attics) εὐφρηνε *Il.* ω', 102. α is retained by the Attics in ἐκέρδανα<sup>b</sup> ἴσχανα *Arist. Ran.* 941. ὀργάνειας *Soph. Œd. T.* 335.

*Note.* This η is more correctly written without the ι *subscriptum*, because it comes from α in the future, not from αι in the present tense.

*Obs.* Some verbs, which had σ in the future, lose it in the aor. 1. e. g. χέω, χεύσω, ἔχευα *Il.* γ', 270. ε', 314. θ', 50. and ἔχεα *Il.* ζ', 419. σ', 347. particularly in Attic (perhaps from the fut. χεῶ §. 182. *Obs.* 1.). To this we must refer ἔσευα in Homer *Il.* ε', 208. λ', 147. ἡλεύατο *Il.* ν', 184. 404. &c. from ἀλέομαι, ἀλεύομαι *Il.* π', 711. ὑπεξαλέασθαι *Il.* ο', 180. *Od.* δ', 774.<sup>c</sup> and in Homer and the Attics ἔκη from καίω, κάω (fut. καῶ, as well as κάυσω?).

186. From the aorist 1. act. is derived

#### The First Aorist Middle,

by adding -μην, ἔνειμα ἐνειμάμην, ἔτυψα ἐτυψάμην.

(188) From the future is derived

#### 3. The First Perfect, or Perfect Active,

which receives the reduplication, and the proper termination of which is -κα from -σω, e. g. ὀλέσω, ὀλώλεκα; this termination remains in all verbs which have άσω, έσω, ήσω, ώσω and όσω in the future, e. g. σέσωκα *Xen. Anab.* 5, 6, 18. πέπεια *ib.* 6, 4, 14. πέφρακα *Isocr. ad Phil.* p. 101 A. also for the most part in verbs in λω and ρω.

If, however, the future ends in -ξω or -ψω, the perfect ends in -χα and -φα (properly γκ and βπ of the present, after rejection of the σ inserted in the fut., are changed into the cor-

<sup>a</sup> Valck. ad Hipp. 856.

<sup>c</sup> Fisch. 2. p. 377.

<sup>b</sup> Elmsl. ad Soph. Œd. C. 72.

responding aspirates). Homer has not these aspirated perfects, but the forms *κεκρύφαται* &c. contain the groundwork of them.

Verbs in *-μω* and *-νω* in forming the perf. presuppose either a fut. in *-ήσω* and make *-ήκα*, or change the *ν* before *κ*, or reject it. The following are more precise rules :

1. Dissyllable verbs in *-λω* and *-ρω* change *ω* into *κα*, and *ε* of the fut. into *α*. *στέλλω στελῶ ἔσταλκα, σπείρω σπερῶ ἔσπαρκα, πείρω περῶ πέπαρκα*. Polysyllables on the contrary retain *ε*, e. g. *ἀγγέλλω ἀγγελῶ ἤγγελκα*.

2. Verbs in *-ίνω*, *-ύνω* and *-είνω* throw away *ν* before *κ*, and retain the short vowel of the fut., which, however, in verbs in *-είνω* is changed into *α*. *κρίνω κρινῶ κέκρικα, τείνω τεनῶ τέτακα, κτείνω κτενῶ ἔκτακα, πλύνω πλυνῶ πέπλυκα*<sup>d</sup>. Later authors have also *ἀποτετεράχκεν* *Dion. Hal. de Comp. p. 310. ed. Schæf.* frequently with *γ*, *ῥσχυκα, ῥξυκα*, as analogy requires. See §§. 188. 191. 2. *Obs.* and so also *τεθέρμακε* from *θερμαίνω, ῥφαγκα, ἔκτακα*<sup>e</sup>.

3. Verbs in *-αίνω* change *ν* before *κ* into *γ*. *φαίνω, φανῶ, πέφαγκα* *Dinarch. p. 40. 44. Reisk. μαινῶ, μιανῶ, μεμίαγκα* *Plutarch. T. Gracch. 21.*

4. In some verbs the *ε* is changed into *ο*, as in *ἐνήνοχα* from *ἐνέγκω, ἐνέγξω* (*ἤνεγχα* and *ἤνεχα*) *Isocr. Arch. p. 128 D. 132 E.*<sup>f</sup> So again *κλέπτω, κλέψω, κέκλοφα. τρέπω, τρέψω, τέτροφα* *Arist. Nub. 858. Demosth. pro Cor. p. 324, 27. Æschin. in Tim. p. 179. Ctesiph. p. 545. (τέτροφα from τρέφω Od. ψ', 237. in a middle sense.) λέγω, λέξω, λέλοχα* or *εἵλοχα* *Demosth. p. 328, 11. 522, 12.*<sup>g</sup> and even before two consonants, *πέμπω, πέμψω, πέπομφα*. Hence from *δεῖω, δεῖδω*, perf. *δέδοικα*. Thus also *ἔδω, ἐδέσω, ἦδεκα, ἐδήδεκα* (pass. *ἐδήδεσμαι*, see §. 189. 1.) and *ἐδήδοκα*<sup>h</sup>.

<sup>d</sup> Fisch. 2. p. 367.

<sup>e</sup> Lob. ad Phryn. p. 34. Of *ῥκα* γκα Schæf. ad Apoll. Rh. Schol. p. 146 seq. comp. Bekk. Anecd. p. 429, 27. Of *ῥφαγκε* Schæf. ad Dion. II. p. 215.

<sup>f</sup> Fisch. 3 a. p. 69. 190. Herm. de Em. Gr. Gr. p. 275.

<sup>g</sup> Thom. M. p. 322. et ibi Hemsterh. Fisch. 2. p. 368 seq.

<sup>h</sup> Piers. ad Mærid. p. 221. Fisch. 3 a. p. 78.

*Obs. 1.* For *τέτροφα* from *τρέπω* we find also *τέτραφα* *Dinarch.* in *Demosth.* p. 23. 73. 93.<sup>a</sup> and with the various reading *τέτροφα* *Dem.* pro *Cor.* p. 324, 27. *Æschin.* in *Tim.* p. 179. *Ctesiph.* p. 545.

*Obs. 2.* In this way we may explain the form *ἀγήγοχα*, *ἀγω*, *ἀγέτω* (*ἀξω*), *ἡγεκα*, *ἀγήγεκα*, and after changing *κ* into the aspirate *χ*, *ἀγήγοχα*, Dor. *ἀγάγοχα*. plusq. p. *συναγαγόχεια* in the inscription in *Gruter* ccxvi. col. 2. l. 9. ccxvii. col. 1. l. 12. Hence the form *ἀγήγοχα* *Demosth.* pro *Coron.* p. 238 ult. 249, 18. for which *ἡχα* is the more common Attic form<sup>b</sup>.

*Obs. 3.* In some partly obsolete forms *ε* in the radical syllable of the verbs is changed into *ο* and *ω*, e. g. from *ἐχω* comes *ὀχεύς*, *ὀχή*, and instead of this with the Attic reduplication (§. 168. *Obs. 2.*) *ὀκωχή*, which refers to the form of the perf. *ὀκωχα* from *ἐχω*, *ἐξω*, *ἐχα*, *ὄχα*, *ὠχα*, *ὄκωχα*. Hence apparently is derived *συνοκωχότε* or *συνοκωκότε* in *Homer Il.* β', 218. for *συνέχοντε*<sup>c</sup>. *Comp.* *ἄωρο* §. 189. *Obs.* and *ἐρώωγα*, *εἴωθα* §. 194. *Obs. 4.*

A similar change appears to have taken place in the Iono-Doric *λέλογχα* from (*λήχω*) *λάγχω* (*λαγχάνω*), analogous to *λήβω*, *λάμβω*, *λαμβάνω*. Thus *πέποσχε* for *πέπασχε* in *Etym. M.* p. 662, 11. from *Epicharmus*. In the same manner *ἐτραπον* and *τροπή*, *ἐστάλην* and *στόλος*, *ἔδραμον* and *δρόμος*, are related to one another.

5. In some the diphthong is made short, e. g. *ἀλήλιφα* from *ἀλείφω* (pass. *ἀλήλιμμαι*), *κατερήριπα Il.* ξ', 55. from *κατερείπω*, plusq. perf. pass. *ἐρέριπτο Il.* ξ', 15.

187. 6. As the perfect in some verbs appears to presuppose a fut. in *-έσω*, so verbs in *-μω* and *-νω* particularly presuppose a fut. *-ήσω*, and take *η* before *-κα*, e. g. *νεμῶ νενέμηκα*, *μενῶ μεμένηκα*, *δραμῶ Herod.* 8, 55. *δεδράμηκα id.* 8, 102. to which the grammarians add also *βρεμῶ βεβρέμηκα*, *τρεμῶ τετρέμηκα*. So from *δαίω* or *δάω* comes the perf. *δεδάηκα*, as from the fut. *δαήσω* (see §. 181. *Obs. 3.*); from *ρύω* (another form for *ρένω*, as *σεύω*, *σύω*) *ἐρρύηκα Plat. Rep.* 6. p. 485 D.<sup>d</sup> from *χαίρω*,

<sup>a</sup> On *τέτροφα* and *τέτραφα* from *τρέπω* see *Toup.* ad *Longin.* p. 339. *Comp.* *Sluiter Lect. Andoc.* p. 157. who is not acquainted with these forms.

<sup>b</sup> *Thom. M.* p. 274. *Mæris*, p. 147. *Fisch.* 2. p. 311.

<sup>c</sup> *Valck.* ad *Ammon.* p. 23.

<sup>d</sup> *Fisch.* 3 a. p. 166.



κεχάρηκα *Il.* η', 312. κεχαρημένοι, κεχάρητο *Hes. Scut.* 65. Some suffer syncope, as βαλῶ, βέβληκα for βεβάληκα. δεμῶ, δέδμηκα, δέδμημαι *Il.* ζ', 245. (which must not be confounded with δέδμημαι from δαμάω or δάμνω) κάμνω, κάμῶ, κέκμηκα (κεκάμηκα). τέμνω, τεμῶ, τέτμηκα<sup>c</sup>. In these perfects the futures in -ήσω, βαλήσω, δραμήσω, μενήσω are presupposed, which, however, were hardly in use, any more than the forms of the present μενέω, δραμέω, which some assume.

Generally, η and ε in the fut. and perf. are frequently interchanged. δέω has in the fut. δήσω, aor. 1. ἔδησα, but perf. δέδεκα<sup>f</sup>. On the other hand, καλέω has commonly in the fut. καλέσω; but in the perf. κέκληκα by syncope for κεκάληκα. In the same manner αἰνέω, αἰνέσω, ἤνεκα, perf. pass. ἤνημαι, and μενετεός *Thuc.* 2, 88. from μεμένηται. εὔρεθην from εὔρηται.

7. Some verbs take ω before κ, instead of η, e. g. μέμβλωκε for μεμόληκε, where β is put between μ and λ, as in μεσημβρία §. 40. Οἶχωκα in Herodotus and *Soph. Aj.* 896. from οἶχομαι, οἶχήσομαι, for οἶχηκα. πέπτωκα for πέπτηκα from πέτω πίπτω. In the same manner ἔρρωγα in the perf. 2. §. 194. *Obs.* 4.

Of the syncopated forms τεθνάναι, ιστάναι, &c. see §. 198, 6.

From the perf. act. is derived

188.

(184)

#### a) The Pluperfect Active,

which takes the syllabic augment before the reduplication, and changes the termination α into ειν. τέτυφα ἐτετύφειν, ὁμώμοκα ὠμωμόκειν.

*Obs.* 1. The original termination appears to have been ea, which occurs in Homer and Herodotus, e. g. in the perf. med. πεποίθεα *Od.* ι', 44. ἤδεα *Od.* δ', 745. συνηδέεα *Herod.* 9, 58. ἐτεθήπεα *Od.* ζ', 167.\* ἐτεθήπεας, a quadrisyllable *Od.* ω', 90. μερεστήκεε *Herod.* 8, 81. καταβρώδῃκεε *ib.* 103. This ea was changed, as in the augment,

\* Fisch. 1. p. 88. 2. p. 366. *Herm.* de Em. Gr. Gr. p. 274. 275. 290. Of the same kind is γεγράφηκα. (See

*Bast Lettre Crit.* p. 200.)

† *Thom. M.* p. 200.

‡ *Wessel. ad Herod.* 1. p. 59, 80.

sometimes into *η*, (whence the Attic and Doric form *ἤδη, κεχήνη*),<sup>a</sup> sometimes into *ει*, with the addition of *ν*. Comp. §. 198, 3.

*Obs.* 2. From *τέθνηκα, ἔστηκα*, were formed also the futures *τεθνήξω -ομαι, ἐστήξω -ομαι*, which are also fut. 3. act.<sup>b</sup> *κεχαρήσμεν Il. ο', 98.* is formed from the perf. p. but has passed into the active form.

### b) The Perfect Passive.

1. *-κα* is changed into a) *-μαι*, when a long vowel, e. g. *α* pure or *ρα*, precedes the final syllable<sup>c</sup>. *σπειράσω ἐσπείρακα ἐσπείραμαι, δράσω δέδρακα δέδραμαι. ἡττάμαι Thuc. 3, 61. πεφίληκα πεφίλημαι, ἐσφαλκα ἐσφαλμαι.* So also *ἑώρακα, ἑώραμαι*, as if from *ὀράσω*.

b) *-ομαι*, when a lingual *δ θ ζ τ* has been omitted before the termination of the future *-σω*, or when a short vowel precedes it. *ἔδω, ἦσμαι, πείθω, πέπειςμαι, παίζω, πέπαισμαι Plat. Leg. 6. p. 769 A. φράζω, πέφρασμαι, χρίω, κέχρισμαι, τελέω, τετέλεσμαι.* This takes place also in some, whose characteristic is a diphthong, since diphthongs have arisen from the short vowel made long, in those in *-αίω, -αύω* (from *-άω*), *-είω, -εύνω* (from *έω*), *-ούω* (from *όω*); as *πταίω ἔπταισμαι, θραύω τέθραυσμαι, κλείω κέκλεισμαι, κελεύω κεκέλευσμαι, ἀκούω ἤκουσμαι.* Here, however, we must pay attention to usage. *δέω* makes *δέδεμαι, ἀρώ ἤρομαι, λύω ἔλυμαι, ἐλάω ἐλήλαμαι, &c.* For *κέκλεισμαι* we find *κέκλειμαι Herod. 2, 121, 2.* for which *κέκλημαι* is more Attic<sup>d</sup> *Eur. Andr. 503. Hel. 986. σώζω* has *σέσωσμαι*, but also *σέσωμαι*, whence *ἐσώθην. παύω* has *πέπανυμαι, λούω λέλουμαι, γνῶω (γιγνώσκω) ἔγνωσμαι Xen. Cyr. 8, 8, 3.<sup>e</sup>* For *δεδραμένος* we find *Thuc. 3, 54. δεδρασμένος*, and 6, 53. *δρασθέντων.*

Of *χράομαι* the perf. p. is *κεχρησμένος Her. 7, 141. (aor. ἐχρήσθην) κεχρημένος Eur. Med. 351.* On the other hand the perf. p. of *χρῆζω* is always *κεχρημένος.* From *οὐτάω* or

<sup>a</sup> Fisch. 2. p. 371 seq.

<sup>b</sup> Oudend. ad T. M. v. *τεθνήξεται.*  
Græv. ad Luc. Solcec. t. 9. p. 477 seq.  
Bip. Elmsl. ad Ach. 597. p. 161. ed.  
Lips.

<sup>c</sup> Thom. M. p. 295.

<sup>d</sup> Schæf. App. Dem. 1. p. 255.  
Comp. Thuc. 5, 7. 60. Bekk. *ἐκλεισε*  
is found without various reading  
Thuc. 1, 109. 2, 4.

<sup>e</sup> Fisch. 2. p. 402 sqq.

οὐτάζω Homer has οὐτασται *Il.* λ', 660. π', 26. οὐτασμένους *Od.* χ', 535. more commonly οὐτάμενος.

*Obs.* In the old epic language δ and θ remain before μ, as in κεκαδμένος, προπεφραδμένος *Hes.* \**Εργ.* 653. κεκορυθμένος. So also ἴδμεν, at a later time softened down into ἴσμεν.

Verbs also in -αίνω, which made -γκα in the perf. act., make, after rejecting γ, -σμαι. πέφαγκα πέφασμαι, λελυμασμένος from λυμαίνομαι, μεμασμένος from μαιίνω, ὕφασμαι from ὑφαίνω<sup>f</sup>. ἀποξηρασμένον *Herod.* 1, 186. σεσήμασαι *id.* 2, 38. *Plat. Leg.* 11. p. 937 B. καταπεπιασμένον *Plat. Leg.* 7. p. 807 A. Later writers said ἐξηραμένος, or with double μ, μεμίαμμαι<sup>g</sup>.

Of the verbs in -ύνω are found the forms παρώξυνται, παρωξύνθαι, λελάμπρυνται §. 196. 3. and in the participle παρωξυμμένος *Demosth.* p. 182, 11. *Æschin. in Tim.* p. 68. *ed. R.* and ἡσχυμμένος *Il.* σ', 180. whence it may be inferred that the perf. act. was -νγκα, though this form occurs only in later writers §. 186, 2. The γ (that is ν) of the perf. act. would then have been changed not into σ but into μ, which would justify the orthography ἡσχυμμένος for ἡσχυμένος. Later writers wrote sometimes πεπάχυσμαι, sometimes τετραχυμένος, παρωξυμένος. ἡδυσμένος is found *Plat. Rep.* 10. p. 607 A.

2. φα is changed into -μμαι, and χα into -γμαι. ἀκαχμένος from ἀκάζω is confined to the epic language<sup>h</sup>.

If before these terminations another consonant of the same kind should occur, it is omitted, e. g. from γχα should be formed -γγμαι, from μφα -μμαι; but they say ἐλήλεγμαι, κέκαμμαι from ἐλήλεγγα, κέκαμφα. However, γ and μ again appear in the other persons, as ἐλήλεγμαι, ἐλήλεγξαι, ἐλήλεκται. κέκαμψαι, κέκαμπται<sup>i</sup>.

*Obs.* In some the quantity is changed, as πέπωκα, πέπομαι from πίνω. δέδωκα, δέδομαι. So also βέβηκα, βέβαμαι. Opposite examples see §. 187, 6.

<sup>f</sup> Fisch. 2. p. 406.

<sup>h</sup> Herm. de Em. Gr. Gr. p. 267.

<sup>g</sup> Lobeck ad Phryn. p. 34 seq.  
Schæf. ad Apoll. Rhod. Schol. p. 235.

<sup>i</sup> Jens. ad Lucian. t. 1. p. 234.

189. Besides the termination, the vowels ε, ευ, ο in the penult  
(185) of the perf. act. are also changed.

1. ο in the perf. act. which was derived from ε, §. 186, 4. is again changed into ε: e. g. ἐδῆδοκα, ἐδῆδεσμαι *Platon. Phæd.* 59. but ἐδῆδοται *Od.* χ', 56. ἐνήνοχα, ἐνήνεγμαι *Demosth.* p. 565. (the Ionic ἐνηνεῖχθαι, ἐνηνειγμένος in Herodotus comes from the form ἐνείκω, ἥνειχα) κέκλοφα, κέκλεμμαι *Aristoph. Vesp.* 57. πέπομφα, πέπεμπται *Æsch. Sept. c. Theb.* 475. εἶλοχα, εἴλεγμαι.

*Obs.* ἄωρο or ἄορο *Il.* γ', 272. τ', 253. from αἰρω, for ἥερω (perf. pass. ἥερμαι, ἄερμαι, hence ἥερθην, ἄερθην), is a peculiar deviation. From this form come ἄορ, ἄορτήρ, αἰωρέω, μετέωρος or μετήρος, παρήρος. So ε is changed into ω in συνοκωχότε §. 186. *Obs.* 3. εἴωθα §. 193. *Obs.* 4.

But if ρ with another consonant precede the ο, which is derived from ε, ε and ο become α in the perf. pass. e. g. στρέφω, ἔστροφα, ἔστραμμαι. τρέπω, τέτροφα, τέτραμμαι. τρέφω, τέτροφα, τέθραμμαι. βεβρεγμένος from βρέχω is excepted.

2. α of the perf. act. which was formed from ε of the future, §. 186, 1. remains also in the passive, ἔσταλκα, ἔσταλμαι, ἔφθαρκα, ἔφθαρμαι. These perfects pass. are excepted, ἔελμαι, ἔερμαι, in Homer, from ἔλω εἶλω, ἔρω εἶρω. The Æolians used ο for α, from whose dialect *Eustath.* ad *Il.* ι', p. 790, 8. produces ἔφθορθαι, μέμορθαι, τέτορθαι from φθείρω, μείρω, τείρω. With this some grammarians compared ἐγρήγορθαι in Homer. See §. 198, 6.

3. ευ before -γμαι and -σμαι is mostly changed into υ, e. g. τέτευχα τέτυγμαι, πέπυσμαι πέφυγμαι, πεπνύμαι, from πεύθω, φεύγω, πνέω, fut. πνεύσω. Except ἔζευγμαι.

4. As some verbs which have η in the fut. receive ε in the perf. act. §. 187. some again which had ε in the fut. and perf. act. take η in the perf. pass. e. g. ἦνγμαι from ἦνεκα, αἰνέσω. The case is reversed in βάω, βαίνω, which makes βέβηκα in the perf. act.; but in the perf. pass. βέβαμαι for βέβημαι *Xenoph. Hipparch.* 3, 4. 1, 4. *Thuc.* 1, 123.

*Obs.* In order to assist the formation of the perf. pass. an analogous perf. act. is often assumed, although it never occurs, e. g. in λείπμαι the perf. act. λέλειφα is invented, as an intermediate link between

λείμμαι and λείψω: in πέπυσμαι, πέφυγμαι the perf. πέπευκα, πέφευχα; in πεπόρευμαι, πεπόρευκα.

From the perf. pass. comes,

190.  
(186)

α) The Pluperfect Passive,

by changing the termination -μαι of the first person of the perf. into -μην, and prefixing a new augment, τέτυμμαι, ἐτετύμμην.

β) The Third Future Passive,

which is formed by changing the termination of the second person of the perf. -σαι into -σομαι, and retaining the reduplication. λέλεξαι λελέξομαι, τέτυψαι τετύψομαι, τετίμησαι τετιμήσομαι.

γ) The First Aorist Passive,

191.

by changing the termination of the third person of the perf. -ται into -θην, and therefore the preceding lene into an aspirate, and prefixing the simple augment, without repeating the initial consonant, τέτυπται ἐτύφθην, λέλεκται ἐλέχθην, τετίμηται ἐτιμήθην, ἤτιάται ἤτιάθην *Thuc.* 8, 68. πέφανται ἐφάνθην. With respect, however, to the termination, the following rule is to be observed:

1. Some few verbs take σ before the termination -θην in the aor. 1. pass. although it is not in the third person perf. pass. μέμνηται ἐμνήσθην, κέχρηται ἐχρήσθην, ἔρρωται ἐρρώσθην. (See, however, §. 188, b. b.) On the contrary, σώζω makes ἐσώθην, in the perf. σέσωσται. But here the form σώω *Od.* i', 430. (from σαώω, whence ἐσαώθην *Od.* γ', 185.) is the basis of the aor. according to which σέσωμαι is sometimes used. *Suid.* v. Σέσωσται. §. 188, b. b. So *Herod.* 8, 124. has ἐβώσθην, in Attic and in the common dialect ἐβοήθην. The best MSS. have often ἐλασθείς in Herodotus. (See *Gaisf.* 1, 168. note d. 54. note b. 145. note c. *Comp. Pierson ad Mar.* p. 13 seq.) but ἐξεληλαμένος 1, 35. κατεπαύθη is found in *Herod.* 1, 130. comp. 6, 71. but ἐπαύσθη 5, 93. For πανσθῆναι &c. Bekker has πανθῆναι *Thuc.* 5, 100. comp. 1, 81. 5, 91. but πεπαῦσθαι 5, 16.

2. Some which have η in the perf. pass. receive an ε in the

aor. 1. e. g. εὔρηται εὔρέθην, ἐπύνηται ἐπυνέθην, ἀφύρηται ἀφύρεθην. From εἶρηται (ἐρέω) the aor. is ἐρρήθην and ἐρρέθην<sup>a</sup>.

*Obs.* Some verbs in νω, which reject ν in the perf. (§. 186, 2.) receive it again in the aor. 1. in the older poets, e. g. διακρινθῆτε, ἐκλίνθη δὲ μάχη. This form is suspicious in the Attic writers, as κλινθεῖς *Eur. Herc. F.* 958. See *Lob. ad Phryn.* p. 37. The aor. 1. of ἰδρύω in Attic is ἰδρύθη and ἰδρύνθη, as in *Homer Il.* γ', 78. ή, 56. e. g. *Xen. Cyrop.* 8, 4, 10.<sup>b</sup> as in several MSS. *Herod.* 1, 172. 2, 44. though there is no ν in the present. So ἀμπνύνθη *Il.* ζ, 436. from πέπνυται. For the sake of the metre the ν was omitted even in the epic writers, as κλιθῆναι *Od.* σ', 213. τ', 470. Of the following the ν was already found in the perf. παρωξύνθη. ἡσχύνθημεν *Plat. Phædon.* p. 117 E. ἐκρατύνθη *Herod.* 7, 13. εἰθύνθη *Thuc.* 1, 95. βαρυνθεῖς *Soph. Aj.* 41. πρᾶυνθῃ *Plat. Rep.* 4. p. 440 D. ἀπαμβλυνθήσεται is found *Æsch. Prom.* 865. (891. *Blomf.*) with the various reading ἐπαμβληθήσεται.

With regard to the penult, it is only to be observed, that verbs which change ε of the fut. into ο in the perf. act. (§. 186, 4.) and into α in the perf. pass. (§. 189, 1.) take ε again in the aor. 1. e. g. ἔστραπται ἐστρέφθην, τέτραπται ἐτρέφθην, τέθραπται ἐθρέφθην<sup>c</sup>. We find, however, in *Herod.* 1, 130. κατεστράφθησαν with the various reading -άφησαν, as *Theocr.* 7, 132. στραφθέντες. τραφθέντες 1, 7. 9, 57. probably from the form στράφω, τράφω used in other dialects, whence the α remained also in the perf. pass.

*Obs.* It will be readily understood that the Dorians, who made the fut. in -ξω instead of -σω (§. 181, 1.), formed the tenses which were derived from the future accordingly: -ξω, -χα, -γμαι, -κται, -χθην, for -σω, -κα, -σμαι, -σται (μαι, ται), -σθην (θην), e. g. ἀρμοξω, ἥρμοχα, ἥρμογμαι, ἥρμοκται, ἥρόχθην *Diog. Laert.* 8, 85. Thus ἐλνγίχθη from λνγίζω for ἐλνγίσθη *Theocr.* 23, 54.<sup>d</sup> In the Pythagorean fragments, on the contrary, we find only συνάρμοσμαι, not -γμαι, though συναρμoxάμενος *pp.* 302. 312. *Orell.* and *Theocr.* 4, 59. 7, 84. ἐκνίσθης, κατεκλάσθης (*Valck. Brunck.* -κλάχθης). Hence the substantives derived from the third person perf. pass. of verbs in -ξω, which usually end in -σθης, are formed by the Dorians in -κθης<sup>e</sup>. Even in the common language βαστάζω has fut. βαστάσω, but aor. 1. pass. ἐβαστάχθην.

<sup>a</sup> Fisch. 2. p. 411. Heind. ad *Plat. Gorg.* p. 46. Lobeck ad *Phryn.* p. 447.

<sup>b</sup> Thom. M. p. 469. Fisch. 3 a. p. 108 seq. *Lob. ad Phryn.* p. 37.

<sup>c</sup> Fisch. 1. c.

<sup>d</sup> Valck. ad *Theocr.* 10. Id. p. 144 a.

<sup>e</sup> Valck. *Ep. ad Röv.* p. 59. 66. Koen ad *Greg.* p. (152) 328.

From the aor. 1. pass. is derived

The First Future Passive,

by rejecting the augment, and changing *-θην* into *-θήσομαι*,  
*ἐτύφθην τυφθήσομαι*.

Besides the tenses thus derived, there are yet some others, 192. which agree completely with one another, but differ essentially (187) from the foregoing. It follows hence, that one common form must be the basis of them all, which is essentially different from the radical form of the above-mentioned tenses, viz. the fut. 1. but which at the same time, since they belong to the same verb with this fut. 1., have a determinate and regular analogy to this verb and its fut. 1.

Some of the tenses which have not yet been derived, may be formed immediately from the common present tense of the verb, e. g. *ἐλέγην* from *λέγω*: the greater part, however, agree only with the primitive form of the verb, which no longer exists, and is only recognised by means of the tenses which are now to be derived; so that it can afford no convenient standard for the derivation of these tenses: others have in the penult vowels or a collection of letters, which could hardly have existed in the original form of the verb.

If, on the other hand, we change the terminations of the aor. 2. act. pass. mid. *ον, ην, όμην*, into *ω*, and reject the augment, we obtain forms which quite agree with the second form of the fut. given above, §. 173. Although this form of the fut. occurs only in verbs in *λ μ ν ρ*, it is allowable to presuppose it in aid of the derivation in other verbs also, as some perf. pass. occur to which there is no perf. act., but for which we use an imaginary one. See §. 182. *Obs.* 1. In this manner the two principal classes of tenses, the aor. 1. act. perf. 1. or act. perf. pass. and aor. 1. pass. on the one hand, and on the other the aor. 2. act. pass. mid. perf. 2. or mid. are derived from two different forms of the future <sup>f</sup>, which, however, have a regular analogy to each other, and to the present tense of the

<sup>f</sup> Eustathius acknowledged the analogy of the fut. 2. and aor. 2., but on Il. p. 179, 33 seq. and ξ'. p. 965, 51. derived the fut. 2. from the aor. 2,



verb ; and by these means the different tenses of the verb are reduced to uniformity, and a systematic connection. From ὄλω according to §. 173. comes the fut. ὀλέσω and ὀλέω, ὀλω. The first form gives ὤλεσα and ὀλώλεκα, the second ὠλόμην, ὤλωλα. This second form, however, is almost always only assumed, very rarely in use. The fut. 2. aor. 2. perf. 2. are formed only from simple and primitive verbs, not derivative verbs in -άω, -έω, -όω, -άζω, -ίζω, -ύζω. See §. 139. *Obs.* 5.

Since the three second aorists agree with one another in the penult, and this, according to analogy, is the same in the second form of the fut., the second form of the future will be exhibited here at the same time with the aor. 2. act. pass. and middle.

#### The Second Aorist Active, Passive, and Middle.

193. The second form of the future is made by rejecting  $\sigma$  in the  
(188) termination -έσω, and contracting -έω into -ῶ, §§. 173. 182.  
As the tone rests upon the last syllable,

1. the penult, when long, is made short, by changing  $\eta$  and  $\omega$  into  $\alpha$ , rejecting  $\iota$  from the diphthong  $\alpha\iota$ , and  $\epsilon$  from  $\epsilon\iota$  and  $\epsilon\nu$ , resolving the double consonants, and omitting the latter of them, as well as the latter of two consonants. Thus λήθω, fut. 1. [ληθέσω] λήσω. fut. 2. [ληθέω, λαθῶ] ἔλαθον, ἐλαθόμην. τρώγω, fut. 1. [τρωγέσω] τρώξω. fut. 2. [τρωγέω, τραγῶ] ἔτραγον. καίω [καιέω, καῶ], ἐκάην. μαίνομαι [μανοῦμαι], ἐμάνην. λείπω, fut. 1. [λειπέσω] λείψω. fut. 2. [λειπέω, λιπῶ] ἔλιπον. κεύθω [κευθέσω, κευθέω, κυθῶ], ἔκυθον *Od.* γ', 16. κόπτω, fut. 1. [κοπτέσω] κόψω. fut. 2. [κοπτέω, κοπῶ] ἐκόπη. Verbs with  $\lambda \mu \nu \rho$  for the characteristic, have only one form of the future, the second ; the derivation of the aor. 1. perf. &c. from this takes place with many changes, according to the preceding rules ; in the aor. 2. act. pass. mid. -ῶ is only changed into -ον, -ην, -όμην. κάμνω, καμῶ, ἔκαμον, ἐκάμην, ἐκαμόμην. So ἐπιθον, -όμην in Homer and the tragic writers, ἔτυπεν *Eur. Ion.* 779.

Except ἐπλήγην from πλήσσω, which, however, in compounds signifying 'to frighten', makes ἐπλάγην, ἐξεπλάγην, κατεπλάγην, in Homer also *η Il.* γ', 31. σ', 225.<sup>a</sup>

<sup>a</sup> Comp. Bekk. Anecd. p. 1411 b.



2. *ε* in the short penult, receives from this change a lower or duller tone, and is therefore in dissyllable verbs often changed into *α*. §. 182. *Obs.* 2. In the aor. 2. act. pass. and mid. this form alone, which takes *α* instead of *ε*, is the basis, whilst in verbs with *λ μ ν ρ* the aor. 1. is taken from the form with *ε*. σπείρω, 1. σπερῶ ἔσπειρα. 2. [σπαρῶ] ἐσπάρην. στέλλω, 1. στελῶ ἔστειλα. 2. [σταλῶ] ἐστάλην. κτείνω, 1. κτενῶ ἔκτεινα, 2. [κτανῶ]<sup>b</sup> ἔκτανον. φθείρω, 1. φθερῶ ἔφθειρα, 2. [φθαρῶ] ἐφθάρην. So ἀναπείρας *Herod.* 4, 103. and ἀναπαρεῖς from ἀναπείρω *ib.* 94.

*Note.* Polysyllabic words, and λέγω, φλέγω, do not change the *ε*; ἐλέγην, συλλεγείς, φλεγείς. Also τέκω (τίκτω) retains ἔτεκον. Of τέμνω, not only ἔταμον but also ἔτεμον is in use, as often in Euripides, *Thuc.* e. g. 6, 7. (but 1, 81. τάμωμεν without *v. r.*) *Plat. Phædon.* p. 86 A. *Menex.* p. 242 C. *Xen. Anab.* 5, 4, 17. in the pass. and mid. only ἐτάμην and ἐταμόμην. ἀποτερόμενον *Thuc.* 7, 46.

This change of *ε* into *α* takes place also in verbs which have already *ε* short in the present, e. g. τρέφω, (ἐτραφον,) ἐτράφην. δρέπω, δραπών *Pind. P.* 4, 231. δρέμω, ἔδραμον. So from τέρπω, τάρπησαν *Od.* γ', 70. In several of these verbs the *α* exists in the present in some dialects, as ἐπιτράπειν *Herod.* 3, 81.

*Obs.* 1. Verbs, which in the present have *σσ, ττ, or ζ*, receive, according to §§. 176. 177. in the first form of the future, either -ξω (because the old form of the pres. was -γω, -κω or -χω) or *σ*. Hence when the first form of the fut. is -ξω from -γέσω, *γ* enters into the second form after rejecting *σ*, e. g. πράσσω, πράξω [πραγέσω, πραγέω, πραγῶ], πέπραγα. ἀλλάσσω, ἀλλάξω [ἀλλαγῶ], ἀπ-ηλλάγην. ῥήσσω, ῥήξω [ραγῶ], ἐρράγην *Soph. Ant.* 476. κράζω, κράξω [κραγέσω, κραγέω, κραγῶ], ἔκραγον. κλάζω, ἔκλαγον §. 177. c. ὀρύσσω, ὀρυγῆναι *Xenoph.* *Anab.* 5, 8, 11. τρίζω, τέτριγα *Il.* ψ', 101. *Od.* ω', 6. 9. φρίσσω, φρίξω [φρικέσω, φρικέω, φρικῶ], πέφρικα.

If, on the other hand, the first form of the fut. has -σω, in verbs in -ζω, where *σ* has rejected the lingual *δ*, as *θ* in λήθω, λήσω, *δ* necessarily enters again into the second form. φράζω, φράσω [φραδέσω, φραδέω, φραδῶ], πέφραδα. ὀζω [ὀδέσω, ὀδέω, ὀδῶ], ὀδωδα. κηθέζομαι, καθεδούμαι.

*Obs.* 2. Of ψύχω we find aor. 2. ἐψύγην. *Æschylus ap. Hesych.*

<sup>b</sup> Porson (see ad Or. 929.) and the subsequent editors always write the fut. with *ε*, (the MSS. always vary between *ε* and *α*.) and the aor. with *α*.

has, however, ἀπεψύχη, and *Aristoph. Nub.* 151. one MS. has ψυχέιση, which is confirmed by ἀναψυχή, παραψυχή, and is preferred by the grammarians, *Mæris*, p. 421. *Thom. M.* p. 63. comp. 929. to ψυγῆναι. Later writers, however, formed ἐψύγην after the analogy of ὠρύγην, and hence ψυγείς in the fragments of the middle and new comedy \*.

*Obs.* 3. Some verbs change πρ of the present into φ, others into β. The following change it into φ: θάπτω [ταφῶ], ἐτάφην, ταφείην *Xen. Anab.* 5, 7, 20. ταφήσει *Eur. Troad.* 450. ἐνταφείς [ἐταφόν], ταφών from θήπω. ῥίπτω [ρίφῶ], ἐρρίφην. ῥάπτω, ἐρράφη *Eurip. Bacch.* 243. θρύπτω, ἐτρύφην, whence διατρυφέν *Il.* γ', 363. from which have been imagined old radical forms τάφω, ρίφω, ῥάφω, τρύφω. Yet these appear themselves to have been derivative forms, instead of τάπω, ῥίπω (whence ῥίπη), &c. and the aspirate φ to have been selected on account of the preceding aspirate <sup>b</sup>. κρύπτω makes frequently in aor. 2. pass. κρυβείς, fut. 2. pass. κρυβήσονται *Eurip. Suppl.* 543. But the derivatives have φ, κρυφή, κρύφιος, κρυφαῖος (in κρύβδα the φ was necessarily changed into β on account of the adverbial ending δα), and *Soph. Aj.* 1145. the Aldine ed. and most of the MSS. have κρυφείς. *Eur. Bacch.* 955. the *Cod. Pal.* has κρυφήναι. Later writers had a present κρύβω, whence ἐκρύβην <sup>c</sup>. βλάπτω makes ἐβλάβην from βλάβω *Il.* τ', 82. 166. *Od.* ν', 34.

*Obs.* 4. From the necessity of a short penult, it frequently happens, that when two consonants come together which lengthen the vowel, they are transposed, e. g. ἔδρακον *Il.* ξ', 344. ὦ', 223. *Æsch. Ag.* 614. δρακείς *Pind. Pyth.* 2, 38. for ἔδακον from δέρκω δέρομαι. ἐτραθον *Il.* σ', 454. from πέρθω. ἔδραθεν *Od.* ν', 143. from δάρθω δαρθάνω. See §. 16, 3. c. Thus ἡμβροτον is formed by transposition from ἡμαρτον, in which case β is introduced. §. 40. p. 76. These forms, however, occur only in the Ionic and other old poets.

*Obs.* 5. Verbs pure have not these tenses (aor. 2. perf. 2.), and the forms which do occur come from barytone verbs, which are sometimes met with in the present, e. g. στερέντα *Eurip. Alc.* 622. from στέρω στέρομαι *Xenoph. Anab.* 3, 2, 2. not στερέω <sup>d</sup>. ἔδουπον, δέδουπα *Il.* ψ', 679. from δούπω. ἔλακον, λέληκα, λελακυῖα *Od.* μ', 85. from λήκω. μακών *Il.* π', 469. μεμακυῖαι *Il.* δ', 435. from μήκω. ἔμυκε and μεμυκώς *Il.* σ', 580. from μύκω, whence afterwards μυκάομαι, as from μήκω, μνη-

\* Elmsl. in *Class. Journ.* No. 16. p. 439. Comp. Lob. ad *Phryn.* p. 318.

<sup>b</sup> In the common Grammars ἄπτω, βάπτω, σκάπτω, ἔρύπτω, are also added, of which I have never found any undoubted aor. 2.

<sup>c</sup> Elmsl. l. c. *Herm.* ad *Soph. Aj.* 1124. *Matthiæ* ad *Eur. Suppl.* 543. Of κρύβω see Lob. ad *Phryn.* p. 317 seq.

<sup>d</sup> Brunck. ad *Eur. Hec.* 623. calls it a syncope for στερηθέντα.

κάομαι. Others, as *ἔκτυπεν*, *ἔχραισμε*, may be also imperfects *Il.* α', 28. γ', 54. λ', 387. δ', 32.

*Obs.* 6. In many verbs only the aor. 2. pass. occurs, if the aor. 2. act. and the imperf. would have had the same form, e. g. *ἐγράφην*, *συνελέγην*, *ἐφλέγην*.

*Obs.* 7. It seldom happens that a tense formed entirely by this analogy has the termination of the aor. 1. act. -α, e. g. *εἶπα* in Herodotus, also *Eur. Cycl.* 101. more frequently 2nd pers. *εἶπας Xenoph. Cyrop.* 6, 3, 20. *Æschyl. Suppl.* 353. *Æschin. in Ctes.* p. 551. *Ced. Col.* 1513. frequently *εἶπατε*. (α.) Thus in Plato and Aristophanes the imperat. *εἶπον*, *εἰπάτω* occurs for *εἰπέ*, from *ἔπω*\*. (while *εἰπόν* is considered as the Dor. imp. aor. 2.<sup>1</sup>) So *ἤνεγκα* from *ἐνέγκω* (*φέρω*) for *ἤνεγκον Soph. El.* 13. *Xen. Cyrop.* 7, 1, 1.<sup>2</sup> Under this head, however, those cases are not to be reckoned in which the fut. has merely σ. §. 182. *Obs.* 1.

So in the Attic language *ἔπατο*, *πτάμενος*, *πτάσθαι*, are found as well as *ἔπετο*, *πτόμενος*, *πτέσθαι*. *ἡράμην* and *ἡρόμην*. But such forms as *ἔπεσα* (*Eur. Troad.* 293. many MSS. have *προσέπεσον*, and *Alc.* 471. *πέσοι* for *πέσειε*), *εὔράμην*, *εἰλάμην*, *ἦλθαν*, *ἔφυγαν*, *ἔλαβαν*, *ἔλιπαν*, *εἶδα*, belong only to the later and Alexandrian period<sup>3</sup>.

*Obs.* 8. In the Homeric language many aorists are found which are formed in a different way by syncope, as *ἔπλετο* from *πέλω*, *πέλομαι* for *ἐπέλετο*, 2nd pers. *ἔπλεο*, *ἔπλεν*: so *ἐπτόμην*, which is also admitted into the Attic language from *πέτομαι* (see the list of verbs), and with elision of the diphthong *ἔγρετο*, *ἀγρόμενος* for *ἐγείρετο*, *ἀγειρόμενος*. At least these forms always occur as aorists: and so also *ἀγρόμενοι* 'persons collected together' is distinguished from *ἀγειρόμενοι* 'persons collecting themselves'. Such syncopated forms sometimes also take the reduplication, §. 165. *Obs.* 4. as, *πέφνε* from *φένω* for *ἔφene*, *κέκλετο*, *κεκλόμενος* from *κέλομαι*. Elsewhere the vowel of the termination is merely elided, as in *ἔγεντο* for *ἐγένετο* *Hes. Theog.* 283. 704. *Theocr.* 1, 88. (different from *γέντο* 'he seized'), and probably the forms *ἄλτο*,

\* Valck. ad Herod. p. 649, 91. Gregor. p. (228) 481. Fisch. 3 a. p. 89.

<sup>1</sup> Lob. ad Phryn. 348. not.

<sup>2</sup> Gregor. p. (65) 149 seq. Fisch. 3 a. p. 188.

<sup>3</sup> Of *εὔράμην* see Fisch. 2. p. 435. 3 a. p. 95. Wolf. ad Dem. Lept. p. 216. Lob. ad Phryn. p. 139. In Hesiod Fr. 8. (ap. Ruhnck. Ep. Crit. p. 108.) Fischer reads *εὔρομένος*, as in Fr.

Pind. Athen. 13. p. 573 E., Boeckh p. 608. reads *εὔρομένον*. *ἀνεύρατο* is found Timocl. ap. Athen. 6. p. 223 B. Eust. ad Od. i'. p. 1637, 39. says, *τοῦ εὔράμην καὶ τοῦ εὔρασθαι οὐκ ἔστι χρῆσιν εὔρειν*. Comp. ad *Il.* σ'. p. 1144, 22. Of *εἰλάμην* see Dorv. ad Char. p. 402 seq. Lips. Lob. ad Phryn. p. 183. Fisch. 3 a. p. 24. Valck. l. c.

δέκτο, ἔδεκτο, ἴκτο *Hes. Theog.* 481. μίκτο, λέξο, λέκτο, πάλτο, ὤρτο, are to be regarded, as Buttman has suggested, as syncopated imperfects for ἤλετο or ἤλατο, &c. and so συναίκτην *Hes. Sc. H.* 189. from -αἰσ-σέτην (-αἰγέτην) in usage as aorists, not plusq. perf. with omission of the reduplication. The consonant which preceded the rejected vowel, and consequently is followed by μ σ τ, is changed as the nature of these consonants requires §. 84. therefore ἐδέγμην ἔδεκτο, ἐλέγμην ἔλεκτο, for ἐδεχόμεν ἐδέχετο. The ο is rejected in λύμην *Il.* φ', 80. aor. from ἐλνύμην. λύτο has commonly υ, but sometimes υ, as *Il.* ω', 1. as ἔρυντο for ἐρύετο imperf. *Il.* δ', 138. and elsewhere. The other moods were formed according to the analogy by which σο in the imperf. θαι in the infin. answer to μαι and μην in the indic. δέξο (δέγ-σο), λέξο, ὄρσο, inf. δέχθαι, ὄρθαι *Il.* θ', 474.

Of the syncopated perf. τέθναε &c. see §. 198, 6.

#### The Second Future Passive

is derived from aor. 2. pass. by changing the termination -ην into -ήσομαι and rejecting the augment, e. g. ἐκρύβην, κρυβήσομαι.

194. By the same analogy is formed  
(189)

#### The Second Perfect or Middle\*,

which is always formed from the unchanged and commonly the original root, by changing only ω into α, and prefixing the reduplication, e. g. ἄνωγα, βέβουλα (προβέβουλα *Il.* α', 113.), βέβριθα, γέγηθα, γέγωνα, δέδια (from δίω), δέδουπα (*Il.* ψ', 679.), ἔαγα (ἄγω, ἄγνυμι), ἔαδα (ἦδω, ἀνδάνω), ἔδηδα from ἔδω, ἐσθίω, ἔρριγα, κέκηδα, κέκευθα, κέκραγα, κεκοπώς (*Il.* ν', 60.), κέχανδα, λέλαμπε, λελειχμόςτος *Hes. Th.* 826. λέληθα, μέμαρπα, ὄδωδα, ὄλωλα, ὄπωπα, ὄρωρα, πέπηγα, πέφευγα, πέπραγα, σέσηπα, τέτηκα, τέτριγα, τέθηπα, πέφρικα, τετευχώς, &c. With regard to the penult, the following rules are observed :

1. α arising from ε or ει, and ε of the aor. 2. become ο, e. g. σπείρω, ἐσάρην, ἔσπορα. στέλλω [σταλῶ], ἐστάλην, ἔστολα. κτείνω [κτανῶ, ἐκτάνην], ἔκτονα. τέμνω [ταμῶ], ἔταμον, τέτομα. λέγω, ἐλέγην, ἐλέλογα. μένω, μενῶ, μέμονα.

\* Perhaps more correctly *Perfectum Primum*, being more simple in form and older in point of time. Of the

inaccuracy of the name *Perf. Middle*, see Buttman *L. Gr.* p. 370.

ἐγχεζω [χεδῶ], ἐγκέχοδα *Arist. Ran.* 482. *Vesp.* 624. πέρδω, παρδῶ, πέπορδα *Arist. Pac.* 334. στέργω, ἐστοργῶς. δέρκω, δεδορκῶς. ἔργω, ἔοργα. ἔλπω, ἔολπα<sup>b</sup>. πέπονθα from πένθω or πάσχω; in the same manner as 'break, brakè, broken'. In polysyllabic verbs also, as ἐγείρω (ἐγερω, ἤγερον), ἤγορα and ἐγρήγορα (for ἐγήγορα §. 168.).

2. In the rest of the verbs the long vowel is put in the penult for the short one, either as it stood in the present, or changed.

a) α, which came from αι or η, or was long by position in the present, is changed into η, e. g. μαίνομαι, ἐμάνην, μέμνηα. δαίω, ἐδάην, δέδηα. θάλλω (θαλῶ), τέθηλα. κλάζω (κλαγῶ), ἔκλαγον, κέκληγα. λήθω (λαθῶ), ἔλαθον, λέληθα. πλῆττω (πλαγῶ), ἐπλάγην, πέπληγα. φαίνω, φανῶ, πέφνηα<sup>c</sup>. χαίνω, κέχνηα.

Except: κράζω, ἔκραγον, κέκραγα. πράσσω, πέπραγα. φράζω, πέφραδε<sup>d</sup>. ἄδω, ἔαδα. ἄγω (ἄγνυμι), ἔαγα. (In the aor. ἔαδον, ἐάγη.) λέλακα comes from the old λάκω, Ion. ληκέω.

b) ι, which came from ει, is changed into οι (combination of ι in the fut. with Rule I.). πείθω (πιθῶ), ἔπιθον, πέποιθα. λείπω (λιπῶ), λέλοιπα. εἶκω, ἔοικα. εἶδω, οἶδα<sup>e</sup>.

Instead of ἔοικα a more Attic form was εἶκα, which occurs even in Hesiod *Sc.* 206.<sup>f</sup> like the common word εἰδῶς from οἶδα.

c) To this lengthening of the short vowel belongs also μέμνηα from μέλει.

*Obs.* 1. In some verbs the penult remains short, e. g. ἀκήκοα from ἀκούω, ἐλήλυθα from ἐλεύθω. (εἰλήλουθα is a mere poetic lengthening of the υ; yet the same analogy exists here as between σπεύδω and σπουδή.) On the other hand πέφηνγα from φεύγω, κέκευθα, τέτευχα.

*Obs.* 2. The poets frequently make the penult short again, particularly in the feminine of the participle, because the proper form would be inadmissible in a verse, e. g. ἀρᾶνῖα *Il.* γ', 331. and elsewhere

<sup>b</sup> Fisch. 2. p. 432.

<sup>c</sup> The orthography of πέφνηα cannot be justified, whether the tense be derived from the pres. of which the original form was probably φάνω, or

from the fut.

<sup>d</sup> Fisch. 2. p. 430 seq.

<sup>e</sup> Fisch. 2. p. 433.

<sup>f</sup> Pierson ad *Mær.* p. 148. Brunck ad *Aristoph. Nub.* 185.

(ἀρᾶρνῖαι *Hes. Theog.* 608.). μεμακνῖαι *Il.* δ', 435. from μεμηκῶς *Il.* κ, 362. τεθαλνῖαι *Il.* ι', 208. &c. from τεθελῶς *Od.* μ', 103. λελᾶκνῖαι *Od.* μ', 85. from λεληκῶς *Il.* χ', 141. σεσαρνῖαι *Hesiod. Sc. H.* 268. from σέσηρα, σεσηρῶς. Similarly πεπαθυῖαι *Od.* ρ', 555. from πήθω (παθεῶ), ἔπαθον, πέπηθα.

*Obs.* 3. From α (fut. 2.) aor. 2. originates ω in ἐρῶγα *Soph. Trach.* 852. *Plat. Phædon.* p. 86 A.<sup>a</sup> from ῥήσσω as ἄρωγῇ is connected with ἄρήγω. *Comp.* §. 187, 7. In εἴωθα the characteristic ο in the perf. 2. is changed into ω, perhaps for the sake of euphony, or in order to give to a tense which has the signification of the present, the character of duration by means of the form itself (§. 171.), ἔωθα, as the Ionians (*Herod.* 2, 91. 1, 133. 4, 134. 3, 27. 31.) and Dorians also, according to Suidas and Thucydides (6, 58.) wrote, and then lengthened into εἴωθα. *Comp.* δκωχα §. 186. *Obs.* 3. ἄωπτο §. 189. 1, *Obs.*

*Obs.* 4. ἀπεκτονήκατε *Xenoph. Hiero* 3, 8. appears to be a lengthening of the perf. 2. if the reading be correct. (*Plat. Apol. Socr.* p. 38 C. Bekker reads from MSS. ἀπεκτόνατε.) It seems to have originated in the custom of forming new verbs from a perf. 2. either actually in use, or at least imagined according to analogy, e. g. from ἐγρήγορα a present tense ἐγρηγόρων is found *Od.* υ', 6. (ἐγρηγόρουν *Aristoph. Eccl.* 32. was introduced by Brunck), and for ἐγρηγόρησαν *Xenoph. Anab.* 4, 6, 22. and ἐγρήγορον *Æsch. Ag.* 356. ἐγρηγόρεσαν and ἐγρηγόρος are now read.

*Obs.* 5. The Attic εἴξα, εἴξασι from εἴκω, for εἴκα or εἴουκα, is quite irregular; in which ξ instead of κ is said to be taken from the Boeotian dialect<sup>b</sup>.

*Obs.* 6. Some perfects appear to be formed immediately from the present, by changing -ω into -α, and prefixing the reduplication, e. g. δέδουπα, δέδια, from δούπω, δίω. Thus also ἄνωγα for ἤνωγα.

Verbs which have this perf. 2. form from it also a plusquam-perf. 2. after the same rules as those by which the plusquam-perf. 1. was formed from the perf. 1. ὄλωλα, ὠλώλειν. ὄδωδα, ὠδῶδειν.

*Obs.* There is scarcely a single verb, which has all these tenses, that can regularly be derived from it. It is very seldom that a verb has both aor. 1. and aor. 2. pass. as ἀπηγγέλθην and ἀπηγγέλην<sup>c</sup>, or perf. 1. and 2. at the same time. (α.) When it has these tenses, they commonly belong to two different dialects, or two different ages of a dialect, as ἐπειθον only in the old Ionic, ἐπεισα in Attic and the rest, ἀπηλλάχθην,

<sup>a</sup> Valck. ad Hipp. 1338.

Eurip. Iphig. A. 853. Fisch. 1.

<sup>b</sup> Ruhnck. ad Timæi Lex. Pl. p. 98.

p. 175.

Piers. ad Mær. p. 147. Musgr. ad

<sup>c</sup> Passow ad Parthen. 21. p. 70.

*συνελέχθην* in the older Attic dialect, *ἀπηλλογῆν*, *συνελέγην* in the new, or they have different significations, as *πέπραχα* in an active sense, *Aristoph. Equ.* 683. *Xenoph. H. Gr.* 5, 2, 32. *Cyrop.* 7, 5, 42. *Anab.* 5, 7, 29. *πέπραγα* in a neuter sense. Some of these double forms are *φανοῦμαι* and *φανήσομαι*, both in the tragedians; *ἔκτεινα* and *ἔκτανον* in Homer and the tragedians. Instead of *ἔτυψεν*, *Eur. Ion.* 779. has *ἔτυπεν*, and *Soph. Œd. T.* 811. *Aj.* 255. *Arist. Ach.* 1193. *τυπείς*. *κατακλινείς* is found *Nub.* 694. for *κατακλιθείς*, and *κατακλινέντες* *Plat. Rep.* 2. p. 372 B.

Many forms occur only in single authors, and are not used by others, e. g. *ἐσέφθην* from *σέβω*, -ομαι, in Sophocles *ap. Hesych. s. v.* and *Plat. Phædr.* p. 254 B. and perhaps many tenses occurred in the lost works of the Greeks, which we now consider as never having been in use.

# CONJUGATION.

The proper conjugation can only be learnt completely from 195. the paradigm which is given below; at the same time, how- (191) ever, all these different tenses have something amongst them in common, which may be comprehended under the following general heads:

1. There are in the active and passive voices two principal classes with reference to the termination; one of which we shall call the class of the Principal tenses (the present, future, and perfect), the other the class of the Historical tenses (imperfect, plusquam perf. and the aorists). The tenses of each class agree with one another in certain points, as the following table shows:

<i>Principal Tenses.</i>				<i>Historical Tenses.</i>					
		1. P.	2. P.	3. P.			1. P.	2. P.	3. P.
Passive. Active.	{	Sing. —	-ς	-ε-ει	{	Sing. —	-ς	-ε	
		D. wanting	-τον	-τον		D. wanting	-τον	-την(ν)	
		Pl. -μεν	-τε	-σι		Pl. -μεν	-τε	-ν	
		S. -μαι	-σαι	-ται		S. -μην	-σο	-το	
		D. -μεθον	-σθον	-σθον		D. -μεθον	-σθον	-σθην	
		Pl. -μεθα	-σθε	-νται			Pl. -μεθα	-σθε	-ντο.
Passive. Active.	{	Sing. —	-ς	-ε-ει	{	Sing. —	-ς	-ε	
		D. wanting	-τον	-τον		D. wanting	-τον	-την(ν)	
		Pl. -μεν	-τε	-σι		Pl. -μεν	-τε	-ν	
		S. -μαι	-σαι	-ται		S. -μην	-σο	-το	
		D. -μεθον	-σθον	-σθον		D. -μεθον	-σθον	-σθην	
		Pl. -μεθα	-σθε	-νται			Pl. -μεθα	-σθε	-ντο.

This table serves also for the verbs in *μι*, and on that account the first person is left undefined. The third person sing.

act. is *ει* in the present and future of verbs in *ω*, in the perf. *ε*; in verbs in *μ* it is *σι*.

*Obs.* 1. In the old (epic) and old Attic language, the distinction between the 2nd and 3rd pers. dual appears not to have been firmly established; in the former both persons appear to have been *-ον*, in the latter *-ην*. Thus we find as 3rd pers. dual *διώκεον*, imperf. *Il. ε'*, 364. *ἐτεύχετον Il. ν'*, 346. *λαφύσσετον σ'*, 583. *ἴτον Hes. "Erg.* 197. but with the v. r. *ἴτην*. On the other hand we find in the 2 pers. *Soph. Œd. T.* 1511. *εἰχέτην*, where *εἴχετον* would be against the metre, *Eur. Alc.* 672. *ἡλλαξάτην* in all MSS.; and Zenodotus wrote *Il. ε'*, 545. *λαβέτην* for *λάβετον*. *λ'*, 782. *σφῶ δὲ μάλ' ἠθελέτην*. In most of these passages, however, the MSS. have unanimously 2 pers. *-ον*, 3 pers. *-ην*, and the metre allows either a long or a short syllable\*.

*Obs.* 2. If we assume that the termination of the 3rd pers. plur. of the principal tenses in Doric *-ντι* for *-σι* was the primitive form, and that the Doric *τ* was afterwards changed into *σ*, the *ν* before *σ* rejected (§. 39.), and then the short vowel changed into a diphthong, or made long (*τύπτοντι*, *τύπτονσι*, *τύπτουσι*, *τετύφαντι*, *τετύφανσι*, *τετύφασι*, *τιθέντι*, *τιθένσι*, *τιθεῖσι* and *τιθέασι*), the agreement becomes still clearer, not only between all kinds of verbs in *-ω*, as well as in *-μ*, but also between the principal and historical tenses. For

1. The third pers. plur. of verbs in *-ω*, and of those in *-μ*, *-ουσι*, *-εῖσι*, *-ᾶσι*, *-ούσι*, *-ῦσι* have one principle, since they are derived according to the common rule §. 39. from *-οντι*, *-εντι*, *-αντι*, *-οντι*, *-υντι*.

2. The active and passive voices accord in the third person of the present and future, *-οντι*, *-ονται*, *-εντι*, *-ενται*, *-αντι*, *-ανται*, &c. *τύπτοντι* (*-ουσι*), *τύπτονται*. *τιθέντι* (*τιθεῖσι*), *τίθενται*, &c.

3. It becomes clear how in verbs in *-μ* the terminations *-έασι*, *-όασι*, *-ύασι* could come from *-εῖσι*, *-ούσι*, *-ῦσι*; viz. the *α* before the termination comes from *ν*, according to the Ionic dialect, as *πεφίληται*, *τιθέεται* for *πεφίληνται*, *τίθενται*. See §. 198.

4. The reason appears why *α* before the termination *-σι* of the perfect is long; viz. because the syllable in which *ν* before *σ* is omitted, remains long. §. 39.

5. In the same manner the analogy between *-οντι* and *-ον*, *-αντι* and *-αν* is shown. In some dialects, much of which afterwards remained in the dialect of the Alexandrian writers, the perf. in the third pers. plur. had also *-αν* for *-ασι*. See §. 200, 4. *Obs.*

\* Schæf. ad Apoll. Rhod. Sch. ad Eur. Med. 1041. Comp. Herm. p. 146. Elmsl. ad Arist. Ach. 793. ad Soph. Œd. Col. 1381.



The conjugation of the perf. pass. deserves a separate mention here. It has properly the passive terminations given in the above tables, Sing. -μαι, -σαι, -ται; Dual -μεθον, -σθον, -σθον; Plur. -μεθα, -σθε, -νται; and these terminations remain unchanged in the pure verbs. But in the barytone verbs the consonant which precedes the termination must be changed in various ways according to the rules in §. 37, 4.

1. If the termination is -μαι, the first  $\mu$  is regarded as originating from  $\pi$ , and therefore the verb is conjugated τέτυπαι (τέτυπ-σαι) τέτυπται, τέτυφθον (from τέτυπθον).

2. In -γμαι,  $\gamma\sigma$  is changed into  $\xi$ ,  $\gamma$  before  $\tau$  into  $\kappa$ , before  $\theta$  into  $\chi$  (§. 34.), εἶλεγμαι, εἶλεξαι, εἶλεκται, εἶλεχθον, &c.

3. In -σμαι, which has originated from -γκα, e. g. πέφασμαι from πέφαγκα, the  $\nu$  from which the  $\gamma$  of the perf. act. has been derived, where it is practicable, resumes its place, as πέφασμαι, πέφανσαι, πέφανται, πέφανθον, πεφάνθαι *Il.* β', 122. ε', 531. *Soph. Antig.* 621. and elsewhere. λελύμανται *Dem.* p. 570, 20. So -ανται is always the termination of the 3rd pers. sing. not plur. ψῆφος κέκρανται *Eur. Andr.* 1276. comp. *Ion.* 1029. πεπείρανται τᾶδε *Soph. Trach.* 851. κεχείμανται φρένες *Pind. Pyth.* 9, 57. according to the schema *Pindaricum* §. 303, 2. So the verbs in -ύνω, e. g. λελάμπρυνται *Arist. Plut.* 635. παρώξυνται *Dem.* p. 70, 14. παρωξύνθαι *Plat. Prot.* p. 333 E.<sup>b</sup>

With the same termination before the 2nd pers. -σαι the first  $\sigma$  is again dropped, as πέπεισαι, πέπυσαι *Plat. Prot.* p. 310 B. Homer has for the sake of the metre πέπυσσαι *Od.* λ', 494. κέκασσαι *Od.* τ', 82.

4. In -μμαι and -γμαι, which have arisen from -μφα and -γχα, the  $\mu$  and  $\gamma$  which had been dropped in the first person resume their place in the other persons, as ἐλήλεγμαι (for ἐλήλεγ-γμαι from ἐλέγχω), ἐλήλεγξαι (from ἐλήλεγ-γσαι), ἐλήλεγκται. κέκαμμαι, κέκαμψαι (from κέκαμπ-πσαι), κέκαμπται. See §. 188, 2.

Of the third pers. plur. see §. 198. b.

2. With respect to the Moods it is to be observed that 197.

a) In the imperative, except the second person, the dual of (192)

<sup>b</sup> Schæf. ad Dionys. H. p. 355, ad Apoll. Rh. Schol. p. 208.

the indicative is throughout the basis. Act. sing. third pers. *-τω*; dual *-τον, -των*; plur. *-τε, -τωσαν*. Pass. sing. third pers. *-σθω*; dual *-σθον, -σθων*; plur. *-σθε, -σθωσαν*. Only in the pres. and perf. pass. the 2nd pers. imp. is throughout in analogy with the 2nd pers. indic. the imper. having *-σο* where the indic. has *-σαι*. If an *ε* precedes the *σ*, the *σ* is rejected, and *εαι* which remains is contracted into *η*, *εο* into *ου*. See §. 202, 1. The proper imper. perf. act. does not occur, for *γέγωνε Eur. Or.* 1226. is present, and *τέθναθι &c.* are derivative forms.

b) In the optative *ι* is always added to the principal vowel, either short or made short, of the same tense in the indicative. *τύπτω τύπτοιμι, ἔτνφα τύψαιμι*. In the perfect it is added to the principal vowel of the present indic. *τέτνφα, τετύφοιμι*. If the long vowel be the characteristic, as in the perf. pass. of verbs pure, *ι* is subscribed, *τετίμημαι τετιμήμην, ἠκρίβωμαι ἠκριβώμην*. If the principal vowel is *υ*, this vowel becomes long, e. g. *λελύτο Od. σ', 238. δαυνῦτο Il. ω', 665.* for *λελύιτο, δαυνῖτο*, perhaps more correctly *λελυῖτο, δαυνῖτο*<sup>b</sup>.

c) The conjugation of the optative is always analogous with that of the historical tenses, that of the conjunctive with the conjugation of the principal tenses. The optative has therefore in the third person dual *-την, -σθην*; in the third person plur. *-ν, -ντο*. The conjunctive in the dual third pers. *-τον, -σθον*; plur. third pers. *-σι, -νται*.

d) The conjunctive has throughout the long vowel instead of the short of the indicative, *ω, η, η, for ο, ε, ει*. In the perfect it is again determined by the present. *τεφύκη Eur. Ion.* 453. *ὠφλήκη Arist. Av.* 1457. *καθεστήκη Soph. Ant.* 1074. *τεθνήκωσι Thuc.* 8, 74.

e) If we might venture to assume as a principle, that those forms which occur in the old Ionic and Doric dialects are in general the primitive forms, the infinitive act. must have originally ended in *-μεναι*, abbreviated into *-μεν*. From this at least many forms of infinitives in use may be derived.

From the form *-μεναι, -τιθέμεναι, τετυφέμεναι, τυφθήμεναι*, came, by omitting the syllable *με*, *τιθέναι, τετυφέναι, τυφθῆναι*. In some the vowel preceding the omitted *με* was made

<sup>a</sup> Jen. Litt. Zeit. 1809. No. 247. p. 154.

long, as in *στῆναι, θείναι, δοῦναι*, for *στάμεναι, θέμεναι, δόμεναι*.

From the form *-μεν, τυπτέμεν*, came, in the same manner, *τυπτέν* and *τύπτειν* made long (R.).

f) The perfect retains its reduplication through all the moods, *τέτυφα, τέτυφε, τετύφοιμι, τετύφω, τετυφώς*.

*Obs.* 1. The old grammarians reckoned thirteen conjugations (*συζυγίας*); six of barytones, three of circumflexed verbs, four of verbs in *-μι*. Theodore Gaza reduced them to five: 1. Those which have *ψ* in the fut. 2. Those which have *ξ*. 3. Those which have *σ*. 4. Those in *λ, μ, ν, ρ*. 5. Those in *-μι*. The modern division originated with Verwey<sup>b</sup>.

*Obs.* 2. Of the circumflexed verbs only those in *-έω* occur frequently in the Ionic writers uncontracted, but often also contracted. Those in *-άω* never occur uncontracted in Herodotus, seldom in Homer, as *αοιδιάουσα Od. ε', 61. κ', 227. βριάει Hes. "Erg. 5. Theog. 447. γοάοιμεν, γοάοιεν Il. ω', 664. Od. ω', 190. ἐλάων Od. κ', 83. H. in Merc. 342. ιχθυάοντες Hes. Sc. 210. κατεσκίαον Od. μ', 436. κραδάων Il. η', 213. Od. τ', 438. λάων Od. τ', 229 seq. H. in Merc. 360. ναιετάουσιν Od. ζ', 153. 245. νάει Od. ζ', 292. οὔταε Od. χ', 356. πέραον Il. π', 367. ὕλαον Od. π', 5. ν', 15. ἐχράετο Od. φ', 69. all with *α* short; with *α* long *διψάων Od. λ', 584. πεινάων Il. γ', 25. π', 758. σ' 162. ἀμάειν Hes. "Erg. 392*. They are commonly contracted in Homer and Hesiod, or lengthened, *ἀντιάας, ἀντιόωσιν*. See §. 11. p. 38. It is remarkable that along with *γοάοιμεν, ἐλάων, ιχθυάοντες*,—*γοόωσα, ἐλώωσι, ιχθυάα* are found as the only forms<sup>c</sup>. The inf. *-άειν* is found only in *Apoll. Rh. 1, 828. 903. 3, 680. 1134. in ναιετάειν*, elsewhere always *ἐλάαν, περάαν*. Those in *-όω* are nowhere found uncontracted.*

*Obs.* 3. Whether the inf. of verbs in *-άω* should have the *ι* *subscr.* or not, must be decided by a more complete investigation of inscriptions. Herodian (A.D. 180.) and the subsequent old grammarians decide against it on trifling grounds. A more important reason is, that the original form of the inf. was not *-ειν* but *εν*, whence *γελᾶν*, not *γελᾶν*. For though orthography and speech do not always conform exactly to etymology, the inf. of the verbs in *-όω* (*δηλοῦν* from *δηλόεν*, not *δηλοῖν* as it must have been if derived from *δηλόειν*) shows that in this case regard was paid to the original form<sup>d</sup>.

<sup>b</sup> Fisch. 1 a. p. 244 seq. Comp. p. 233. Jen. L. Z. 1809. No. 245. p. 138. Dion. Thr. p. 638. in Bekk. Anecd. <sup>d</sup> Elmsl. ad Soph. CEd. T. Præf. Theodos. Gramm. p. 149. p. 8. Wolf Litter. Anal. 1. p. 419.

<sup>c</sup> Herm. in Wolf. Mus. Antiq. Stud. Götting ad Theod. p. 226 seq.

## A.

## Barytone Verb

	Indicative.	Imperative.
Present.	Sing. <i>τύπτω</i> , 'I strike' -ω, -εις, -ει Dual. -ετον, -ετον Plur. -ομεν, -ετε, -ουσι (ν)	Sing. <i>τύπτε</i> , 'strike' <i>τυππέτω</i> , 'let him (her, it) strike' Dual. <i>τύπτετον</i> , 'strike ye (both)' <i>τυππέτων</i> , 'they (both) may or must strike' Plur. <i>τύπτετε</i> , 'strike ye' <i>τυππέτωσαν</i> (1), 'they may, must, should strike'
Imperf.	Sing. <i>ἔτυπτον</i> , 'I did strike' -ον, -ες, -ε (εν) Dual. -ετον, -έτην Plur. -ομεν, -ετε, -ον	
Perf. 1.	Sing. <i>ρέτυφα</i> , 'I have struck' -α, -ας, -ε (εν) Dual. -ατον, -ατον Plur. -αμεν, -ατε, -ᾱσι (ν)	[ <i>ρέτυφε</i> , like other imper. perf. act., is not in use.]
Plusq. 1.	Sing. <i>ἔτετύφειν</i> -ειν, -εις, -ει (5) Dual. -ειτον, -είτην Plur. -ειμεν, -ειτε, -εισαν (-εσαν) (6)	
Perf. 2.	<i>ρέτυπα</i> as the perf. 1. in all the moods.	
Plusq. 2.	<i>ἔτετύπειν</i> as in the plusquam perf. 1.	
Aor. 1.	Sing. <i>ἔτυψα</i> -α, -ας, -ε (εν) Dual. -ατον, -άτην Plur. -αμεν, -ατε, -αν	Sing. <i>τύψον</i> -ον, -άτω Dual. -ατον, -άτων Plur. -ατε, -άτωσαν (1)
Aor. 2.	Sing. <i>ἔτυπον</i> as the imperfect.	<i>τύπε</i> as the present.
Fut. 1.	Sing. <i>τύψω</i> as the present.	wanting.
Fut. 2.	Sing. <i>τυπῶ</i> -ῶ, -είς, -εῖ Dual. -είτον, -είτον Plur. -οῦμεν, -εῖτε, -οῦσι (ν)	wanting.

Note. The numbers refer to the following Observations, §. 198.

Active.

Optative.	Conjunctive.	Infinit.	Participle.
<p>τύπτωμι, 'I might strike, I would strike'</p> <p>-οιμι, -οις, -οι -οιτον, -οίτην -οιμεν, -οιτε, -οιεν (2)</p>	<p>τύπτω, '(that) I may strike'</p> <p>-ω, -ης, -η -ητον, -ητον -ωμεν, -ητε, -ωσι (ν)</p>	<p>τύπτειν</p>	<p>τύπτων, -ουσα, -ον (Gen. -οντος, -ούσης, -οντος, &amp;c.)</p>
<p>τετύφοιμι as the present.</p>	<p>τετύφω as the present.</p>	<p>τετυφέναι</p>	<p>τετυφώς, -νία, -ός (G. -ότος, -νίας, -ότος, &amp;c.)</p>
<p>τύψαιμι -αιμι, -αις, -αι -αιτον, -αίτην -αιμεν, -αιτε, -αιεν (7)</p> <p>as the present.</p>	<p>τύψω -ω, -ης, -η -ητον, -ητον -ωμεν, -ητε, -ωσι (ν)</p> <p>as the present.</p>	<p>τύψαι τυπεῖν</p>	<p>τύψας, τύψασα, τύ- ψαν (G. -αντος, -άσης, &amp;c.)</p> <p>τυπών, -οῦσα, -όν (G. τυπόντος, &amp;c.)</p>
<p>τύψοιμι as the present.</p>	<p>wanting.</p>	<p>τύψειν</p>	<p>τύψων, -ουσα, -ον</p>
<p>τυποῖμι -οῖμι, -οῖς, -οῖ -οῖτον, -οίτην -οῖμεν, -οῖτε, -οῖεν</p>	<p>wanting.</p>	<p>τυπεῖν</p>	<p>τυπών, -οῦσα, -οῦν (G. -οῦντος, &amp;c.)</p>

B.

Verbs

1. in

	Indicative.	Imperative.
Present.	S. φιλ-έω, 'I love' -έω,     -έεις,   -έει -ῶ,     -εῖς,    -εῖ D.           -έετον, -έετον -εῖτον, -εῖτον P. -έομεν,   -έετε,   -έουσι -οὔμεν, -εῖτε,   -οὔσι (ν)	S. φιλ-εε -εε,     -εέτω -ει,     -είτω D. -έετον,   -εέτων -εῖτον, -εῖτων P. -έετε,     -εέτωσαν εῖτε,    -εῖτωσαν (1)
Imperf.	S. ἐφίλ-εον -εον,    -εες    -εε -ουν,    -εις,    -ει D.           -έετον, -εέτην -εῖτον, -εῖτην P. -έομεν,   -έετε,   -εον -οὔμεν, -εῖτε,   -ουν	
Present.	S. τιμ-άω, 'I honour' -άω,     -άεις,   -άει * -ῶ,     -ᾶς,    -ᾶ D.           -άετον, -άετον -ᾶτον, -ᾶτον P. -άομεν,   -άετε,   -άουσι -ῶμεν, -ᾶτε,    -ῶσι (ν)	S. τίμ-αε -αε,     -αέτω -α,     -άτω D. -άετον,   -αέτων -ᾶτον, -ᾶτων P. -άετε,     -αέτωσαν -ᾶτε,    -ᾶτωσαν (1)
Imperf.	S. ἐτίμ-αον, -αες,   -αε -ων     -ας,    -α D. -άετον,   -αέτην -ᾶτον, -ᾶτην	
Present.	S. δηλ-ύω, 'I show' -ύω,     -όεις,   -όει -ῶ,     -οῖς,    -οῖ D.           -όετον, -όετον -οὔτον, -οὔτον P. -όομεν,   -όετε,   -όουσι -οὔμεν, -οὔτε,   -οὔσι (ν)	S. δηλ-οε -οε,     -οέτω -ου,     -ούτω D. -όετον,   -οέτων -οὔτον, -οὔτων P. -όετε,     -οέτωσαν -οὔτε,    -οὔτωσαν (1)
Imperf.	S. ἐδήλ-οον, -οες,   -οε -ουν, -ους,    -ου D. -όετον,   -οέτην -οὔτον, -οὔτην	

\* ζάω, πεινάω, διψάω, χράομαι, contract αε and αει into

contracted.

-έω.

Optative.	Conjunctive.	Infinit.	Participle.
<p>φιλ-έοιμι  -έοιμι, -έοις, -έοι  -οἶμι, -οἶς, -οἶ  -έοιτον, -έοίτην  -οἶτον, -οἶτην  -έοιμεν, -έοιτε, -έοιεν  -οἶμεν, -οἶτε, -οἶεν(2)</p>	<p>φιλ-έω  -έω, -έης, -έῃ  -ῶ, -ῷς, -ῷ  -έητον, -έῃτον  -ῆτον, -ῆτον  -έωμεν, -έητε, -έωσι  -ῶμεν, -ῆτε, -ῶσι(ν)</p>	<p>φιλ-έειν  -εῖν</p>	<p>φιλ-έων  -έων, -έουσα, -έον  -ῶν, -οὔσα, -οὔν  (G. φιλ-έοντος  -οὔντος &amp;c.)</p>
<p>-άω.  τιμ-άοιμι  -άοιμι, -άοις, -άοι  -ῶμι, -ῶς, -ῶ  -άοιτον, -άοίτην  -ῶτον, -ῶτην  -άοιμεν, -άοιτε, -άοιεν  -ῶμεν, -ῶτε, -ῶεν(2)</p>	<p>τιμ-άω.  -άω, -άης, -άῃ  -ῶ, -ῷς, -ῷ  -άητον, -άῃτον  -ᾶτον, -ᾶτον  -άωμεν, -άητε, -άωσι  -ᾶμεν, -ᾶτε, -ᾶσι(ν)</p>	<p>τιμ-άειν  -ᾶν</p>	<p>τιμ-άων  -άων, -άουσα, -άον  -ῶν, -ῶσα, -ῶν  (G. -άοντος  -ῶντος)</p>
<p>P. -άομεν, -άετε, -άον  -ῶμεν, -ᾶτε, -ῶν</p>			
<p>-όω.  δηλ-όοιμι.  -όοιμι, -όοις, -όοι  -οἶμι, -οἶς, -οἶ  -όοιτον, -οοίτην  -οἶτον, -οἶτην  -όοιμεν, -όοιτε, -όοιεν  -οἶμεν, -οἶτε, -οἶεν(2)</p>	<p>δηλ-όω  -όω, -όης, -όῃ  -ῶ, -ῷς, -ῷ  -όητον, -όῃτον  -ῶτον, -ῶτον  -όωμεν, -όητε, -όωσι  -ῶμεν, -ῶτε, -ῶσι(ν)</p>	<p>δηλ-όειν  -οῦν</p>	<p>δηλ-όων  -όων, -όουσα, -όον  -ῶν, -οὔσα, -οὔν</p>
<p>P. -όομεν, -όετε, -οον  -οῦμεν, -οὔτε, -οον</p>			

η and η. See §. 200. 2.

## Observations.

198. 1. In the third person plur. of the imperative in Attic the termination  
(198) -όντων is more usual than -έτωσαν. The former occurs even in the Ionic writers. ἀγγελλόντων *Il.* θ', 517. πινόντων *Od.* α', 340. λεγόντων *Herod.* 1, 89. σωζόντων *Soph.* *Aj.* 660. μετεχόντων *Plat. Protag.* p. 322 D. φερόντων *Xen. Symp.* 5, 8. In the contracted verbs also κυρούντων *Æschyl. Choeph.* 712. λυπούντων *Xenoph. Cyr.* 3, 3, 50. ἐκδειματούντων *Plat. Rep.* 2. p. 381 E. γελώντων *Soph.* *Aj.* 961. In the aor. 1. ἐκκοψάντων *Aristoph. Av.* 583. πεμψάντων *Xen. Cyrop.* 4, 5, 17. The other form, however, -τωσαν, is also found in the older Attics, e. g. *Thuc.* 1, 34. μαθέτωσαν. *Plat. Leg.* 6. p. 759 D. φερέτωσαν. *ib.* 762 A. ὑπεχέτωσαν, and various examples, probably from an old law, in *Æschin. c. Tim.* p. 614. ἔστωσαν and ἴτωσαν are even more common than ἔστων and ἴόντων<sup>a</sup>.

The same form was also used by the Dorians, e. g. κοινανέοντων in the treaty of alliance between the Argives and Lacedæmonians *Thuc.* 5, 79. according to Valckenaer's emendation ad *Eurip. Phœn.* p. 75. for κοινωνούντων, i. e. κοινωνείτωσαν. Some Doric tribes omitted the ν in this form, e. g. ποιούντω, ἀποστειλάντω<sup>b</sup>. Hence the Latin imperative in the third person *amanto, docento*<sup>c</sup>.

2. The optative in -οιμι, particularly in the contracted verbs, has also in Attic the termination -οίην, ποιοίην, φιλοίην, διερωτήην, φρονόιης, διατελοίης *Isocr. ad Phil.* p. 96 B. C. ἀποστεροίην *Isocr. Enc. Hel.* p. 216 A. ἐπιτιμώιην *Isocr. Areop.* p. 149 E. ἐπερωτήην *Xenoph. M. S.* 1, 1, 9. ἀγαπήην *Plat. Cratyl.* p. 391 C. *Lys.* p. 215 B. νικῶν *Demosth. Phil.* 1. extr. τολμῶν *Isocr. π. ἀντιδ.* p. 310 B. διακυβερνήην *Plat. Rep.* 9. p. 573 D. δρῶν *Soph. Antig.* 70. The third person plur. is, as in the common form, φιλοίεν, τιμῶν. Yet the Attics often use the form οἶμι, ῶμι<sup>d</sup>, as ἀποροῖ *Plat. Rep.* p. 557 D.

This form οίην is found also in Ionic and Doric writers, e. g. ἐνορήν *Herod.* 1, 89. οἰκοίην *Theocr. Id.* 12, 28. As verbs in -άω were by the Ionians conjugated in -έω (§. 10.), we find in their writers διαπηδοίην, ἐρωτοίην for -πηδῶν, ἐρωτῶν.

<sup>a</sup> Elmsl. *Mus. Crit.* No. 6. p. 306. maintains, but erroneously, that -τωσαν first occurs in Archestratus, about the time of Aristotle.

<sup>b</sup> Maitt. p. 227.

<sup>c</sup> Pierson ad *Mœrid.* p. 15. Koen

ad *Greg.* p. (74) 175. *Thom. M.* p. 922. Maitt. p. 66 seq. *Fisch.* 2. p. 343.

<sup>d</sup> Valck. ad *Hippol.* 5, 469. *Fisch.* 2. p. 346. 385. *Dindorf* ad *Xen. Anab.* 2, 1, 10.



The optative also of barytone verbs is sometimes, though rarely, conjugated in the same manner, not merely in the present, but also in the perfect, aor. 2. and future, e. g. διαβαλοῖην *Plat. Epist.* 7. p. 339 D. ἐδοδοκοῖη *Cratin.* ap. *Athen.* 7. p. 305 B. according to Porson *Adv.* 98. ἐκπεφενγοῖην *Soph.* *Œd. T.* 840. πεποιθοῖη *Aristoph.* *Acharn.* 940. προεληλυθοῖης *Xen. Cyrop.* 2, 4, 17. futur. φανοῖην *Soph.* *Aj.* 313. vid. *Herm.* v. 306. ἐποῖη *Xen. Cyr.* 3, 1, 14. where Schneider reads ἐροῖ<sup>ε</sup>. σχοῖην *id. Cyr.* 7, 1, 35. *Plat. Rep.* 7. p. 516 E. *Phædon.* p. 72 B. is the regular form, but not in the compounds, in which, for example, only παράσχοιμι is used.

The forms ἀλώην, βιῶην, διδῶην, δῶην, γνῶην, which are common in later authors, instead of ἀλοῖην, βιοῖην, δοῖην, γνοῖην, are unknown to the genuine Attics<sup>1</sup>.

The *Etym. M.* p. 764, 52. cites τρέφειν for τρέφοιμι from Euripides, and so we should read in Suidas Ἀμάρτοιιν (not ἁμαρτεῖν) εἶρηκε τὸ ἁμάρτοιμι Κρατῖνος Δραπετίσι. *Comp.* §. 211, II. 1.<sup>5</sup>

3. In some perfects in -ηκα the Ionians, even Homer, rejected the letters ηκ in the dual and plur. not in the sing. e. g. τέθνατον, τέθναμεν, τέθνατε, τεθνάσθι. ἔσταμεν *Plat. Gorg.* p. 468 B. *Thuc.* 6, 18. *Arist. Ach.* 683. for ἐστήκαμεν. ἔστατε *Demosth.* p. 99. instead of which *Herod.* 5, 49. has ἐστέατε. Besides τέθνηκα and ἔστηκα, βέβηκα is also syncopated in this way in the Attic writers, βέβαμεν, βεβᾶσι (δεδείπναμεν, -άναι, ἡρίσταμεν, -άναι in Aristophanes and other comic writers *Athen.* 10. p. 422 E. seq. are probably derived from the dialect of common life) in *Hom. H. in Cer.* 148. τέτλαμεν for τετλήκαμεν, to which class probably μέματον, μέματε belongs. Homer rejects only κ in πεφύασι, the υ becoming short, only α in δείδιμεν *Il.* η', 196. for δειδίαμεν, ἄνωγμεν *H. in Apoll.* 528. for ἡνώγαμεν. With these forms may be compared εἰλήλουθμεν *Il.* ι', 49. *Od.* γ', 81. for εἰληλούθαμεν, ἐληλύθαμεν (with rejection of θ also, which the Attic language did not tolerate before μ, Cratinus and Achæus *Heph.* p. 17 seq. *ed. Gaisf.* used ἐλήλυμεν, ἐλήλυτε), ἔοιγμεν *Soph. Aj.* 1239. *Eur. Heracl.* 429. for εόικαμεν, as δέδοιγμεν for δεδοίκαμεν *Etym. M.* p. 350, 54. *Zonar.* 1. p. 786. and, with the shortening of the diphthong in the penult, ἴδμεν in Homer and Herodotus from οἶδαμεν, which Attic pronunciation soft-

<sup>1</sup> Maitt. p. 60. 61. Piers. ad Mærid. p. 325 seq. Fisch. 2. p. 345 seq. 384.

<sup>5</sup> Lob. ad Phryn. p. 343. 345 seq. Blomfield ad Æsch. Ag. 331. maintains the correctness of these forms, and ἀλώην, βιῶην, γνῶην, may be

defended, as by Buttmann *Mus. Antiq. St.* p. 236. by the circumstance that the indic. and imper. throughout retain ω.

<sup>5</sup> Dobree ad Arist. *Eccl.* 607 Add. Buttm. *L. Gr.* p. 302 seq.

ened into ἴσμεν, and in the plusq. perf. ἐπέπιθμεν *Il.* β', 341. δ', 159. ζ', 55. for ἐπεποιθειμεν. So the Attics said for ἤδειμεν, ἤδαιτε, ἤσμεν, ἤστε. See εἶδω, §. 231. The remaining persons, dual and plur. indic. were formed according to the analogy of the first, e. g. ἐστάσι, τεθνάσι, βεβᾶσι, like ἴσταμεν, ἰσᾶσι, ἐστάσι *Herod.* 1, 200. 3, 62. Further, after the analogy of εἰγμεν (as -τον -την -τε answer in the other persons to -μεν in the first) were formed ἔικτον, ἔικτην *Od.* δ', 27. *Il.* α', 104. (not from ἐρίκειτον, ἐρίκειτην), and even a passive form perf. and plusq. perf. *Il.* ψ', 107. ἔικτο, or *Od.* δ', 796. &c. ἤικτο. *Eur. Alc.* 1084. προσήϊξαι, and in Hesych. προσήϊκται. Of πέποσθε see below, b). ἔστητε is used for ἔστατε *Il.* δ', 243. 246. from the exigency of the metre, as δίδωθι, τιθήμεναι, ζευγνύμεν §. 212, 11.

From these syncopated forms, as they resembled the persons of ἴστημι, other moods and tenses again were derived, as if they were presents.

a) Plusq. perf. τέθνασαν, ἔστασαν *Herod.* 8, 74. *Thuc.* 4, 56. 7, 28. &c. βέβασαν *Il.* ρ', 286. μέμασαν *Il.* β', 863. &c. which have the same relation to τέθναμεν, -ατε, -ᾶσι, as ἴστασαν imperf. to ἴσταμεν, -ατε, -ᾶσι.

b) Imper. τέθναθι, -άτω, ἔσταθι, -άτω, μεμάτω, as ἴσταθι, -άτω, is related to ἴσταμεν. Hence the imperatives τέτλαθι, -άτω, after τέτλαμεν, δείδιθι *Il.* ε', 827. &c. and plur. δείδιτε *Il.* υ', 366. after δείδιμεν, κέκραχθι in Aristophanes, as if after κέκραγμεν for κεκράγαμεν. In others the θ is retained in the rest of the persons, as ἀνωχθι after ἀνωγμεν, ἀνώχθω *Il.* λ', 189. ἀνωχθε *Od.* χ', 437. and so probably ἐγρήγορθε *Il.* η', 371. σ', 299. is to be explained, ἐγρηγόραμεν, ἐγρήγορμεν, whence ἐγρήγορθι. This again gave occasion to the form in the 3rd pers. plur. ἐγρηγόρθασι *Il.* κ', 419. So πέποσθε *Il.* γ', 99. *Od.* κ', 465. ψ', 53. appears to have been derived from πεπόνθατε, ν being rejected after the syncopation and θ changed into σ.

c) Optative τεθναίην, ἐσταίην, τετλαίην, as ἰσταίην from ἴσταμεν, ἴστατε.

d) Subjunctive ἐστώμεν *Plat. Gorg.* p. 468 B. ἐμβεβῶσι *id. Phædr.* p. 252 E. δεδίη *Xen. Rep. Ath.* 1, 11. δεδίωσι *Isocr. Paneg.* p. 73 C. *ad Phil.* p. 96 B. *contr. Euthyn.* p. 401 C.

e) Infinitive τεθνάσαι, ἐσάναι, βεβάναι *Herod.* 5, 86. *Eurip. Heracl.* 611. τετλάναι, in the older language τεθνάμεναι and τεθνάμεν *Il.* ο', 497. &c. ἐστάμεναι and ἐστάμεν *Il.* κ', 480. δ', 342. βεβάμεν *Il.* ρ', 359. 510. τετλάμεναι and τετλάμεν *Od.* ν', 307. γ', 209. &c. So δείδιμεν *Od.* ι', 274.

f) The participle in Homer has -ής, as *έστης*, *τεθνης*, *κεκμης*, or -αός, as *έσταός*, *βεβαός*, in the Ionic prose writers and the Attics generally -εός and -ός, *έστεός* *Herod.* 1, 102. 5, 92. and *έσός* *Thuc.* 3, 9. 4, 10. *Soph. CEd. T.* 633. *βεβός* (never *βεβεός*), *τεθνεός* (never *τεθνός*, but *τεθνεώτος*, &c.). The fem. of this participle is in Homer -νία and -ώσα, as *βεβανία* *Hom. H.* 48, 9. and *βεβώσα* *Od. υ'*, 14. *κατατεθνηνής* *Od. λ'*, 84. 140. *τετληνία* *Od. υ'*, 23. *μεμανία*, *πεφυνία* *Il. ξ'*, 288. in the Ionic prose writers and Attics always -ώσα, in Herodotus with prefixed ε, *συνεστεώσης* 1, 74. 94. In the oblique cases Homer has -ότος and -ώτος, e. g. *τεθνηότος* *Il. ρ'*, 435. comp. *ο'*, 401. *Od. ψ'*, 84. and *τεθνηώτος* (*τεθνειώτος*) *Il. ι'*, 629. comp. *ζ'*, 71. 464. and elsewhere *μεμᾱότος* *Il. β'*, 818. and frequently *μεμᾱώτος*. *πεφυνώτος* *Od. ε'*, 477. From *έσταός* he uses only *έσταός*. The Attics in the syncopated form have only -ώτος, *τεθνεώτος*, *έστεώτος* or *έστώτος*, *βεβώτος*. The participle *πέπτωκα* was syncopated in this way by them, *πεπτώτος* *Soph. Aj.* 840. for *πεπτωκότος*. See Anomalous Verbs under *πέτω*. The neut. keeps ω unchanged, as it originated by contraction from -αός *Thuc.* 3, 9. 4, 10. with the v. r. -εστός. See §. 122. The best MSS. however have ο, not ω, which Bekker has universally adopted in Plato and Thucydides.

4. The primitive form of the plusquam perf., which occurs in Homer and Herodotus, was -εα, in the third person -εε, e. g. *έγεγόνεε*, *άποβεβήκεε*, see §. 188. *Obs.* Hence arose, on the one hand, the Doric form -εια, e. g. *συναγαγόχεια*, *έπιτετελέχεια* ; on the other, by contraction, the Attic form -η in the first person, e. g. *έκεχήνη* *Aristoph. Ach.* 10. for *έκεχήμεν*. *ήδη* *Aristoph. Av.* 511. *Soph. Antig.* 448. *Eurip. Hippol.* 405. *έπεπόνθη* *Arist. Eccl.* 650. *ήκηκόν* *id. Pac.* 616. in the second person -ης for *eis* in Homer *Il. χ'*, 280. *ώφελήκη* *Plat. Apol. S. p.* 31 D. E. *ήειδης* *Aristoph. Nub.* 329. *Soph. Antig.* 447. *ήδης* for *ήδεις* *Arist. Eccl.* 551. *Od. τ'*, 93. *ήδιστα*<sup>b</sup>. *έλελήθης* *Arist. Equ.* 822. 1044. Dor. *πεπόνθης* *Theocr.* 7, 83. 10, 1.<sup>c</sup> in the third person *ει*, in the old Attic, however, chiefly with the ν *έφελκυστ.* -ειν, e. g. *ήκηκόειν* *Plat. Cratyl. p.* 231. *ήδειν* *Aristoph. Vesp.* 635. *πεποιθειν* *id. Nub.* 1347. as *Il. ψ'*, 691. *Od. σ'*, 342. *έστήκειν* and probably also *βεβλήκειν* *Il. ε'*, 661. *θ'*, 270. *ξ'*, 412. &c. as *Il. γ'*, 388. *ήσκειν* 3rd pers. imperf.<sup>d</sup> ν, however, is only used when a vowel follows. The

<sup>a</sup> Gruter Inscr. p. 216. 1, 25. 27. Koen ad Greg. p. (50) 122.

<sup>b</sup> Heind. ad Plat. Euthyd. p. 321.

<sup>c</sup> Gregor. p. (117) 256. et Koen. Bast. et Schäf. ad Greg. p. 122 seq. Valck. in N. T. p. 399.

<sup>d</sup> Schol. Ven. ad *Il. ξ'*, 412. Valck. ad *Il. χ'*, 280. ad *Hippol.* 5, 405. 1338. ad N. T. p. 399. Piers. ad Mærid. p. 173 seq. Koen ad Gregor. p. (50) 122. Hemsterh. ad *Arist. Plut.* 5, 696. Brunck. *ibid.* et ad *Aristoph. Nub.*

form ἦδη 3rd pers. instead of ἦδε *Il.* α', 70. *Od.* π', 189. is derived from Aristarchus *Etym. M.* p. 419, 24. It is said to have been used also in the new Attic according to *Etym. M.* l. c. It is more certain that it was Doric, as ὀπώπη *Theocr.* 4, 7. πεποίθη 5, 28. &c. See note c. p. 313.

5. Instead of the termination -εῖσαν, the form -εσαν is almost universal in Ionic and Attic, e. g. ἀκηκόεσαν *Herod.* 2, 52. ἐγεγόνεσαν 1, 67. ἐγρηγόρεσαν *Arist. Plut.* 744. εἰλήφεσαν *Xen. Cyrop.* 8, 4, 30. ἐπεπλεύκεσαν *Thuc.* 8, 99.<sup>a</sup> (See note c. p. 313.)

6. Instead of the form -αῖμι in the optat. aor. 1. the Attics chiefly use the primitive Æolic form εἶα, εἶας, εἶε, after the example of the Ionians and Dorians, but only in the second and third pers. sing. and the third plur. ἀναβλέψειας *Arist. Plut.* 95. μείνειας *Il.* γ', 52. ἀποστήσειε *Thuc.* 8, 6. γηθήσειεν *Od.* μ', 88. ψαύσειε *Pind. Pyth.* 9, 213. ἀγγεῖλαιεν *Theocr.* 12, 19. φθάσειαν, ἐξαναγκάσειαν *Thuc.* 8, 95. ἀκούσειαν *Il.* β', 98. *Herod.* 4, 129. The Æolians also use the first person<sup>b</sup>. But the form -αῖς -αῖ occurs in Homer and the Attic writers, e. g. ἀκούσαι *Il.* η', 129 seq. *Od.* τ', 297. So ἀρπαλίσαι *Æsch. Eum.* 981. λέξαι *Ag.* 178. ἀλγύναις *Soph. Œd.* T. 446. ἀκούσαις *Plat. Rep.* 8. p. 562 B. φήσαις *id. Gorg.* p. 477 B. δικάσαις, ἐκκομίσαις, πείσαις *Arist. Vesp.* 725. 815. *Pac.* 404. ἀποκτείναιεν *id. Symp.* p. 190 C. φθάσαιεν *Thuc.* 3, 49.<sup>c</sup>

7. In some verbs in -όω the Ionians and Attics contracted *oe* and *oo* not into *ou* but into *ω*, ὅη not into *οῖ* but into *ῶ*, e. g. ῥιγῶν *Arist. Vesp.* 446. *Av.* 935. part. ῥιγῶντι *Arist. Ach.* 1145. ῥιγῶσα *Simon. de Mul.* 26. opt. ῥιγῶῃ *Hippocr.* p. 337, 33. subj. ῥιγῶ *Plat. Gorg.* p. 517 D. So ἰδρῶσαι for ἰδρόουσαι *Il.* λ', 597. on account of the other form ἰδρῶουσα *Il.* λ', 119. Buttman remarks that Hippocrates has always ἰδρῶῃν, ἰδρῶσι, ἰδρῶντες<sup>d</sup>.

329. *Eccl.* 650. ad *Soph. Œd.* T. 433. Dawes's *Misc. Cr.* p. 230 seq. *Fisch.* 2. p. 372. That the Attics in the time of Aristophanes said only -ην in the 3rd pers. as ἦδην, is an assertion of Elmsley's ad *Ach.* 35. The same writer maintains, *ib.* 323. ad *Eur. Bacch.* 1343. that the plural in the Attic authors was ἦδεμεν, ἦδере, in favour of which only *Eur. Bacch.* 1345. and the analogy of the 3rd plur. ἦδεσαν can be alleged.

<sup>a</sup> *Fisch.* 2. p. 373. *Lob. ad Phryn.* p. 149.

<sup>b</sup> *Gregor.* p. (284) 604. *Fisch.* 3. p. 386.

<sup>c</sup> *Elmsl.* ad *Med.* 319. *Erf. ad Soph. Ant.* 410. ed. min. *Schæf. Melet.* p. 85.

<sup>d</sup> *Mær.* p. 336. 339 c. n. *Piers.* *Buttm.* ad *Plat. Gorg.* p. 527 seq. ed. *Heind. Mus. Antiq. Stud.* p. 235. *L. Gr.* p. 506.

## DIALECTS.

1. It is a peculiarity of the old Homeric and generally of the Ionic and Doric dialects, that in the act. pass. and mid. in the historical tenses and only in the indic. -σκον is annexed. In barytones and those whose characteristic is ε, ει, or η, this termination precedes ε in the imperf. and aor. 2. as ἀνεμορμύρεσκε *Od.* μ', 238. πέμπεσκε *Herod.* 7, 106. μετεκβαίνεσκε *ib.* 41. See also *Herod.* 1, 100. *Od.* υ', 7. *Il.* τ', 135. *Od.* χ', 358. ψ', 9. ξ', 521. φ', 41. *Hes. Fr.* 61. (v. 187. *Loesn.*) aor. 2. λάβεσκεν *ibid.* φάνεσκη, i. e. ἐφάνη *Od.* μ', 241 seq. *Hes. Fr.* 22, 3. (v. 65.) Where two ε come together, one is often rejected, e. g. πωλέσκετο *Il.* α', 490. ε', 788. καλέεσκετο *Il.* ο', 338. (*Hes. Th.* 207. καλέεσκεν.) See also ε', 790. ο', 640. *Pind Nem.* 3, 90.<sup>c</sup> If α is the radical vowel, and even though it is changed into η, as in στάω, ἴστημι, and in aor. 1., α comes before the termination, as νικάσκομεν *Od.* ξ', 512. ἔασκε or εἶασκε *Il.* λ', 330. υ', 408. δάμνασκε from δάμνημι *Hom. H. in Ven.* 251. See also *Od.* υ', 290. *Hes. Sc.* 480. Sometimes with double α, ναιετάασκον *Il.* β', 539. λ', 272. See also *Od.* ψ', 353.<sup>f</sup> *Hes. Fr.* 2. (v. 6.) aor. αὐδήσασκε *Il.* ε', 786. 788. 790. εἶξασκε *Od.* ε', 332. See also *ib.* λ', 587. 597. 599. *Od.* χ', 95. ἀγνώσασκε for ἡγνόησε §. 51. στάσκεν for ἔστη *Il.* γ', 217. παρέβασκε *Il.* λ', 104. This α is sometimes found in the imperf. of barytone verbs, as κρύπτασκε *Il.* θ', 272. *Hes. Th.* 157. ρίπτασκε *Od.* θ', 374. λ', 592. τ', 575. ροίζασκε *Hes. Th.* 834. ἀνασσεῖασκε *Hom. H. in Apoll.* 403.<sup>g</sup> So ο precedes the termination when this is the radical vowel, δόσκειν *Il.* σ', 546. δύσκειν *Il.* θ', 271. These forms are never mere imperfects or aorists, but have always the force of an action repeated in past time. The frequentatives in -σκω are probably derived from this form. The augment is usually but not always wanting, as may be seen in the examples given<sup>h</sup>.

<sup>c</sup> Schæfer ad Schol. *Apoll. Rhod.* p. 175.

<sup>f</sup> Schæfer ad *Theocr.* 24, 56.

<sup>g</sup> Buttmann *L. Gr.* p. 395. considers both the last forms as softened

down from ροιζήσασκε, ἀνασεισασκε.

<sup>h</sup> Schæf. ad Schol. *Apoll. Rh.* p. 175. On this whole subject, see *Fisch.* 2. p. 340.

Even the Attic poets sometimes use this form in lyrical passages, as *Soph. Antig.* 963. *παύεσκε*.

200. 2. The termination *-εις* (2. pers. sing. pres.) and *-ειν* (infin.)  
(194) was in Doric sometimes *ες*, *εν*, as *συρίσδες Theocr.* 1, 3. (π.) *ἀμέλγες id.* 4, 3.<sup>a</sup>; sometimes *ης*, and in the 3rd person *η*, as *τύπτῃ, διδάκῃ (διδάσκει)* in the *Decret. Laced. c. Tim. p.* 82. *ἐθέλησθα* for *ἐθέλεις Theocr.* 29, 4. In Doric, particularly, verbs pure in *-άω* have after contraction *ῆ* for *ᾶ*, e. g. *φοιτῆς Theocr.* 11, 22. and the third person *ἐρῆ* for *ἐρά* *Theocr.* 7, 97. *ὀρῆ Timæus L. p.* 10. *νίκη Pind. Nem.* 5, 9. *Theocr.* 6. extr. is from *νίκημι*. Hence also the Attic contraction of *-αι*, *-αι* into *η*, *η* in the words *ζάω (ζῆς, ζῆ, ζῆτε, ζῆν. imperf. ἔζων, ἔζεις, ἔζη), πεινάω πεινῶν, διψάω διψῶν, χρῆσθαι χρῆται*. See §. 49. *Obs.* 2.

The lengthening of *e* before *ω*, as *ὀκνεῖω Π. ε'*, 255.

In verbs pure in *άω* the Æolians are said to have pronounced separately the *ι* *subscr.* in the second and third pers. sing. pres. e. g. *βοάις, γελαῖ*, for *βοᾶς, γελαῖ*, &c.<sup>b</sup> Theodosius (*Bekk. Anecd. p.* 1045, 8.) says that the Æolians conjugated *γέλαιμι, γέλαις, γέλαι*.

3. The Dorians conjugate the first pers. plur. of all tenses in *-μες* instead of *-μεν*, e. g. *ἐρίσδομες Theocr.* 5, 67. *ἀδικοῦμες Aristoph. Lys.* 1150. *πεινάμες Arist. Ach.* 751. See §. 49. p. 91. imperf. *εἴρπομες Theocr.* 7, 2. perf. *δεδοίκαμες Theocr.* 1, 16. *πεπόνθαμες Aristoph. Lysistr.* 1307. aor. *εὔρομες Theocr.* 7, 12. *ῆνθομες* 2, 143. fut. *ἐρψοῦμες id.* 18, 40. conj. *φρουρώμες id.* 7, 122. *καλέσωμες* 8, 26.<sup>c</sup>

4. The third person plur. in *-σι* in Doric ends in *-τι*, and before this final syllable, instead of the long vowel or diphthong in the barytones, the short vowel with *ν* is placed, in a manner analogous to the dat. plur. of the third declension, and to the participles in *-ας* §. 39. 75. e. g. *ἀναπλέκοντι Pind. Ol.* 2, 136. *μοχθίζοντι Theocr.* 1, 38. *τηρέωντι Pind. Pyth.* 2, 161. *ἔχωντι, εἰκωντι* in the Dorian treaty *Thuc.* 5, 77. *ψόδηκοντι Theocr.* 1,

<sup>a</sup> Fisch. 2. p. 350. *Apoll. π. ἀντων.* p. 379 A. quotes *ποιέις* for *ποιεῖς* as Doric.

<sup>b</sup> Gregor. p. (277) 590. ubi v. K. Buttmann *L. Gr.* p. 503. has made

it appear very probable that the true reading in the Ode of Sappho is *καὶ γελαισας ἱμερόεν*.

<sup>c</sup> Maitt. p. 222 sq. Gregor. p. (77) 179. Fisch. 2. p. 350.

42. *ἑστάκαντι* *id.* 15, 82. *δειπνησεῦντι* *Callim. in Lav. Pall.*  
115. *μενεῦντι* *ib.* 120.<sup>d</sup> *Comp.* §. 195. *Obs.* 2.

*Obs.* From this termination came the Latin termination in *-nt*. In the common dialect, afterwards in the Alexandrian, from *-αντι* in the perf. arose the termination *-αν*, e. g. *ἔοργαν* *Batrachom.* 178. *πέφρικαν* *Lycophr.* 252.\*

Instead of *-ουσι* the Doric dialect has *-οισι* also, e. g. *φιλέοισι* *Pind. P.* 3, 31. *φυλάσσοισι* *Nem.* 11, 6. *Pyth.* 9, 110. *φορέοισι* *Theocr.* 28, 11.<sup>f</sup> (x.)

The *α* of the 3rd pers. plur. is long, but was made short by Empedocles and Antimachus (*Draco*, p. 33.), and in the text of *Od.* λ', 304. before the edition of Barnes, *τιμὴν δὲ λελόγχασιν ἴσα θεοῖσιν*®.

*Note.* In contraction the Dorians make *εῦ* from *εο*, *έον*, e. g. *τελεῦντι* *Theocr.* 7, 37. *ὑμνεῦσι* *Hes. Th.* 48. *τελεῦσι* *ib.* 89. *ἀνθεῦσιν* *Erg.* 227. *νείκεῦσι* *Il.* v', 254. See §. 50. p. 93. also in the verbs in *-άω*, which in Ionic ended in *-έω* §. 10, 1. and in those in *-όω* §. 51. *Obs.* 2. and from *εῦ* circumflexed, *μενεῦντι*. From *αο*, *αω*, *αον* comes *ᾱ*, e. g. *χαλαῶσι* in *Alcæus* for *χαλάουσι* §. 49. p. 92.

5. In the imperf. the Dorians instead of *αε*, *α*, in the third 201.  
pers. sing. use the contraction *η*, as *Theocr.* 2, 155. *ἐφοίτη* (195)  
5, 42. *ἐτρύπη* 19, 3. *ἐφύση*, for *εον* 1. pers. sing. 3. pers.  
plur. with the Ionians *ευν*, only that they use this kind of contraction also in verbs in *-άω*, which, however, they formed in *-έω*, e. g. *ἀνθρώπων* *Theocr.* 1, 81. *ἡγάπων* *id. Epigr.* 19. from *ἀνερωτέω*, *ἀγαπέω*, for *-άω*. *-ῶ* for *-άου* is found *Od.* σ', 176. *ἡρῶ* from *ἀράομαι*.

The termination *-ον* of the third pers. imperf. and aor. 2. was in some of the common dialects *-οσαν*, and remained also in the Alexandrian dialect, as *ἐσχάζοσαν* *Lycophr.* 21. particularly in the Greek Old Testament, and in the New Testament. Analogous to this are *ἔδοσαν* and *ἔδον* *Hesiod. Theog.* 30.<sup>h</sup>

<sup>d</sup> Maitt. p. 223 seq. Gregor. p. (90)  
204. (96) 217. (147) 318. (150) 324.  
et K. Fisch. 2. p. 333. 335. 339.  
351.

\* Sext. Empir. p. 261. Fisch. 2.  
p. 370. Maitt. p. 227.

<sup>f</sup> Boeckh ad *Pind.* Ol. 2, 78.

<sup>g</sup> Herm. Elem. D. M. p. 58.

Buttm. L. Gr. p. 352. *Obs.* 4.

<sup>h</sup> Lob. ad *Phryn.* p. 349. Fisch. 2.  
p. 336 seq. Maitt. p. 226.

6. The 3rd pers. dual imperf. in verbs in *-άω* and *-έω* was formed by Homer in *-ήτην*, e. g. *προσανδήτην Il. λ', 136. ὀμαρτήτην Il. ν', 584. &c.* where *ae, ee* are contracted into *η*, which shows a transition to the form in *-μι. ἐτραφέτην Il. ε', 555.* is not for *ἐτραφήτην*, but belongs to *τράφε, τραφέμεν, &c.* used passively.

7. The imperative present of verbs in *-άω* is in Doric contracted into *η* instead of *α*, e. g. *ὄρη Theocr. 7, 50. 15, 2. 12. ἐρώτη Aristoph. Ach. 800.<sup>a</sup>*

The imperative in *-ε*, particularly in the aor. 2. had, in the Doric, and afterwards in the Alexandrian dialect also, the termination of the aor. 1. *-ον*, e. g. *εἰπόν Theocr. 14, 11. αἶρον id. 22, 65.<sup>b</sup>* The form *εἰπόν* is the foundation of the Attic *εἶπατω*. See §. 193. *Obs. 7.*

*Note.* The Alexandrian dialect had in the optative *-οισαν, -αισαν* for *-οιεν, -αιεν<sup>c</sup>.*

8. The second person in *-ης*, both in the conjunctive and indicative of verbs in *-μι*, and the Doric form of verbs in *-ω*, was often lengthened in the old language by the addition of the syllable *-θα*, which has remained in the *Æolic*, *Doric*, *Ionic*, and in some words in the *Attic* dialect. *ἐθέλῃσθα Il. α', 554.* in the conjunctive *Theocr. 29, 4.* in the indicative *εἵπῃσθα Il. ν', 250. ποθόρῃσθα Theocr. 6, 8. ᾔδῃσθα Od. τ', 93.* We also find *κλαίῃσθα Il. ω', 619. βάλοισθα Il. ο', 571.* but with the var. reading *βάλῃσθα*. In *Attic* particularly occur *ῆσθα* for *ῆς* from *εἰμί. ἔφῃσθα* for *ἔφης* from *φημί, ᾔδῃσθα<sup>d</sup>*, and especially *οἶσθα*, instead of which the proper form *οἶδας* is very rarely found in *Attic* writers<sup>e</sup>.

The third person sing. of the conjunctive in *Ionic*, received the addition of the syllable *-σι*, e. g. *ἔλθῃσι, λάβῃσι, φέρῃσι, &c.*

<sup>a</sup> Koen ad Gregor. p. (79) 182. Brunck ad Aristoph. Lys. 990.

<sup>b</sup> Koen ad Gregor. p. (157) 340. Fisch. 2. p. 382.

<sup>c</sup> Maitt. p. 226. Fisch. 2. p. 337.

<sup>d</sup> Piers. ad Mærid. p. 171.

<sup>e</sup> Piers. ad Mærid. l. c. and p. 175.

283. Koen ad Gregor. p. (273) 581.

Fisch. 2. p. 339. Thom. M. p. 397.

Buttm. L. Gr. p. 351, considers *-σθα* as the original termination, which was afterwards worn down into *ς*.



in Homer and Hesiod, which the Dorians pronounced -τι, ἐθέ-  
λητι *Theocr.* 6, 28. Hence in the dialect of the inhabitants of  
Rhegium φίλησι, λέγῃσι, φέρῃσι, from φίλημι, λέγῃμι, φέρῃμι<sup>f</sup>.

On account of the similarity produced with the verbs in -μι,  
by annexing this syllable σι to the 3rd pers. conj. the older  
poets formed the first pers. of the conj. in -ωμι. The *Etym. M.*  
quotes (p. 54, 43.) from *Il.* ω', 716. ἐπὴν ἀγάγωμι πόλινδε for  
ἀγάγοιμι, which Wolf has adopted. See *Eust.* in *Il.* p. 1279, 48.  
*Apollon. de Conj.* p. 516. Wolf has introduced this form in  
several passages of Homer, and it should probably be adopted  
in others, as ἐθέλωμι *Il.* α', 549. τύχωμι *Il.* ε', 279.<sup>g</sup>

9. In the old poets the conjunctive act., if the penult be long,  
has for the most part in the first and second persons plur. the  
short vowel instead of the long one, o for ω. *Il.* ο', 297. στεί-  
ομεν, εἴ κεν πρῶτον ἐρύξομεν ἀντιάσαντες. θ', 18. *Od.* ι', 7. εἴ-  
δετε. *Pind. Ol.* 6, 40. ὄφρα βάσομεν, ἴκωμαί τε. *Od.* κ', 435.  
*Il.* η', 333. κατακείομεν from κατακαίω, aor. ἔκηα and ἔκαε,  
lengthened κέωμεν, κείομεν. *ib.* 336, 7. λ', 191 seq. *Pind. Ol.*  
1, 11 seq. In ἴομεν for ἴωμεν, however, the first syllable is  
short *Il.* ζ', 526. κ', 126. 251. &c. as in φθίεται *Il.* υ', 173.  
Many of these might be taken for futures, as *Il.* β', 72. θω-  
ρήξομεν, &c., Homer using the fut. often as equivalent to the  
conj. and such constructions being found in his works as ὄφρα  
με μήτηρ ὄψεται *Od.* ρ', 6. 7. αἴ κεν ἐθελήσει *Il.* ο', 215. But  
of the forms εἶδομεν, ἴομεν, στείομεν, θείομεν, &c. no indic.  
pres. εἶδω, ἴω, &c. is found; and it is therefore probable that  
the other forms with shortened η and ω are conjunctives, es-  
pecially when they alternate with proper conjunctives, as *Il.* κ',  
449. These forms arose probably from the exigencies of the  
metre, before the language was settled by writing, as the com-  
parative and superlative in ὠτερος and ὀτερος<sup>h</sup>.

10. In the infinitive instead of the form -ειν and -εῖν, the ter- (196)  
mination -μεναι and shortened -μεν was frequently used in the

<sup>f</sup> Fisch. 2. p. 347. Heyne Obs. ad *Il.* ε', 6.

<sup>h</sup> Herm. de Metris, p. 85. Heyne Obs. ad *Il.* α', p. 174. Buttmann

<sup>g</sup> Herm. de Em. Rat. Gr. Gr. L. Gr. p. 359 seq.  
1. 263. ad Hom. H. in Cer. 123.

old language (in Homer and Hesiod) and in the Æolic and Doric dialect, e. g. ἐλθέμεναι *Il.* α', 151. and ἐλθέμεν *Il.* δ', 247. &c. πινέμεναι *Il.* δ', 345. and πινέμεν *Od.* β', 305. κτανέμεναι *Hesiod. Sc. Il.* 414. and of the verbs pure οὐτάμεν ε', 132. from οὐτάω. ἀρόμεναι in *Hesiod. Ἔργ.* 22. with the var. reading ἀρώμεναι. Elsewhere these verbs take η before the termination, which seems to have originated by contraction from αε, εε, as §. 200, 5. ἀρήμεναι *Od.* χ', 322. γοήμεναι *Il.* ξ', 502. for ἀρᾶν, γοᾶν. πεινήμεναι *Od.* υ', 137. for πεινῆν. καλήμεναι *Il.* κ, 125. for καλεῖν. φορήμεναι *Il.* ο', 310. shortened into φορηῆναι *Il.* β', 107. for φορεῖν. In the perf. this form is common only in τεθνάμεναι and τεθνάμεν, τετλάμεναι and τετλάμεν, ἐστάμεναι and ἐστάμεν. So also δειδίμεν *Od.* ι', 274. βεβάμεν. In the aor. 2. ἐλθέμεναι *Il.* α', 151. and ἐλθέμεν δ', 247. and elsewhere; εἰπέμεναι and εἰπέμεν, γνώμεναι *Il.* β', 349. δαήμεναι, βήμεναι, δόμεναι and δόμεν, &c. ἔδμεναι is syncopated for ἐδέμεναι, ἔδειν and ἔδμεναι (after ἔδμεν) for εἰδέναι<sup>a</sup>.

202. 11. Hence arose the form -εν, which continued among the Dorians in barytone verbs, the contracted or merely circumflexed infinitive being formed in -ῆν. In Pindar we find only γαρύεν *Ol.* 1, 5. τράφεν *Pyth.* 4, 205.<sup>b</sup> βόσκεν *Theocr.* 4, 2. αἰίδεν 8, 4. ἀμέλγεν 5, 27. κοσμήν *Theocr.* 15, 24. οἰκῆν 24, 80. εὐρῆν 11, 4. κυβερνήν *Crit. ap. Gale*, p. 698. κινῆν *Hippod. ap. Orell.* p. 296, 13. The Æolians, besides this, accentuated these infinitives like the infinitives of the barytone verbs, e. g. φίλην, κάλην, φρόνην<sup>c</sup>.

*Obs.* 1. Sometimes infinitives of barytone verbs also are found in -ην, e. g. χαίρην *Theocr.* 14, 1. and circumflexed infinitives in -εν, e. g. τυχέν, εὐδαιμονέν *Euryph. ap. Gale*, p. 667. ποιέν *Archyt. ib.* p. 680. ἐνεγκέν *ibid.* δικαιοπραγέν, ἐπιτελέν *Theag. ib.* p. 683. θεωρέν, κρατέν *Metop. ib.* p. 685. 699. ἁδικέν *Clin. ib.* p. 687. κακοδαιμονέν *Arch. ib.* p. 695. ὁμονοέν *Crit. ib.* p. 699. ἐξευρέν, λαθέν *Arch. ib.* p. 702.<sup>d</sup>

*Obs.* 2. Κρατεῦν, ἁδικεῦν *Theag. ap. Stob. Gesn.* p. 11, 1. & 13.

<sup>a</sup> Greg. p. (143) 309. et Koen.

Maitt. p. 230. Valck. ad *Theocr.* 10.

<sup>b</sup> Boeckh ad *Pind.* P. 4, 55.

Id. 11, 2.

<sup>c</sup> Gregor. p. (136) 299. (142) 308.

<sup>d</sup> Valck. ad *Theocr.* 10, 48. 11, 71.

et Koen (293 seq.) 619. Fisch. 2. 15, 28. &c.

p. 392 seq.

*Gale*, p. 682 seq. is a suspicious Doric form of the infinitive. *Orell.* p. 316. has κρατεῖν and ἀδικεῖν, but retains ποιεῖν p. 252, 16.

Only the grammarians mention another form of the infinitive, peculiar to the Æolians, in the contracted verbs in -άω and -όω, in which the final ν was changed into σ, and the improper diphthongs α into the proper αι, οει into οι, e. g. γέλαις, πείναις, ὑψοίς, ὄρθοις, if this be not confounded with the 2nd pers. indic. §. 199, 2.\*

The Dorians changed the contracted infinitive -οῦν of verbs in ὦω, into ὦν, e. g. ὑπνῶν *Arist. Lys.* 143. διδῶν *Theocr.* 29, 9. for διδοῦν, i. e. διδόναι.

*Note.* The Doric infinitives in -ην with the reduplication, as πεφύκην, are either infinitives from the new present form πεφύκω, or from the old form πεφυκέμεναι, πεφυκέμεν, which does not occur, as from ἀριθμηθήμεναι first came ἀριθμηθημέν, and then ἀριθμηθῆν §. 206, 6.

12. In the participle, the Dorians used in the feminine instead of -ουσα a) -οισα (as -οισι for -ουσι *no.* 3.) not only in the present, e. g. καχλάζοισαν *Pind. Ol.* 7, 3. ἔχοισα *Theocr.* 6, 30. πταίοισα 7, 26. but also in aor. 2. as λαβοῖσα, λιποῖσα, where there is no contraction<sup>f</sup>. b) -εῦσα in verbs pure for -έουσα (-άουσα), e. g. ζατεῦσαι (ζητοῦσαι) *Theocr.* 1, 85. γελεῦσα for γελῶσα 1, 36. ποθορεῦσα (προσορῶσα) 3, 18. 5, 85. ἐσορεῦσα 6, 31. παρελεῦντα 5, 89. In verbs in -έω this form was used also by the Ionians, ὕμνεῦσαι *Hesiod. Theog.* 11. So *Eur. Med.* 427. ὕμνεῦσαι, and, if the reading be correct, even μυθεῦσαι from μυθέω (μυθέομαι)? for μυθεύουσαι *Iph. A.* 495. c) The Æolians and some Dorians used for the circumflexed -οῦσα also -ῶσα, λιπῶσαι<sup>g</sup>. Hence arose the Laconic form -ῶα, e. g. παιδδῶαν for παιζουσῶν. See §. 15. p. 43.

*Obs.* αο and άω are contracted by the Dorians into ā, e. g. πεινᾶντι *Theocr.* 15, 148. ὀπᾶντες *Epicharm. ap. Athen.* 7. p. 310 E. and γελᾶν, σιγᾶν, ἐλᾶν for γελῶν<sup>h</sup>. *Comp.* §. 49.

The Æolians formed the terminations of the participles -ῶν,

\* *Gregor.* p. (294) 619. *Fisch.* 1. this point. *Fisch.* 2. p. 395. *Buttm.* p. 185. 2. p. 393 seq. *L. Gr.* p. 502. note †.  
<sup>f</sup> *Valck.* ad *Theocr.* Adoniaz. 105. <sup>g</sup> *Greg.* p. (274) 584. *Fisch.* 2. p. 396.  
<sup>h</sup> *Gregor.* p. (145) 315.

-ων in -είε, because they formed the verbs in -έω, -άω in -ημι, e. g. ὀρείε, στοιχείε, from ὄρημι, στοιχέμι<sup>a</sup>.

Instead of the termination -ώς -ύια -ός, the Æolians used that of the present -ων -ουσα -ον<sup>b</sup>, e. g. μεμενακούσα (μεμενηκυῖα) *Archim. p. 47.* ἀνεστακούσα *id. p. 53.* (like βεβῶσα, γεγῶσα)<sup>c</sup>. With these some reckon τεταγών *Il. α', 591.* κεκλήγοντες *Il. μ', 125.* *Od. ξ', 30.* πεφρίκοντας *Pind. Pyth. 4, 325.* κεχλάδοντας *Pind. Pyth. 4, 319.*; but *Ol. 9, 3.* κεχλαδώς. Probably, however, these are participles of the present tenses formed from the perfect: τετάγω, κεκλήγω, πεφρίκω. See §. 221, iv, 1.<sup>d</sup> The termination -ῶτος &c., which is generally found only with syncopated forms, occurs once in Homer in a word not syncopated, τερριγῶτας *Il. β', 314.*

The termination of the aor. 1. act. -ας -ασα -αν, was in Doric -αις -αισα, e. g. τανύσαις *Pind. Ol. 2, 65.* ρίψαις *id. Pyth. 1, 86.* τελέσαις *ib. 154.* ἀποφλαυρίξαισα *id. Pyth. 3, 23.* θρέψαισα *id. Pyth. 8, 37.* καρύξαισα *id. Isthm. 4, 43.* διαπλέξαισα *id. Pyth. 12, 14.* Comp. §. 39. *Obs. 2.<sup>e</sup>*

*Note.* Of the extension of the contracted termination, e. g. ὀράα for ὀρᾶ, see §. 11. p. 38.

*Passive Voice.* See *Tables C. D., pp. 324. 326.*

### Observations.

203. The original termination of the second person sing. pres. in the indic. (197) imperat. and conjunct. and of the imperf. appears to have been -εσαι, -έσο, -ησαι from the analogy of the perf. pass. and of verbs in -μι, in which the termination -σαι in the second person always corresponds with those of -μαι, -ται in the first and third. This primitive form, however, occurs only in the New Testament, as many old forms were retained in the popular language, and unformed dialects. In the same manner in the common Greek language the second person of ἀκροδομαι was ἀκροᾶσαι (for ἀκροάσαι), which in Attic was ἀκροᾶ'. From this,

<sup>a</sup> Koen ad Greg. p. (171 a.) 372.

(294. n. 50) 619 seq. Fisch. 2. p. 396.

<sup>b</sup> Gregor. p. (294) 621.

<sup>c</sup> Maitt. p. 239.

<sup>d</sup> Koen ad Greg. p. (81) 189. Fisch. 1. p. 198 seq.

<sup>e</sup> Maitt. p. 239. Koen ad Greg.

p. (91) 210. Fisch. 1. p. 92. 2. p. 397.

Bœckh ad Pind. Pyth. 3, 35.

<sup>f</sup> Mœris, p. 16. Lob. ad Phrym.

p. 360. Buttm. L. Gr. p. 354.

by rejecting  $\sigma$ , came  $-\epsilon\alpha\iota$ ,  $-\epsilon\omicron$ ,  $-\eta\alpha\iota$ , which is the regular form in the Ionic and Doric writers, particularly the poets; and hence by contraction  $\eta$ ,  $\omicron\upsilon$  in Homer, and regularly in Attic. So from  $\mu\acute{\epsilon}\mu\eta\eta\sigma\alpha\iota$  in the perf. (*Il.*  $\psi'$ , 648.),  $\mu\acute{\epsilon}\mu\eta\eta\alpha\iota$  *Il.*  $\phi'$ , 442. and  $\mu\acute{\epsilon}\mu\eta\eta$  *Il.*  $\omicron'$ , 18.  $\nu'$ , 188. &c.<sup>5</sup> The Attics, however, contracted also  $-\epsilon\alpha\iota$  (but not  $-\eta\alpha\iota$ ) into  $\epsilon\iota$  instead of  $\eta$ , which arose from the old mode of writing  $\epsilon$  for  $\eta$ . This form remained unchanged in the poets particularly, or was introduced again, e. g.  $\mu\acute{\alpha}\chi\epsilon\iota$  *Aristoph. Av.* 758.  $\lambda\omicron\iota\delta\omicron\rho\epsilon\iota$  *Plut.* 456.  $\sigma\tau\acute{\rho}\epsilon\phi\epsilon\iota$  *Acharn.* 384. *Thesm.* 237.  $\kappa\alpha\rho\acute{\omicron}\psi\epsilon\iota$  *Eurip. Alc.* 836. It remained alone in common use in  $\beta\omicron\upsilon\lambda\epsilon\iota$ ,  $\omicron\iota\epsilon\iota$ ,  $\delta\psi\epsilon\iota$ , but only in the indicative<sup>h</sup>.

2. In the 3rd pers. sing. the Dorians used  $-\eta\tau\alpha\iota$  for  $-\epsilon\iota\tau\alpha\iota$  and  $-\acute{\alpha}\tau\alpha\iota$ , as *Archytas* (*Orell. p.* 248.)  $\nu\omicron\eta\tau\alpha\iota$ ,  $\delta\omicron\eta\tau\alpha\iota$ ,  $\gamma\epsilon\nu\eta\tau\alpha\iota$ .

3. The first pers. dual  $-\epsilon\theta\omicron\nu$  is rare, *Il.*  $\psi'$ , 485.  $\pi\epsilon\rho\iota\delta\acute{\omega}\mu\epsilon\theta\omicron\nu$ . *Soph. El.* 950.  $\lambda\epsilon\lambda\epsilon\iota\mu\mu\epsilon\theta\omicron\nu$ . *Phil.* 1079.  $\delta\omicron\rho\acute{\omega}\mu\epsilon\theta\omicron\nu$ <sup>i</sup>. The first person plur.  $-\epsilon\theta\alpha$  was  $-\epsilon\sigma\theta\alpha$  in the Doric and Ionic, and often also in the Attic poets, e. g.  $\acute{\epsilon}\delta\iota\nu\epsilon\acute{\omicron}\mu\epsilon\sigma\theta\alpha$  *Od.*  $\iota'$ , 153.  $\tau\epsilon\tau\iota\mu\acute{\eta}\mu\epsilon\sigma\theta\alpha$  *Il.*  $\mu'$ , 310. &c.  $\pi\epsilon\lambda\acute{\omicron}\mu\epsilon\sigma\theta\alpha$  *Theocr.* 13, 4.  $\lambda\alpha\sigma\acute{\epsilon}\upsilon\mu\epsilon\sigma\theta\alpha$  ( $\lambda\eta\sigma\acute{\omicron}\mu\epsilon\theta\alpha$ ) *id.* 4, 39.  $\acute{\alpha}\rho\chi\acute{\omega}\mu\epsilon\sigma\theta\alpha$  *id.* 17, 1.  $\acute{\epsilon}\xi\acute{\omicron}\mu\epsilon\sigma\theta\alpha$  *Aristoph. Plut.* 101.  $\beta\omicron\upsilon\lambda\acute{\omicron}\mu\epsilon\sigma\theta\alpha$  *Equ.* 562.  $\epsilon\iota\sigma\acute{\omicron}\mu\epsilon\sigma\theta\alpha$  *Soph. CEd.* C. 1037.  $\acute{\alpha}\rho\chi\acute{\omicron}\mu\epsilon\sigma\theta\alpha$  *id. Antig.* 63.<sup>j</sup>

4. Instead of  $-\omega\sigma\alpha\nu$  in the third pers. plur. imperf.  $-\omega\nu$  is very much used in Ionic, Doric, and particularly Attic,  $\acute{\epsilon}\pi\acute{\epsilon}\sigma\theta\omega\nu$  *Il.*  $\iota'$ , 170.  $\lambda\epsilon\acute{\xi}\acute{\alpha}\sigma\theta\omega\nu$  *Il.*  $\iota'$ , 67.  $\mu\alpha\chi\acute{\epsilon}\sigma\theta\omega\nu$  *Herod.* 9, 48.  $\kappa\tau\epsilon\iota\nu\acute{\epsilon}\sigma\theta\omega\nu$  7, 10, 8.  $\chi\rho\acute{\eta}\sigma\theta\omega\nu$  *Aristoph. Nub.* 438. *Thuc.* 5, 18. instead of which  $\chi\rho\acute{\alpha}\sigma\theta\omega\nu$  occurs in Herodotus 3, 81.  $\acute{\alpha}\phi\alpha\iota\rho\epsilon\iota\sigma\theta\omega\nu$  *Soph. Aj.* 100.  $\acute{\epsilon}\pi\alpha\iota\rho\epsilon\sigma\theta\omega\nu$  *Lucian. T.* 3. p. 51. *Bip.* Also in the perf.  $\pi\alpha\rho\alpha\kappa\epsilon\kappa\lambda\acute{\eta}\sigma\theta\omega\nu$  *Plat. Leg.* 10. 893 B.  $\acute{\epsilon}\xi\eta\rho\acute{\eta}\sigma\theta\omega\nu$ ,  $\acute{\epsilon}\rho\acute{\rho}\omega\sigma\theta\omega\nu$  in Philostratus,  $\acute{\alpha}\pi\epsilon\rho\acute{\rho}\iota\phi\theta\omega\nu$  *Lucian. D. M.* 10, 2.<sup>k</sup> in the aor.  $\pi\epsilon\mu\phi\theta\acute{\epsilon}\nu\tau\omega\nu$  *Plat. Leg.* 9. p. 856 D. and  $\delta\iota\alpha\nu\epsilon\mu\eta\theta\acute{\eta}\tau\omega\nu$  *ib.* 5. p. 737 E. according to some MSS. For  $\alpha\iota\tau\iota\alpha\theta\acute{\eta}\tau\omega\nu$  *Leg.* 10. p. 886 D.  $\alpha\iota\tau\iota\alpha\theta\acute{\eta}\tau\omega$  is now read from MSS. The full form, however, is also very common in the old Attic writers.

<sup>5</sup> Koen. ad Greg. p. (191) 409 seq. *Fisch.* 2. p. 399.

<sup>h</sup> Valck. ad Phoen. p. 216 seq. *Maitt.* p. 63. *Fisch.* 1. p. 119. 2. p. 399. *Brunck* ad *Soph. CEd.* C. 336. *Aj.* 195. *Buttmann L. Gr. Corr.* p. v. thinks the tragedians formed the 2nd pers. pass. in  $-\eta$ . *Reisig* appears to me to have treated the question most satisfactorily, *Comm.* in *Soph. CEd.* *Col. Præf.* p. xxii seq.

<sup>i</sup> *Elmsley Mus. Crit.* 6. p. 293. ad

*Ach.* 733. maintains that this form is an invention of the grammarians, and that all the above passages should be corrected. On the other side see *Herm.* ad *Soph. El.* 938.

<sup>j</sup> *Fisch.* 1. p. 206. 2. p. 400.

<sup>k</sup> *Thom. M.* p. 922. *Hemsterh.* ad *Lucian. t.* 1. p. 445. *Bip.* *Valck.* ad *Herod.* p. 514. *Koen* ad *Gregor.* p. (73, 27) 172, 49. *Fisch.* 2. p. 344. *Brunck* ad *Aristoph. Nub.* 439.

	Indicative.	Imperative.
Present.	<p>τύπτομαι, 'I am struck'.</p> <p>S. -ομαι, (-εαι) -η, (¹) -εται</p> <p>D. -όμεθον, -εσθον, -εσθον</p> <p>P. -όμεθα (³), -εσθε, -ονται</p>	<p>τύπτου</p> <p>S. (-εο) -ου (¹) -έσθω</p> <p>D. -εσθον, -έσθων</p> <p>P. -εσθε, -έσθωσαν (⁴)</p>
Imperf.	<p>ἐτυπτόμην, 'I was struck'.</p> <p>S. -όμην, (-εο) -ον, -ετο</p> <p>D. -όμεθον, -εσθον, -έσθην</p> <p>P. -όμεθα, -εσθε, -οντο (⁷)</p>	
Perfect.	<p>a) τέτυμμαι, -νψαι, -νπται</p> <p>-ύμμεθον, -υφθον, -υφθον</p> <p>-ύμμεθα, -υφθε, -υμμένοι εἰσί(ν)</p> <p>b) S. -μαι, -σαι, -ται (⁵)</p> <p>D. -μεθον, -θον(σθον), -θον(σθον)</p> <p>P. -μεθα, -θε(σθε), -νται (⁶)</p>	<p>τέτυψο, τετύφθω</p> <p>τέτυφθον, τετύφθων</p> <p>τέτυφθε, τετύφθωσαν (⁴)</p> <p>S. -σο -θω (-σθω)</p> <p>-θον(σθον), -θων(σθων)</p> <p>-θε(σθε), -θωσαν(σθωσαν)</p>
Plusq. Perf.	<p>ἐτετύμμην, -νψο, -νπτο</p> <p>-ύμμεθον, -υφθον, -ύφθην</p> <p>-ύμμεθα, -υφθε, τετυμμένοι ἦσαν</p> <p>S. -μην, -σο, -το</p> <p>D. -μεθον, -θον(σθον), -θην(σθην)</p> <p>P. -μεθα, -θε(σθε), -ντο (⁶)</p>	
Aor. 1. Aor. 2.	<p>ἐτύφθην</p> <p>ἐτύπην</p> <p>S. -ην, -ης, -η</p> <p>D. -ητον, -ήτην</p> <p>P. -ημεν, -ητε, -ησαν</p>	<p>τύφθητι</p> <p>τύπηθι</p> <p>S. -ητι (ηθι), -ήτω</p> <p>-ητον, -ήτων</p> <p>-ητε, -ήτωσαν</p>
Fut. 1. Fut. 2. Fut. 3.	<p>τυφθήσομαι</p> <p>τυπήσομαι</p> <p>τετύψομαι</p> <p>} as the present.</p>	wanting.

Verb. Passive.

Optative.	Conjunctive.	Infinitive.	Participle.
<p>τυπτοίμην S. -οίμην, -οιο, -οιτο D. -οίμεθον, -οισθον, -οίσθην P. -οίμεθα, -οισθε, -οιντο<sup>(7)</sup></p>	<p>τύπτωμαι S. -ωμαι(ηαι) -η<sup>(1)</sup> -ηται D. -ώμεθον, -ησθον, -ησθον P. -ώμεθα, -ησθε, -ωνται</p>	<p>τύπτεσθαι</p>	<p>τυπτόμενος -ενος, -ένη, -ενον.</p>
<p>τετυμμένος, -η, -ον εἶην, εἶης, εἶη τετυμμένω, -α, -ω εἶητον, εἶήτην τετυμμένοι, -αι, -α εἶημεν, εἶητε, εἶησαν</p>	<p>τετυμμένος, -η, -ον ᾶ, ῆς, ῆ τετυμμένω, -α, -ω ῆτον, ῆτον τετυμμένοι, -αι, -α ᾶμεν, ῆτε, ᾶσι(ν)</p>	<p>τετύφθαι</p>	<p>τετυμμένος -ος, -η, -ον</p>
<p>τυφθείην τυπείην S. -είην, -είης, -είη D. -είητον, -εἰήτην P. -είημεν, -εἶητε, -εἶησαν<sup>(8)</sup></p>	<p>τυφθῶ τυπῶ S. -ῶ, -ῆς, -ῆ D. -ῆτον, -ῆτον P. -ῶμεν, -ῆτε, -ῶσι(ν)</p>	<p>τυφθῆναι τυπῆναι</p>	<p>τυφθ } -εἰς, -εἶσα, τυπ } -έν.</p>
<p>τυφθησοίμην } τυπησοίμην } as the present. τετυψοίμην }</p>	<p>wanting.</p>	<p>τυφθήσεσθαι τυπήσεσθαι τετύψεσθαι</p>	<p>τυφθησ } -όμενος, τυπησ } -η, -ον. τετυψ }</p>

D.

Contracted

1. in

	Indicative.	Imperative.
Present.	S. φιλ -έομαι, -έη, <sup>(1)</sup> -έεται οὔμαι, ῆ, εῖται D. φιλ -εόμεθον, -έεσθον, -έεσθον οὔμεθον, εῖσθον, εῖσθον P. φιλ -εόμεθα, <sup>(3)</sup> -έεσθε, -έονται οὔμεθα, εἰσθε, οὔνται	S. -έον, <sup>(1)</sup> -έεσθω οὔ, εἰσθω D. -έεσθον, -εέσθων εἰσθον, εἰσθων P. -έεσθε, -εέσθωσαν <sup>(4)</sup> εἰσθε, εἰσθωσαν
Imperf.	Sing. ἐφιλ -εόμην, -έου, -έετο οὔμην, οὔ, εἶτο	Dual ἐφιλ -εόμεθον, οὔμεθον,

		2. in
Present.	S. τιμ -άομαι, -άη, <sup>(1)</sup> -άεται ῶμαι, ῆ, ᾶται D. τιμ -αόμεθον, -άεσθον, -άεσθον ῶμεθον, ᾶσθον, ᾶσθον P. τιμ -αόμεθα, <sup>(3)</sup> -άεσθε, -άονται ῶμεθα, ᾶσθε, ᾶνται	S. -άον, <sup>(1)</sup> -αέσθω ῶ, ᾶσθω D. -άεσθον, -αέσθων ᾶσθον, ᾶσθων P. -άεσθε, -αέσθωσαν <sup>(4)</sup> ᾶσθε, ᾶσθωσαν
Imperf.	S. ἐτιμ -αόμην, -άον, -άετο ῶμην, ῶ, ᾶτο	D. ἐτιμ -αόμεθον, ῶμεθον,

		3. in
Present.	S. χρυσ -όομαι, -όη, <sup>(1)</sup> -όεται οὔμαι, οῖ, οὔται D. χρυσ -οόμεθον, -όεσθον, -όεσθον οὔμεθον, οὔσθον, οὔσθον P. χρυσ -οόμεθα, <sup>(3)</sup> -όεσθε, -όονται οὔμεθα, οὔσθε, οὔνται	S. -όον, <sup>(1)</sup> -οέσθω οὔ, ούσθω D. -όεσθον, -οέσθων οὔσθον, ούσθων P. -όεσθε, -οέσθωσαν <sup>(4)</sup> οὔσθε, ούσθωσαν
Imperf.	S. ἐχρυσ -οόμην, -όον, -όετο οὔμην, οὔ, οὔτο	D. ἐχρυσ -οόμεθον, οὔμεθον,

Perfect.	πεφίλ } -ημαι, κεchrύσ -ωμαι τετιμ } S. -ημαι, -ησαι, -ηται -ωμαι, -ωσαι, -ωται <sup>(5)</sup> D. -ήμεθον, -ησθον, -ησθον -ώμεθον, -ωσθον, -ωσθον P. -ήμεθα, -ησθε, -ηνται -ώμεθα, -ωσθε, -ωνται <sup>(6)</sup>	πεφίλ } -ησο, κεchrύσ -ωσο τετίμ } S. -ησο, -ήσθω -ωσο, -ώσθω D. -ησθον, -ήσθων -ωσθον, -ώσθων P. -ησθε, -ήσθωσαν -ωσθε, -ώσθωσαν <sup>(4)</sup>
Plusquam Perf.	ἐπεφίλ -ήμην, ἐτετιμ -ήμην, ἐκεchrύσ -ώμην S. -ήμην, -ησο, -ητο. -ώμην, &c.	D. -ήμεθον,

Part.Pres. φιλ-εόμενος,-εομένην,-εόμενον. τιμ-αόμενος,-αομένην,-αόμενον.  
 οὔμενος, ουμένην, οὔμενον. ὠμενος, ωμένην, ὠμενον.



## Verbs. Passive.

-έω.

Optative.	Conjunctive.	Infinitive.
S. -εοίμην, -έοιο, -έοιτο οίμην, οίο, οίτο D. -εοίμεθον, -έοισθον, -εοίσθην οίμεθον, οίσθον, οίσθην P. -εοίμεθα, -έοισθε, -έοιντο οίμεθα, οίσθε, οίντο (?)	S. -έωμαι, -έη, (¹) -έηται ώμαι, ή, ήται D. -εώμεθον, -έησθον, -έησθον ώμεθον, ήσθον, ήσθον P. -εώμεθα, -έησθε, -έωνται ώμεθα, ήσθε, ώνται	φιλ -έεσθαι είσθαι
-έεσθον, -εέσθην είσθον, είσθην	Plur. έφιλ -εόμεθα, -έεσθε, -έοντο (?) ούμεθα, είσθε, ούντο	
-άω. S. -αοίμην, -άοιο, -άοιτο ώμην, ώο, ώτο D. -αοίμεθον, -άοισθον, -αοίσθην ώμεθον, ώσθον, ώσθην P. -αοίμεθα, -άοισθε, -άοιντο ώμεθα, ώσθε, ώντο (?)	S. -άωμαι, -άη, (¹) -άηται ώμαι, ά, άται D. -αώμεθον, -άησθον, -άησθον ώμεθον, άσθον, άσθον P. -αώμεθα, (²)-άησθε, -άωνται ώμεθα, άσθε, ώνται	τιμ -άεσθαι άσθαι
-άεσθον, -αέσθην άσθον, άσθην	P. έτιμ -αόμεθα, -άεσθε, -άοντο (?) ώμεθα, άσθε, ώντο	
-όω. S. -οοίμην, -όοιο, -όοιτο οίμην, οίο, οίτο D. -οοίμεθον, -οοισθον, -οοίσθην οίμεθον, οίσθον, οίσθην P. -οοίμεθα, -οοισθε, -οοιντο οίμεθα, οίσθε, οίντο (?)	S. -όωμαι, -όη, (¹) -όηται ώμαι, οι, ώται D. -οώμεθον, -όησθον, -όησθον ώμεθον, ώσθον, ώσθον P. -οώμεθα, -όησθε, -όωνται ώμεθα, ώσθε, ώνται	χρυσ -όεσθαι ούσθαι
-όεσθον, -οέσθην ούσθον, ούσθην	P. έχρυσ -οόμεθα, -όεσθε, -όοντο (?) ούμεθα, ούσθε, ούντο	
πεφιλ } -ήμην, κεχρυσ -ψήμην τετιμ } S. -ήμην, -ήο, -ήτο -ψήμην, -ψο, -ψτο D. -ήμεθον, -ήσθον, -ήσθην -ψμεθα, -ψσθον, -ψσθην P. -ήμεθα, -ήσθε, -ήντο -ψμεθα, -ψσθε, -ψντο	πεφιλ } -ώμαι, κεχρυσ -ώμαι τετιμ } S. -ώμαι, -ή, -ήται D. -ώμεθον, -ήσθον, -ήσθον P. -ώμεθα, -ήσθε, -ώνται	πεφιλ ήσθαι τετιμ ήσθαι κεχρυσ ώσθαι
-ησθον, -ήσθην	P. -ήμεθα, -ησθε, -ηντο (⁵)	
χρυσ -οόμενος, -οομένη, -οόμενον. ούμενος, -ουμένη, -ούμενον.	Perf. πεφιλ- } ήμενος, -ημένη, -ήμενον. τετιμ- } κεχρυσ -ώμενος, -ωμένη, -ώμενον.	

204. 5. Of the conjugation of the perf. pass. see §. 196.

(198) In the optative the terminations are the same as in the present optat. -μην -ο -το, &c. which are annexed to the characteristic vowel η or ω. The ι, which is also a characteristic in this tense, is subscribed under the η or ω, e. g. *τετιμῆμην τετιμῆο τετιμῆτο*, &c. *μεμνήμην Il. ω', 745. μεμνήτο Aristoph. Plut. 992. Plat. Rep. 7. p. 517 E. κεκλήο Soph. Phil. 119. κεκλήμεθα Aristoph. Lys. 253.* Thus also *λελυτο* as optat. *Od. σ', 237.* (more correctly *λελυτο*), *μεμνέωτο Il. ψ', 361.* and *μεμνῶτο Xen. Cyrop. 1, 6, 3.<sup>a</sup> μεμνῶμεθα Soph. Œd. T. 49. κεκτῶμεθα Eur. Heracl. 282.* Instead of *μεμνήμην, κεκτῆμην*, &c. there was another form with φ. It seems therefore as if to the root *μεμνή- κεκτῆ-* the form of the opt. pres. had been appended, *μεμνήοιτο, κεκτῆοιτο*, whence came *μεμνέωτο* and *κεκτέωτο*, contr. *μεμνῶτο<sup>b</sup>*. So *μέμνοιο (μεμνῶο)* is found without var. r. *Xen. Anab. 1, 7, 5. μέμνεο Herod. 6, 105. μεμνόμενος Archil. Fr. 1. Gaisf.*

The conjunctive is exactly like the conj. pres. -ῶμαι -ῇ -ῆται, *πεφιλῶμαι πεφιλῇ πεφιλῆται*: yet it seldom occurs, e. g. *Plat. Polit. p. 285 C. μεμνῶμεθα. id. Rep. 8. p. 564 C. ἐκτετμῆσθον. Isocr. ad Nicocl. p. 37 A. ἵνα—κεκτῆσθε. Xen. Symp. 1, 8. ἦν κεκτῆται (vulg. κέκτῆται)*: instead of it the circumlocution *πεφιλημένος ὧ* is used.

In the optative and conjunctive of these verbs, the circumlocutory form is used, which consists of the participle perf. pass. with the optat. and conj. pres. of the verb *εἰμί*. It is used also in these verbs in the third pers. perf. and plusquam perf. in the common dialect, which in verbs pure are in -ηται -ητο, -ωνται -ωντο, *τετυμμένοι -αι -α εἰσί* and *ῆσαν. πεφίληται, ἐπεφίλητο. κεχρῶσωνται, ἐκεχρῶσωνται*. The reason of this is, that in barytone verbs a third consonant would enter before the termination -νται -ντο, *τέτυφνται, λέλεχνται*. See, however, no. 6.

6. In the third pers. plur. perf. and plusquam perf. the Ionians and Dorians change the ν before ται and το into α, in which case the original aspirated consonant again enters before the α, e. g. *τεθάφαται* from *τέ-θαμμαι, θάπτω*, for *τεθαμμένοι εἰσί*, *Herod. 6, 103. κεκρύφαται Hesiod. Theog. 730. ἐπιτετράφαται* for *ἐπιτετραμμένοι εἰσί Il. β, 25. 62. (τέ-θαφνται, κέκρυφνται, ἐπιτέτραφνται,)* *κατειλίχατο* for *κατειλιγμένοι ῆσαν Herod. 7, 76. (εἰλίχατο) 90. ἐσεσάχατο* for *σεσαγμένοι ῆσαν* from *σάττω*

<sup>a</sup> Heyne ad *Il. ψ', 361.* Fisch. 2. p. 419 seq. Brunck ad *Soph. Phil. l. c.* Dobree ad *Arist. Plut. 992.* Ast ad *Plat. Leg. p. 267. comp. 534. 567.*

<sup>b</sup> Herm. and Buttm. in *Mus. Antiq. Stud. p. 231. 238.* Herm. ad *Soph. Œd. T. 49.* Buttm. *L. Gr. p. 442 seq.*

*id.* 7, 86. ἀποδεδέχεται for ἀποδεδειγμένοι εἰσί *id.* 2, 43. ἐσδλατο *Hesiod. Sc. H.* 288. *Herod.* 7, 89. from στέλλω, for ἐσταλμένοι ἦσαν. Instead of the aspirate the lene remains in ἀπικάται and ἀπικάτο *Herod.* 1, 2. 4, 200. 6, 118. 7, 153. 157.<sup>c</sup>

If a σ arising from the linguals δ θ τ ζ precedes the termination of the perf. pass. -μαι -σαι -ται, it is changed into δ before the termination (-νται -ντο) -αται -ατο, e. g. ἐσκενάδατο *Herod.* 7, 62. 67. for ἐσκενασμένοι ἦσαν from σκενάζω. ἐστολίδατο *Herod.* 7, 89. with the note of Valckenaer, from στολίζω. ἀγωνίδαται *Herod.* 9, 26. 49. from ἀγωνίζω. ἐρηρέδαται *Il.* ψ', 284. 329. from ἐρείδω. ἐρράδαται *Od.* ν', 354. ἐρράδατο *Il.* μ', 431. from ράζω (ραίνω) ἔρρασανται. ἐληλάδατο *Od.* η', 86. for ἐλήλαντο, is quite anomalous, δ being inserted apparently to avoid the collision of two α. ἀκηχέδαται is similar, which is found *Il.* ρ', 637. in some editions. The third persons also of verbs pure are formed in this manner, e. g. πεφοβήατο for πεφόβηντο *Il.* φ', 206. In this case the long vowel or diphthong η and ει is usually changed into the short ε, e. g. ἐνεπεπορέατο *Herod.* 7, 77. from ἐμπορπάω. ἐκεκοσμέατο *Herod.* 9, 131. ὀρμέατο *id.* 2, 218. 8, 25. ἀποκεκλέατο *id.* 9, 50. for ἀπεκέκλειντο from ἀποκλείω. οἰκέαται for ὤκηνται. εἰρέαται *Herod.* 7, 81. for εἰρηνται. Thus ἀκηχέαται *Il.* ρ', 637. (where others read ἀκηχέδατ'); and with ε made long, ἀκαχέατο *Il.* μ', 179. for ἀκάχηνται.

In a similar way the termination -ανται of the perf. is changed into -έαται, e. g. ἀναπεπτέαται *Herod.* 9, 9. for ἀναπέπτανται from ἀναπετάω. ἐπεπειρέατο *id.* 7, 125. for ἐπεπείραντο from πειράομαι, πεπείραμαι.

*Obs.* 1. This form is also found in some Attic writers, e. g. τεράχεται *Thuc.* 3, 13. which Mœris notices as Attic, p. 154. ἐτεράχατο *id.* 7, 4. διετεράχατο *id.* 4, 31. ἐφθάραται *id.* 3, 13. τετράφαται *Plat. Republ.* 7. p. 533 B. ἀντιτεράχεται *Xenoph. Anab.* 4, 8, 5.<sup>d</sup>

*Obs.* 2. In some places this form is found where the sing. is required, e. g. παρεσκενάδατο *Herod.* 9, 100: but these passages are doubtful<sup>e</sup>.

7. In the same manner ν in the third person of the pres. and aor. opt. pass. and middle, of the imperf. pass. and middle, and even of the present, in some words, is changed into α.

a) In the optative this is very frequent, even in the Attic poets, e. g.

<sup>c</sup> Wessel. ad *Herod.* p. 342. 52.

p. 407 sqq. Maitt. p. 128 sqq.

<sup>d</sup> Greg. p. (229) 483. Fisch. 2.

<sup>e</sup> Wessel. ad *Herod.* p. 428. 45.

πενθοῖατο *Od.* α', 157. ἀποφεροῖατο *Herod.* 7, 152. αἰσθανοῖατο *Aristoph.* *Pac.* 209. *Eurip.* *Hel.* 159. ἀντιδωρησαῖατο<sup>a</sup>.

b) In the imperf. ἐπειρώατο for ἐπειρώοντο *Herod.* 1, 68. ἰερώατο *id.* 2, 182. παρειθέατο *id.* 1, 119. The termination -έατο in this case is used in those verbs which have otherwise -οντο, -αντο, e. g. ἀπεγραφέατο *Herod.* 5, 29. εἰσινέατο *id.* 7, 147. ἐγινέατο 1, 67. Thus in the aor. 2. also ἀπικέατο *id.* 1, 152. (ἀπικάτο 4, 140. &c. is the plusquamperf. for ἀπίκνυτο, i. e. ἀφικνέμενοι ἦσαν, see no. 5.) διεφθάρέατο 8, 90. for διεφθάροντο. Again, ἐδυνέατο *id.* 9, 103. ἡπιστέατο 8, 5. 25. κατιστέατο 8, 12. for ἐδύναντο, &c. ἐκέατο for ἐκειντο 8, 25.

c) In the present κέαται, δυνέαται in Herodotus<sup>b</sup>.

8. The plur. of the optative of the aorists has commonly in the Attic poets, and even in the prose writers, the form -εῖμεν -εῖτε -εῖεν, which is used even by Homer, *πειρηθεῖμεν Od.* π', 305. *διακρινθεῖτε Il.* γ', 102. *ἐκωσθεῖμεν Eurip. Iphig. T.* 1025. *Hel.* 821. *λυπηθεῖμεν Eurip. Hel.* 77. *δυναθείεν Xen. Mem. S.* 4, 4, 19. *Comp.* §. 206, 5. The most rare is the 3rd pers. plur. -εῖσαν, as *Xen. Hist. Gr.* 2, 4, 28. *ἀποκλεισθείσαν. Cyr.* 8, 1, 2. *σωθείσαν. Thuc.* 1, 38. *ἐκπεμφθείσαν. id.* 2, 43. *σφαλείσαν. id.* 3, 43. *πεισθείσαν. id.* 6, 84. *γνωσθείσαν<sup>c</sup>.*

### Dialects.

205. 1. In the pure verbs an *ε* is inserted before -εαι, which the Ionic prose writers preserved unchanged, e. g. *διαιρέεαι Herod.* 7, 47. *φοβέεαι* 7, 52. *εὐφρανέεαι* 4, 9. *ἀποθανέεαι* 4, 63. The Attics contract -έεαι as well as -εαι into *ῆ* or *εῖ*. Homer contracts the two *ε* into *ει*, as *μυθεῖαι Od.* θ', 180. *νεῖαι Od.* λ', 113. *μ',* 141.

2. So Herodotus rejects in the termination -εο, imperf. and imperf. the additional *ε* in the pure verbs, e. g. *αἰτέο* for *αἰτέεο* 1, 90. *ἐξηγέο* 3, 72.<sup>d</sup> &c. So *Il.* ω', 202. *ἐκλέ' ἐπ' ἀνθρώπους* for *ἐκλέεο*. *Od.* δ', 810 seq. *οὔτι πάρος γε Πωλέ', ἐπεί*, &c. for *ἐπωλέεο* from *πωλέομαι*.

<sup>a</sup> Fisch. 2. p. 418.

<sup>b</sup> Maith. p. 128 sqq. Fisch. 2. p. 401.

<sup>c</sup> Dawes's Misc. Crit. p. 243 seq. who did wrong in rejecting altogether the other form. Brunck ad Soph.

*Œd.* T. 1046. ad Arist. *Ran.* 1448.

Toup. ad Suid. t. 1. p. 68. Thom. M. p. 153. Fisch. 2. p. 422.

<sup>d</sup> Of the accent see Buttm. *L. Gr.* p. 501.

The termination -εο, which in the Attic dialect was contracted into -ου, is in Doric, and sometimes in Ionic, contracted into -εν, e. g. ἔπλεν *Il.* ι', 54. π', 29. &c. μάχεν *Theocr.* 1, 113. ἐκέλεν 3, 11.<sup>e</sup> The poets sometimes lengthen ε by adding ι in the imperat. e. g. ἔρειο *Il.* λ', 610. σπείο *Il.* κ', 285. for σπέο, i. e. ἔπου<sup>f</sup>.

3. Instead of the termination of the first person plur. -μεθα, the Æolians said -μεθεν, e. g. τυπτόμεθεν.

4. In the 2nd pers. perf. Homer omits the σ, as βέβληαι *Il.* ε', 284. μέμνηαι *Il.* φ', 442. See §. 203, 1.

5. Instead of -ην 1st pers. sing. aor. 2. -αν is found, ἐτόπαν *Theocr.* 4, 53. In the 1st pers. plur. of the aorists, the Dorians said -ημες for -ημεν, e. g. ἐκλίνθημες *Theocr.* 7, 133. *Comp.* §. 199, 3.

6. In the third pers. plur. of the aorists the Æolians and Dorians said -εν for -ησαν, as was the case also in the old Ionic. ἐφίληθεν *Il.* β', 668. *Theocr.* 7, 60. φάνεν *Pind. Ol.* 10, 101. ἐκόρεσθεν *Aristoph. Pac.* 1283. in a Homeric hexameter<sup>g</sup>, and *Eurip. Hipp.* 1261. ἔκρυφθεν, which form nowhere else occurs in Attic<sup>h</sup>, and which is perhaps an imitation of the Ionic dialect in narrative. Of the same kind is the Attic termination -εῖεν for -εῖησαν, in the optat. of the aorist. §. 204, 8. In a single passage of the *Iliad*, the long vowel μῖάνθην for ἐμῖάνθησαν is found. The *Schol. Ven.* considers it as syncopated from μιανθήτην.

7. The infinitive of the aorists is in Doric -ῆμεν for -ῆναι, abbreviated from the old form in -ήμεναι, which form is frequent, particularly in Homer, as ἀριθμηθήμεναι *Il.* β', 124. (ἀριθμήμεναι *Tim. L.* p. 8. from ἀρίθμημι.) ὁμοιωθήμεναι *Il.* α', 187. μιγήμεναι *Il.* ζ', 161. ἀναβήμεναι *Od.* α', 210. ἀεικισθήμεναι *Od.* σ', 221.<sup>i</sup> Hence λασθήμεν for λασθῆναι *Theocr.* 2, 46. διακριθήμεν in the treaty of the Lacedæmonians and Argives in

<sup>e</sup> Fisch. 1. p. 116. 2. p. 416.

<sup>f</sup> Brunck ad *Apoll.* 3, 1035.

<sup>g</sup> Fisch. 2. p. 337 seq. 412.

<sup>h</sup> Valck. ad *E. Hipp.* l. c.

<sup>i</sup> Koen ad *Greg.* p. (143) 310.

Fisch. 2. p. 348 seq.

Thucydides 5, 79. ἀπολειφθῆμεν *Tim. L. p. 7.* ἀφανισθῆμεν *id. p. 11.* ἀντικαταχθῆμεν *id. p. 22.* εὑρεθῆμεν *Archyt. ap. Diog. L. 8, 80.* ἀποτραπῆμεν *Euryph. ap. Gale, p. 666.* βουληθῆμεν *ib. p. 668.* γεναθῆμεν *Archyt. ib. p. 674.<sup>a</sup>* And still more abbreviated -ῆν for -ῆναι, e. g. στεφανώθην for -ῆναι <sup>b</sup>, as τυπτέμεναι, τυπτέμεν, τύπτειν. -ῆμεν and -ῆν are found in inscriptions in the inf. perf. act. e. g. ἐπιτεθεωρήκην. See §. 201.

*Note.* Of the lengthening of contracted or circumflexed terminations see §. 11. p. 37.

### The Middle Voice.

206. In the middle voice, the aor. 1. and fut. 2. alone have a  
(201) peculiar conjugation; the present and imperf. are the same as the present and imperf. pass. The fut. 1. is conjugated like the present, and the aor. 2. like the imperf., and what are called the perf. and plusquam perf. mid. have already occurred in the active voice. The fut. 1. however, and the aor. 2. have somewhat peculiar in the rest of the moods, on which account they are given fully with the aor. 1. and fut. 2.

	Indicative.	Imperative.
Aor. 1.	ἐτυψάμην S. -άμην, (-ασο, -αο) -ω, (') -ατο D. -άμεθον, -ασθον, -άσθην P. -άμεθα, -ασθε, -αντο	τύψαι S. -αι, -άσθω D. -ασθον, -άσθων P. -ασθε, -άσθωσαν (*)
Aor. 2.	ἐτυπόμην it proceeds exactly like the imperf. pass.	τυποῦ (-εσο, -έο) as pres. pass.
Fut. 1.	τύψομαι like the pres. pass.	wanting.
Fut. 2.	τυπούμαι S. -οῦμαι, -ῆ (-εῖ), (°) -εῖται D. -οῦμεθον, -εῖσθον, -εῖσθον P. -οῦμεθα, -εῖσθε, -οῦνται	wanting.

<sup>a</sup> Valck. ad Theocr. 10. Id. p. 40. 310.

Maitt. p. 232. Koen ad Greg. p. (143)

<sup>b</sup> Koen l. c.

## Observations.

1. The form *-ao* of the second person sing. aor. 1. mid. occurs frequently in the Ionic and Doric writers, e. g. *ἐγείναιο Il. ε'*, 880. *ὑπελύσαιο Il. α'*, 401. *ἐθήκαο Theocr.* 29, 18. Thus in some editions *ἐείσαιο Il. ι'*, 641. is given, whilst others have the contracted form *ἐείσω*, as *ἐκρέμω Il. ο'*, 18. for *ἐκρέμασο*.

Hence arose in the Syracusan dialect the form *-α, ο* being omitted, as *φυσᾶντες* for *φυσάοντες* §. 201, 9. *Obs.* But there is no instance of this, except in the doubtful passage *Theocr.* 4, 28. and the Scholiast on the passage<sup>c</sup>.

Instead of the termination *-άμην* the Ionic dialect had also the form *-ασκόμην*, e. g. *δασσάσκετο Il. ι'*, 333.

2. The termination *-άσθωσαν* was also *-άσθων*, e. g. *λεξάσθων Il. ι'*, 67. *Comp.* §. 203, 3.

3. In the third person opt. aor. 1. mid. *-αίατο* for *-αιντο* is very frequent in the Ionic and Attic poets, e. g. *ἀρησαίατο Od. α'*, 164. *ἀνακησάιατο, τισαίατο Herod.* 3, 75. *ἐκωσαίατο Æschyl. Pers.* 360. *δεξαίατο Soph. Œd. Col.* 44. *ἐργασαίατο Arist. Lys.* 42. Thus also in the opt. aor. 2. mid. *γενοίατο Il. β'*, 340. *πυθοίατο Soph. Œd. Col.* 962. in the fut. *ὀψοίατο, γνωσοίατο id. Œd. T.* 1274. *Comp.* §. 204, 7, a.<sup>d</sup>

Optative.	Conjunctive.	Infinit.	Participle.
<i>τυψαίμην</i> S. <i>-αίμην, -αιο, -αιτο</i> D. <i>-αίμεθον, -αισθον, -αίσθην</i> P. <i>-αίμεθα, -αίσθε, -αιντο</i> <sup>(3)</sup>	<i>τύπωμαι</i> S. <i>-ωμαι, (-ησαι, -ηαι)-η, -ηται</i> D. <i>-ώμεθον, -ησθον, -ησθον</i> P. <i>-ώμεθα, -ησθε, -ωνται</i>	<i>τύψασθαι</i>	<i>τυψάμενος</i> <i>-άμενος, -αμένη,</i> <i>-άμενον.</i>
<i>τυποίμην, &amp;c. (*)</i>	<i>τύπωμαι</i> as pres. pass.	<i>τυπέσθαι</i>	<i>τυπόμενος.</i>
<i>τυψοίμην, &amp;c. (*)</i> as the opt. pres. pass.	wanting.	<i>τύψεσθαι</i>	<i>τυψόμενος, -ομένη,</i> <i>-όμενον.</i>
<i>τυποίμην</i> S. <i>-οίμην, -οῖο, -οῖτο</i> D. <i>-οίμεθον, -οῖσθον, -οῖσθην</i> P. <i>-οίμεθα, -οῖσθε, -οῖντο</i>	wanting.	<i>τυπείσθαι</i>	<i>τυπούμενος, -ουμένη,</i> <i>-ούμενον.</i>

<sup>c</sup> Valck. ad *Theocr.* 10. *Id.* p. 84.  
Buttm. *L. Gr.* p. 355. 10.

<sup>d</sup> Fisch. 2. p. 418 seq.

4. The third pers. dual aor. 2. mid. is sometimes in the Doric writers -αν for -ην, as κτησάσθαι *Pind. Ol.* 9, 70. ἐξικέσθαι *Nem.* 10, 119.

The third person plur. aor. 2. mid. is frequently in Ionic -έατο for -οντο, as in the imperf. §. 204, b. e. g. περιεβαλέατο *Herod.* 6, 25. ἐπνέατο 7, 172. ἐγενέατο 1, 214. 2, 166.<sup>a</sup>

5. It has been before observed, that this form of the fut. arises from contraction. Herodotus has also in the second person ἀποθανέαι, εὐφρανέαι. See §. 205, 1. The Dorians instead of -οῦμαι said -εῦμαι, e. g. μαθεῦμαι *Theocr.* 2, 60. ἀμφιβαλεῦμαι *Od.* χ', 103. In the third person they also used η for ει, e. g. καρπενσῆται, ἐργαζῆται, ἐσσήται. *Comp.* §. 202, 2.<sup>b</sup>

### Of VERBS in -μι.

207. The number of verbs in -μι in the Attic and common dialect (202) is very small, and among these few there are only four which have a complete conjugation peculiar to themselves, τίθημι, ἵημι, ἴστημι (φημί), δίδωμι. Others again have a peculiar inflexion, in many points differing from the conjugation of the verbs in the examples, as εἰμί, εἶμι; and others again, as all verbs in -νμι, occur only in the present and imperfect, deriving the rest of their tenses from the radical form. There are thus, in this conjugation, more anomalous verbs than in that of verbs in -ω, -έω, besides the verbs which are improperly classed under verbs in -μι, as ἤμαι (perf. pass. from ἔω), οἶδα, &c.

These verbs were chiefly used in the Æolo-Doric dialect, and in the writers of that dialect verbs very frequently occur in the form -μι, which are otherwise in -έω, -άω, e. g. νίκημι *Theocr.* 6, 46. 7, 40. ποθόρημι *id.* 6, 22. ὀρήμεθα *Tim. L.* p. 7. φίλημι *Sappho* in *Athen.* p. 697. φορήμεθα from φόρημι *Alcæus* in *Heraclid. Ponticus*, p. 13. *ed. Schow.* κάλημι in the *Ode of Sappho* in *Dion. Hal.*<sup>c</sup> In the old Ionic poets also similar forms occur, as αἶνημι *Hesiod.* *Ἔργ.* 683. δάμνημι *Il.* ε', 893. 746. &c. whence δάμνησι *ib.* 746. at least in single tenses, as γηράντεσσι from γηράς, γήρημι *Hes.* *Ἔργ.* 188. *Il.* ρ', 197. where otherwise the words in common use are αἰνέω, γηράω.

<sup>a</sup> Fisch. 2. p. 436.

276 seq. Fisch. 2. p. 428.

<sup>b</sup> Koen ad Gregor. p. (127 seq.)

<sup>c</sup> Fisch. 2. p. 440.



Hence also comes the form of the third person -ησι for -ει, e. g. *παμφαίνησι* for -*φαίνει* *Il. ε'*, 6. from *φαίνημι* (which cannot there be the conj. as it refers to a definite subject, though other forms, as *ὅς τ' ἐκτάμνησι Il. γ'*, 62. refer to various subjects of the same kind). *θάλλησι Bacchyl. in Anal. T. 1. p. 151. XI.* So *ἀνέχησι, φέρησι, βρίθησι Od. τ'*, 111. appear to be 3rd persons formed after the manner of the verbs in -μι, on account of *τίκτει* and *παρέχει* which follow; they may, however, possibly be conjunctives, as *ὅσπε v. 109.* does not refer to any definite king. Other parts also of the barytone and circumflexed verbs are formed like the verbs in -μι, as the imperf. *ἀπειλήτην §. 199, 6.* the conjunctive *ἴκωμι §. 200, 8.* the inf. *φιλήμεναι &c. §. 201.* the syncopated perfects *τέθναμεν, τέθναθι §. 198, 3.* and the participles in -*είς*, instead of in -*ων*, §. 201, 9. In the old Attic dialect, too, several such forms in -μι are found, as *ἐκπλήγνυσθαι, ἀπεφράγνυσαν Thuc. 4, 125. 7, 74.*

The 2nd aorists of many verbs take in the older language the form in -μι, as *ἔκτα, οὔτα, βιούς, ἐπιπλώς, καταβρώς, φθάς*, whose presents are only *κτείνω (ἔκτανον), οὐτάω, βιόω, πλέω* Ion. *πλώω, βιβρώσκω, φθάνω*, especially after the syncope, as *ἐβλήμην* from *βάλλω, ἔπτην* (also Attic) from *πέτομαι*, and thus there are not only in the older but in the Attic dialect several passive forms of verbs in -μι, as *ἔραμαι* after *ἔρημι, ἄγαμαι, μάρναμαι, δύναμαι*<sup>d</sup>. These forms in -μι are thus properly of Æolic origin, or rather they existed already in the old Greek language, which was used by Homer and Hesiod, and in which the dialects were as yet mingled together. The Ionic and Attic dialects, which only at a later period assumed a determinate form, retained some of these verbs in -μι, namely those above given and those in -*νμι*, instead of which they very seldom use the forms in -*ύω*. The Æolic, however, which retained the most of the ancient language, continued to use the greater part of them.

Historically considered, then, the verbs in -μι must have been at least as old as those in -ω, and of more extensive use than appears in the works which have come down to us. Grammar,

<sup>d</sup> Eustath. ad *Il. p. 805, 30.* 1469, 7. Jen. Litt. Z. 1809. n. 245. p. 139.

however, regards only their analogy to those in *-ω*, and deduces them from these. The simple form of *τίθημι* appears to be found *Il. a'*, 291. *προθέουσι* for *προτιθέασι*.

1) *-ω* in verbs pure is changed into *-μι*, and the short vowels *α, ε, ο*, preceding, are changed into the long ones *η, ω* :

2) they generally receive a prefix also, the reduplication. This consists in prefixing *ι*, before which, in verbs beginning with a consonant, this consonant, or one which answers to it, is repeated, e. g. *θέω*, fut. *θήσω*, *τίθημι* (not *θιθημι*, §. 36.), *δῶ*, fut. *δώσω*, perf. *δέδωκα*, *δίδωμι*. This reduplication, however, is not used in verbs whose radical form is already more than a dissyllable, e. g. *δείκνυμι* from *δεικνύω*, *ζεύγνυμι* from *ζευγνύω*, *ὄννημι* from *ὀνέω*, and various others, e. g. *φημί* from *φάω*.

If the verb begins with a vowel, or with *πτ, στ, ι* only is prefixed with a *spiritus asper*, e. g. *ἔω*, fut. *ἤσω*, *ίημι*. *πτάω*, *ίπτημι*. *στάω*, (fut. *στήσω*, aor. *ἔστησα*,) *ίστημι*.

Some verbs, which begin with vowels, repeat the first syllable, as in what is called the Attic reduplication (§. 168. *Obs.* 2.), e. g. *ἀλάλλημαι*, *ἀκάχημι*, from *ἀλάομαι*, *ἀχέω*.

In some the initial vowels *ε* and *ι* are made long by changing them into the diphthong *ει*, as *ἔω* *εἰμί*, *ίω* *εἶμι*. In *εἰμί*, however, *ει* appears to have arisen from the old mode of using *εε* for *η*, or the interchange of *ει* and *η*, as in *τέθεικα*, and *εἰμί* from *ἡμί*, whence too *ἦν*.

### *Formation of the TENSES.*

208. 1. In the present tense pass. and mid. the termination of  
(203) the pres. act. *-μι* is changed into *-μαι*, and the long vowel preceding, into the short vowel of the radical form, *τίθημι* *τίθεμαι* (from *θέω*), *ίστημι* *ίσταμαι* (from *στάω*), *δίδωμι* *δίδομαι* (from *δῶ*).

2. In the imperf. act. the termination *-μι* of the present is changed into *-ν*, e. g. *τίθημι* *ἐτίθην*, *ίημι* *ἔην*, *ίστημι* *ἴστην*, *φημί* *ἔφην*, *δίδωμι* *ἐδίδων*, *δείκνυμι* *ἐδείκνυν*, *εἰμί* (*ἡμί*) *ἦν*.

The imperf. pass. and mid. take -μην for -ν, as the imperf. pass. and mid. of verbs in -ω, and change the long vowel of the penult into the corresponding short vowel of the radical ; so that the pres. pass. and mid. appears to be the basis -μαι into -μην. ἐτίθην τιθεμαι ἐτιθέμην, ἵστην ἵσταμαι ἱστάμην, ἐδίδων δίδομαι ἐδιδόμην.

3. As the second aorist of verbs in -ω in the act. and mid. has the same-termination as the imperf. but with the radical vowel made short, the second aorist of verbs in -μι in the act. and mid. accords entirely in its termination with the imperf. act. and mid. except that the shortening is produced by omitting the reduplication. Verbs beginning with consonants, and those whose reduplication consists in ι aspirated, receive here the syllabic augment. Imperf. A. ἐτίθην. Aor. 2. A. ἔθην. Imperf. P. Mid. ἐτιθέμην. Aor. 2. M. ἐθέμην. Imperf. A. ἐδίδων. Aor. 2. A. ἔδων. Imperf. P. M. ἐδιδόμην. Aor. 2. M. ἐδόμην. Imperf. A. ἵστην. Aor. 2. A. ἔστην. Imperf. P. M. ἱστάμην. Aor. 2. M. ἐστάμην.

4. The future is only of one kind, and is regularly derived from the radical form of the verb, e. g. τίθημι from θέω, θήσω. ἵστημι from στάω, στήσω. δίδωμι from δώω, δώσω. ἵημι from ἔω, ἥσω. ἔννυμι from ἔω, ἔσω. φημί from φάω, φήσω. The fut. mid. is formed from this, as in verbs in -ω. θήσομαι, στήσομαι, δώσομαι, ἥσομαι, &c.

5. The aor. 1. act. in most verbs differs essentially from the formation of the aor. 1. of verbs in -ω. For instead of retaining the σ of the fut., the verbs in -μι generally change it into κ, e. g. θήσω ἔθηκα, ἥσω ἦκα, δώσω ἔδωκα. *Theocr.* 27, 21. we should read for δώση (from ἔδωσα for ἔδωκα) δώσει, according to the conjecture of Fischer 2. p. 253. adopted by Schæfer ; as *Herod.* 6, 133. ὁκως—δώσουσι for δώσωσι. ἵστημι only, and φημί, deviate from this, and make ἔστησα, ἔφησα. Perhaps these forms in -κα were originally perfects, but afterwards were used as aorists, when a peculiar form was introduced for the perfect<sup>a</sup>. The forms also of the aorists in -κα have not the rest of the moods, but only those in -σα. From this aorist,

<sup>a</sup> Herm. de Em. Rat. Gr. p. 238.

however, is formed the aor. 1. mid. by annexing the syllable -μην. ἐθηκάμην, ἡκάμην, ἔδωκάμην.

6. The perfect is formed regularly, as in verbs in -ω, except that verbs whose perfects would have been similar in sound to the aor. 1. take ει instead of η, δώσω δέδωκα, but θήσω τέθεικα, ἦσω εἶκα. This use of ει for η is said to have been Bæotian. In ἴστημι it must be observed that in the perf. the augment ε, which takes the place of the reduplication ι, is aspirated, and further takes an ι in the plusq. perf. ἔστηκα, εἰστήκειν. The plusquam perf., however, frequently has the simple augment, as συνεστήκει *Xen. Cyr.* 6, 1, 54. περιεστήκει *Thuc.* 6, 61. ἀνεστήκει *Arist. Plut.* 738. &c. See §. 164. *Obs.* 1.

The perf. pass. is derived from the perf. act. according to the same rules as in verbs in -ω, except that ἴστημι and δίδωμι take the short vowel instead of the long one, ἔστηκα ἔσταμαι, δέδωκα δέδομαι, which in τίθημι and ἵημι takes place first in the aor. 1. τέθειται, εἶται, aor. 1. ἐτέθην, ἀφέθην.

From the perf. act. and pass. comes the plusq. perf. act. and pass. as in verbs in -ω. τέθεικα ἐτεθείκειν, τέθειμαι ἐτεθείμην.

7. The aor. 1. pass. of verbs in -μι stands in the same relation to the perf. as in verbs in -ω. Thus from ἔσταμαι ἔσταται comes aor. 1. ἐστάθην, δέδομαι δέδοται, ἐδόθην. In τίθημι and ἵημι the diphthong ει of the perf. is changed into the short vowel ε. τέθειμαι τέθειται, ἐτέθην (for ἐθέθην according to §. 37.) ἀφεῖμαι ἀφείται, ἀφέθην.

From the 2nd pers. perf. pass. comes the fut. 3. pass. τέθεισαι τεθείσομαι, ἔστασαι ἐστάσομαι, &c. and from the aor. 1. pass. the fut. 1. ἐτέθην τεθήσομαι, ἀφέθην ἀφεθήσομαι, ἐδόθην δοθήσομαι.

### Conjugation.

209. 1. The principal difference between the conjugation of these  
(204) verbs and that of the preceding, consists in the final syllable

-μι in the 1. pers. sing. pres.  
-σι in the third pers. sing. pres.  
-θι in the second pers. sing. imperf.  
-σαν in the third pers. plur. imperf.

*Note.* The termination -θι of the imperat. aor. 2. is usually changed into σ.

2. Here it must be observed further, that in all persons of the dual and plur. in the pres., imperf., and aor. 2. in the indicative, but not in the conjunctive, the short vowel of the radical form appears, whilst in the sing. the long vowel is used; thus ε in τίθημι, α in ἵστημι and φημί, ο in δίδωμι. The aor. 2. of ἵστημι only is excepted, ἔστην, which retains η throughout; and some particular verbs, as ἄνιμι, pass. ἄνται, imp. ἄντο, ἀκάχημαι, δίζημαι, &c. Before the final syllable of the third pers. plur. -σι, which appears to have arisen from -τι (§. 195. *Obs.*), either the short vowel is lengthened after rejecting the ν before the termination, so that ε becomes εῖ, ο οῦ, α and υ short become α and υ long, τιθέντι τιθεῖσι, διδόντι διδοῦσι, ἰστάντι ἰστᾶσι, ζευγνύντι ζευγνῶσι; or the ν before the termination is changed, in a manner hereafter to be explained, into α, τιθέασι, διδόασι, ζευγνῶασι.

In these verbs the terminations -σαι and -σο of the pres. pass., imperf. pass., and imperat. pass. are very much used, which before also were made the basis of the common forms in verbs in -ω, e. g. τίθεσαι *Plat. Cratyl.* p. 386 B. τίθεσο *Aristoph. Pac.* 1039. ἵστασαι *Il.* κ', 279. ἵτασο *Eurip. Alc.* 1122. *Phæn.* 40. ἴεσο *Aristoph. Vesp.* 421.

3. The optative in the tenses in -ημι, -ην, ends always, like the aor. pass. of verbs in -ω, in -ην, which is preceded by the radical vowel with ι; thus τιθείην θείην, ἰσταίην σταίην, δίδοιην δοίην. In the passive and middle the termination is -μην, with the same diphthongs preceding it, τιθείμην θείμην, ἰσταίμην, διδοίμην δοίμην. The verbs in -υμι have commonly no optative of their own, but only of the radical form, e. g. δεικνύοι, ζευγνύοι. Yet we find in *Plat. Phædon.* p. 118 A. ὅτι ψύχοιτό τε καὶ πήγνυτο (πηγνῦτο, πηγνῶτο) analogous to λε-λῦτο *Od.* σ', 237. Thus δαινῦτο *Il.* ω', 665. appears to be the optative of δαίνυμι (whence δαίνυ *Il.* ι', 70. *Od.* γ', 309).<sup>a</sup>

4. The conjunctive has the long vowel of the pres. indic. in all persons where the common conjugation makes η, e. g. τιθῶ

<sup>a</sup> Comp. Clarke ad *Od.* σ', 237. Buttm. *L. Gr.* p. 539 seq.

τιθῆς τιθῆ, τιθῆτον τιθῆτε. ἰστώ ἰστῆς ἰστῆ, ἰσθήτον ἰσθήτε. διδῶ διδῶς διδῶ, διδῶτον διδῶτε, &c. The form -υμι also appears to have a conjunctive. *Plat. Phædon*. p. 77 B. ὅπως μὴ διασκεδάννυται ἢ ψυχὴ, καί—τοῦτο τέλος ᾗ (where διασκεδαννῦται should be written). Thus also *ibid.* p. 77 E. δεδιέναι, μὴ ὁ ἄνεμος αὐτὴν διασκεδάννυσιν. In this case too the reading of the 2nd *Basil.* edit. in *Plat. Gorg.* p. 47. ἀποκτίννυμεν, ὅταν ἀποκτίννυμεν (-κτιννύμεν) would not be false; it is at least more supported by syntax than εἴ τινα ἀποκτ.

5. The infinitive is a) in the active always -ναι in the present tense, with the short radical vowel, τιθέναι, ἰέναι, ἰσάναι, φάναι, διδόναι, ζευγύναι, in the aor. 2. with a diphthong, or the long vowel, εἰ for ε, η for α, οῦ for ο, θεῖναι, εἶναι, στήναι, δοῦναι. b) in the passive and middle -σθαι, with the short vowel, τίθεσθαι θέσθαι, ἰσταςθαι, δίδουσαι, δόσθαι.

6. In the participles a) in the active the form -νς is the basis, τιθένς, n. τιθέν, Gen. τιθέντος. διδόνς, n. διδόν, as ἀποδιδόν *Plat. Rep.* 6. p. 508 D. Gen. διδόντος, &c. The final syllable was made long after rejecting ν, according to §. 39. by changing ε into ει, ο into ου, α and υ short into α and υ long. τιθείς τιθείσα, διδούς διδοῦσα, σταῖς σταῖσα, δεικνῦς δεικνῦσα.

b) The termination of the participle in the pass. and mid. is -μενος with the preceding short vowel, τιθέμενος θέμενος, ἰσάμενος, διδόμενος. See *Table F.* p. 342.

### Observations.

210. 1. In Ionic and Doric the forms -έω, -άω, -όω often occur in the (205) present and imperf. sing. with the reduplication, e. g. τιθεῖς *Pind. P.* 8, 14. ἐπιτιθεῖς *Herod.* 5, 95. ποριθεῖς *id.* 1, 133. ἐπιτιθεῖ *id.* 7, 35. ἰστῆ *id.* 4, 103. διδοῖς *Il.* ι', 164. διδοῖ *Hesiod.* ἔργ. 279. *Herod.* 4, 163. *Pind. P.* 4, 472. Imperf. ἐτίθει *Od.* ε', 196. *Herod.* 6, 69. *Xen. Cyrop.* 4, 1, 24. 8, 2, 26. ἀνίστη *Herod.* 1, 196. ἐδίδους *Demosth.* p. 914. ἐδίδου *Herod.* 1, 163. 3, 50. *Xen. Cyrop.* 7, 5, 35. 8, 2, 17. ἐδίδουν 3 pers. pl. *Hesiod.* "ἔργ. 138. ἔει *Herod.* 4, 28. μεθείει *Eur. Bacch.* 1071.\* ἰστημι is commonly conjugated like verbs in -μι, the rest, according to the contracted form, only in the sing. Verbs in -νμι are conjugated in

\* *Fisch.* 2. p. 442. 478.

the pres. and imperf. chiefly according to the form -μι, by the Attics, rarely as if from -ύω, e. g. *Thuc.* 5, 19. 24. ὤμνον<sup>b</sup>.

*Obs.* Whether the contracted form in the present was used by the Attics also, is a matter of dispute. Brunck has received τῖθεις, ἰεῖς in many places, e. g. *Soph. Phil.* 992. *Antig.* 403. *Aristoph. Lysistr.* 895. &c.<sup>c</sup> and calls τῖθης, ἰῆς the common form. On the other hand Porson asserts, *ad Eurip. Or.* 141. that τῖθης, ἰῆς alone are Attic, and τῖθεις, ἰεῖς barbarisms. One of the grounds on which Porson rests his assertion, viz. that the Attics could not have said τῖθεις because they did not say τῖθοῦμεν, τῖθεῖτε, proves too much, and therefore nothing; since, on the same grounds, we might reject τῖθεις from the Ionic dialect, which did not admit τῖθοῦμεν, τῖθεῖτε. But a more decisive proof is, that in Attic writers τῖθῃσι always occurs, and never τῖθεῖ (except *Cycl.* 526. where the syntax requires that it should be τῖθῇ), because the transcribers could not alter this, at least in the poets, on account of the measure of the verse. It might be added, that if they had said τῖθεις τῖθεῖ, they would also have said ἰστᾶς ἰστᾶ, διδοῖς διδοῖ, since analogy was always carefully attended to in the verbs in -μι. As these never occur, those in -εῖς -εῖ are the more doubtful. In most of the passages too of Attic writers, in which the contracted form occurs, the accent is so placed in the old editions and MSS. as it must have stood over τῖθης, and not over τῖθεις, viz. τῖθεις, ἰεῖς, and hence εἰ appears to have arisen from the later pronunciation of η<sup>d</sup>.

2. In the third pers. pl. the form -ασι (with a long, see *Arist. Eccl.* 843. *Vesp.* 715.) is used by the Attics, which occurs frequently in Ionic, and hence is called Ionic, e. g. τῖθέασι *Herod.* 4, 23. 5, 8. *Thuc.* 2, 34. *Aristoph. Vesp.* 564. διδόασι *Herod.* 1, 93. *Thuc.* 1, 42. &c. In verbs in -υμι, -ύασι is given as the new Attic, -ῶσι (as δεικνῶσιν *Plat. Rep.* 7 in. ἀπολλῶσι *Leg.* 4. p. 706 C.) as the old Attic form<sup>e</sup>. The majority of MSS., however, has ἀποκτινύασι in *Plat. Gorg.* p. 466 B. C. ἰᾶσι *id. Rep.* 8. p. 560 C. *Thuc.* 6, 86. *Xenoph. Memor.* S. 2, 1, 33. (contracted from ἰέασι, a contraction which occurs only when a vowel, and not a consonant, precedes, as in Πειραιᾶ, but not in βασιλέα.)<sup>f</sup> The other form, -εῖσι, is found in *Hes. Theog.* 875. αἰεῖσι from ἄημι. Herodotus also has ἰσρέασι 5, 71.

<sup>b</sup> Brunck ad *Arist. Av.* 520. Fisch. 2. p. 458. Pors. ad *Eur. Med.* 744. c. n. Schæf. *Elmsl. ad Med.* 729. For ἀπολλύουσι *Thuc.* 4, 25. -ύασι should probably be read, as 8, 10. 42.

<sup>c</sup> Brunck ad *Soph. Ph.* l. c. CEd.

T. 628. *Aristoph. l. c.* Musgr. ad *Eurip. Herc.* F. 710.

<sup>d</sup> Comp. *Herm. ad Soph. Phil.* 980.

<sup>e</sup> Mæris, p. 127. 171.

<sup>f</sup> Thom. M. p. 225. 406. Mæris, p. 281. 406. Fisch. 2. p. 450.

	Indicative.	Imperative.	Optative.
Present.	τίθ-ημι, ἴσθ-ημι, δίδ-ωμι, ζεύγν-υμι	τίθ-ετι, ἴσθ-αθι, δίδ-οθι, ζεύγν-υθι	τίθ-είην, ἴσθ-αίην, δίδ-οίην, (-όοιμι)
	S. -ημι, -ης, -ησι <sup>(1)</sup> -ωμι, -ως, -ωσι -ῦμι, -υς, -υσι	S. -ετι(εθι) <sup>(2)</sup> , -έτω -αθι, -άτω -οθι, -ότω -υθι, -ύτω	S. -είην, -είης, -είη -αίην, -αίης, -αίη -οίην, -οίης, -οίη
	D. -ετον, -ετον -ατον, -ατον -οτον, -οτον -ῦτον, -ῦτον	D. -ετον, -έτων -ατον, -άτων -οτον, -ότων -ῦτον, -ύτων	D. -είητον, -ειήτην -αίητον, -αιήτην -οίητον, -οιήτην
	P. -εμεν, -ετε, -εῖσι, -έασι(ν) <sup>(3)</sup> -αμεν, -ατε, -ᾶσι -ομεν, -οτε, -οῦσι, -όασι(ν) -υμεν, -υτε, -ῦσι, -ύασι(ν)	P. -ετε, -έτωσαν -ατε, -άτωσαν -οτε, -ότωσαν -υτε, -ύτωσαν	P. -είημεν, -είητε, -είησαν -αίημεν, -αίητε, -αίησαν -οίημεν, -οίητε, -οίησαν -οίεν
Imperf.	ἐτίθ-ην, ἴσθ-ην, ἐδίδ-ων, ἐζεύγν-υν		
	S. -ην, -ης, -η <sup>(1)</sup> -ων, -ως, -ω -υν, -υς, -υ		
	D. -ετον, -έτην -ατον, -άτην -οτον, -ότην -ῦτον, -ύτην		
	P. εμεν, -ετε, -εσαν -αμεν, -ατε, -ασαν -ομεν, -οτε, -οσαν -υμεν, -υτε, -υσαν		
Perfect.	τέθεικ-α } ἔστηκ-α } -ας, -ε, &c. <sup>(3)</sup> δέδωκ-α }	τέθεικε } ἔστηκε } as τέτυφε δέδωκε }	τεθείκ } ἔσθηκ } -οιμι, as τετύφοιμι δέδωκ }
Plusq.p.	ἔτεθεικην ἔσθηκην ἐδέδωκην		
Aor. 1.	ἔθηκ-α } ἔστησ-α } -ας, -ε, &c. <sup>(4)</sup> ἔδωκ-α }	only of ἔστησα §. 208, 5. στήσον, -άτω -ατον, -άτων -ατε, -άτωσαν	only of ἔστησα στήσαιμι, as τύψαιμι
Aor. 2.	ἔθην } as imperf. ex- ἔστην } cept ἔστην ἔδων }	[θέτι] θές, στήθι, [δόθι] δός <sup>(5)</sup> S. [-έτι] -ές, -έτω ῆθι -ήτω [όθι] -ός, -ότω D. -ετον, -έτων, &c. P. -ετε, -έτωσαν.	θείην } as in the pre- σταίην } sent <sup>(6)</sup> δοίην }
Future.	θήσω } στήσω } as τύψω. δώσω }		

Note. As τίθημι so ἵημι, and



*tive.*

Conjunctive.	Infinitive.	Participle.
<p>τιθ-ῶ, ἰστ-ῶ, διδ-ῶ</p> <p>S. -ῶ, -ῆς, -ῆ</p> <p>-ῶ, -ῆς, -ῆ</p> <p>-ῶ, -ῶς, -ῶ</p> <p>D. -ῆτον, -ῆτον</p> <p>— —</p> <p>-ῶτον, -ῶτον</p> <p>P. -ῶμεν, -ῆτε, -ῶσι</p> <p>— —</p> <p>-ῶμεν, -ῶτε, -ῶσι</p>	<p>τιθ-έναι</p> <p>ἰστ-άναι</p> <p>διδ-όναι</p> <p>ζευγν-ύναι</p>	<p>τιθ-είς, -εῖσα, -έν.</p> <p>ἰστ-άς, -ᾶσα, -άν.</p> <p>διδ-ούς, -οῦσα, -όν.</p> <p>ζευγν-ύς, -ῦσα, -ύν.</p>
<p>τεθεῖκ ἔστηκ δεδῶκ } -ω, as τετύφω</p>	<p>τεθεικ ἔστηκ δεδωκ } -έναι</p>	<p>τεθεικ ἔστηκ δεδωκ } -ώς, -ῦια, -ούς.</p>
<p>only of ἔστησα</p> <p>στήσω, -ης, as τύψω</p>	<p>στήσαι</p>	<p>στήσας, -ασα, -αν.</p>
<p>θῶ στῶ δῶ } as in the present.</p>	<p>θεῖναι</p> <p>στήναι</p> <p>δοῦναι</p>	<p>θεῖς, -εῖσα, -έν.</p> <p>στάς, -ᾶσα, -άν.</p> <p>δούς, -οῦσα, -όν.</p>

as ἴσθημι so φημί. §. 211, II.

The origin of the termination -αι has not yet been sufficiently explained. Perhaps the α arose from ι, τιθέναι τιθέαι, as §. 203, 6.; but on account of the similarity which this present form -αι has with the third person perf. even in its derivation, the α was lengthened.

3. The form ἔστακα, which is found in the common Grammars, occurs in later writers only (e. g. *Æschin. Axioch.* 18.<sup>a</sup>), and in a transitive sense. The Doric form ἔστακα with α long is distinct from this, e. g. *Pind. P.* 8, 100. παρῆστᾱκε. Of ἔσταμεν &c. see §. 198, 3.

Besides this, a present formed from the perf. was taken as a basis, and a fut. ἐσθήξω and ἐσθήξομαι *Plat. Rep.* 9. p. 587 B. *Symp.* p. 220 D. *Eurip. Iph. A.* 675. formed from it. *Comp.* §. 188. *Obs.*

4. The aor. 1. in -κα occurs in good authors almost exclusively in the sing. and third pers. pl. Euripides *Cycl.* 296. has ἐδώκαμεν. *Xenoph. Mem. S.* 4, 2, 15. ἐθήκαμεν. In the rest of the persons the aor. 2. is more used, which again hardly ever occurs in the sing. On the other hand ἔστησα and ἔστην are equally used, but in different senses. See §. 211.

5. In the imperative pres. 2nd pers. sing. the contracted form also is very frequent in τίθημι, ἵημι, δίδωμι. τίθει *Æschyl. Agam.* 931. *S. ad Th.* 203. *Arist. Ran.* 1316. *Thuc.* 6, 14. *Xen. Cyrop.* 5, 3, 21. ἵει *Arist. Pac.* 158. *Ran.* 1462. δίδου *Herod.* 3, 140. *Plat. Phædr.* p. 257 A. *Xen. Cyrop.* 1, 4, 10. Instead of which Pindar has εἰδοι *Ol.* 1, 136. 6, 178. 7, 164. according to the Doric dialect. For ἴσταθι we find more commonly ἴστη *Il.* φ', 313. *Aristoph. Eccl.* 738. *Eurip. Suppl.* 1229. *Hel.* 1264. *Ion.* 1129. In the same manner πίμπρη *Eurip. Ion.* 527. 974. ἐμπίπλη *Arist. Av.* 1310. ζῆ *Eurip. Iph. T.* 699. for πίμπραθι, ἐμπίπλαθι, ζῆθι<sup>b</sup>. Similarly σάω for σάωθι *Od.* ν', 230. ρ', 595. δεικνυ for δεικνυθι *Aristoph. Av.* 665. *Plat. Rep.* 7. p. 523 A. ὄμνυ *Soph. Trach.* 1185. *Eur. Med.* 751.<sup>c</sup> On the contrary φάθι alone is in use.

In the imperative aor. 2. the 2nd person sing. is always θέε, δός, not θέρι, δόθι. But the latter occurs in *Nicand. Ther.* 562. For ποτίθει *Theocr.* 14, 45. four MSS. *apud Gaisf.* have -θες. In compound verbs, for -σῆθι is frequently found -στα, e. g. ἄνστα *Theocr.* 24, 36. (or ἄνα *Soph. Aj.* 194. *Eurip. Troad.* 98.) Thus also πρόβα for προβῆθι *Arist. Ach.* 262. παρᾱστα *Menand.* p. 46. *Cler.*

The third person plur. of the imperat. pres. and aor. 2. is, as in verbs

<sup>a</sup> Schæf. ad *Dion. Hal.* p. 331.

<sup>c</sup> Brunck ad *Arist. Iys.* 733.

<sup>b</sup> Piers. ad *Mærid.* p. 208 seq.

in -ω, §. 198, 1. frequently -ντων for -τωσαν, e. g. παραθέντων *Arist. Nub.* 455. ἐιδόντων *Thuc.* 5, 18. τιθέτωσαν, &c. I have not yet met with.

6. The optative pres. and aor. 2., as in the aor. pass. of verbs in -ω, have in the plural, in the poets as well as prose writers, more commonly -εἶμεν -εἶτε -εἶεν, -αἶμεν -αἶτε -αἶεν, -οἶμεν -οἶτε -οἶεν, for -εἴημεν, &c. e. g. θεῖμεν *Od.* μ', 347. *Demosth.* p. 323. 1251. ἰσταῖεν *Xen. Cyr.* 2, 4, 15. *Thuc.* 1, 18. ἀποδιδόιμεν *Plat. Rep.* 3. p. 387 E. 403 D. δόιμεν, δόιεν *Od.* β', 336. *Thuc.* 2, 12. *Plat. Republ.* 10. p. 607 D. (δοίησαν *Damoxen. ap. Athen.* 3. p. 401. ed. *Schw.*) παρείμεν *Plat. Rep.* 6. p. 503 E. μεθεῖτε *Arist. Ran.* 1384. 1393. (Optat. for imper. as in *Plato Euthyd.* p. 273 E. ἴλεψ' εἶητον for ἐστόν.) *Pind. P.* 5, 160. διδοῖτε, if this does not belong to the Pindaric form δίδου, *no.* 5, and §. 212, 7. *Porson ad Eur. Or.* 141. considers μεθεῖτε as the contracted imperative for μεθίετε (in which case it ought to be μεθίετε), and corrects μέθεσθε. According to *Buttmann, L. Gr.* p. 526. 530. the forms δοίημεν, δοίητε are more common.

An optative of the aor. 2. of the verb in -νμι is found, ἐκδύμεν (ἐκδύμεν) *Il.* π', 99. with which may be compared φύιη *Theocr.* 15, 94.

*Obs.* 1. For διδοίην, δόίην &c. some later authors said also διδῶην, δῶην, which, however, is censured by the old grammarians<sup>d</sup>.

*Obs.* 2. In compounded words the accent is generally drawn back, as καταπροδίδοιτε *Plat. Apol.* p. 29 D. ἀφίσιτε, with var. r. ἀφιέτε. πρόσθῃτε for προσθῆτε *Eurip. Heracl.* 476. ἐξανίη *Soph. Phil.* 705. ἀφίη *Xen. Cyr.* 8, 1, 6. with var. r. ἀφείη, and so *Plat. Phædon.* p. 90 E.: twelve MSS. *ap. Bekk.* have παρίωμεν for -ιῶμεν. *Comp.* §. 213, 2. 3.

## Remarks upon particular Verbs.

### I. ἵστημι.

1. The perfect, plusquam perf. and aor. 2. act. have an in- 211.  
transitive signification, 'to stand'; the rest of the tenses a (206)  
transitive one, 'to place'. The perfect has also the signification  
of the present, and consequently the plusquam perf. that of the  
imperf. Thus ἔστηκα signifies 'I stand', e. g. *Od.* ω', 298.

<sup>d</sup> Phrynich. p. 152. *Mæris*, p. 117. *Piers. ad Mær.* l. c.  
*Comp. Thom. M.* p. 225 seq. See

ποῦ δ' ἡ νηὺς ἔστηκε θοή; 'where stands the ship?' εἰστήκειν, 'I was standing', as in continuance. *Arist. Plut.* 738. ὁ Πλούτος ἀνεστήκει βλέπων. ἔστην, 'I stood', as a transient action. Homer, however, *Il.* μ', 56. *Od.* γ', 182. σ', 307. and Euripides *Heracl.* 940. have ἔστασαν, i. e. εἰστήκεισαν, in a transitive sense. In the passages from Homer, however, it is not used as an imperf. but as an aorist, and therefore it is probable that it is a shortening for ἔστησαν, as on the contrary ἔστητε is for ἔστατε, τιθήμεναι for τιθέμεναι<sup>a</sup>. In this case it would be more correctly written ἔστασαν.

2. ἵστημι is the only complete verb in -μι which keeps the long vowel in the aor. 2. through the whole of the dual and plural, as well as in the imperative. The same thing, however, takes place in some aorists of which no present in -μι is in use, and whose radical vowel is α, ἔβην, ἔβημεν, -ητε, -ησαν, ἔφθήμεν, of those whose radical vowel is ε, only ἐκίχητε. So also ἀπεδραν, -έδραμεν. Those whose radical vowel is υ keep it long, ἔδυστην *Il.* ζ', 19. ἔδυτε *Od.* ω', 106. ἔδυσαν. ἔφῦτε, and several in -ων, ἐβίων, βιώτω. ἔγνω, γνῶθι. ἔαλων, ἔάλωμεν<sup>b</sup>. On the other hand, other aorists whose radical vowel is α, have this short, as οὔτα *Il.* ε', 376. and infin. οὐτάμεν. ἔκτα *Od.* λ', 610. ἔκταν *Od.* τ', 276.<sup>c</sup>

## II. ἵημι.

1. The compound ἀφίημι has frequently the augment at the beginning, e. g. ἡφίει *Thuc.* 2, 49. *Demosth.* p. 70. 301. ἡφίεσαν *id.* p. 540. In the first pers. προίειν *Od.* ι', 88. κ', 100. μ', 9. ἡφίειν in the best MSS. *Plat. Euthyd.* p. 293 A. Perhaps the Greeks themselves were misled by a false analogy, and considered the 3rd pers. in -ει to answer to a 1st pers. in -ειν, to which the plusq. perf. had accustomed them, comp. §. 200, 8. So τρέφειν after the analogy of τρέφει §. 198, 2. or there may have been an old form ἀφίεα, like ἐτίθεα §. 212, 6. of similar sound with the plusq. perf. §. 198, 3. and as in the plusq. perf. -εα become -ειν, so in the imperf.

<sup>a</sup> Buttm. *L. Gr.* 2. p. 159.

<sup>b</sup> Götting. ad Theod. p. 226.

<sup>c</sup> Schol. Ven. ad *Il.* δ', 310. Heyne, ib.

2. In the perfect of this verb, besides the proper form εἶκα, there occurs, but only in the New Testament, ἔωκα, ἀφῶκα (pass. ἀφῶμαι), which is said to be Doric, but which is falsely given as Attic in the common Grammars<sup>d</sup>.

3. In the plur. of the aor. 2. the Attics for ἀφεμεν ἀφετε ἀφεσαν, more commonly say ἀφεῖμεν ἀφεῖτε ἀφείσαν, e. g. ἀνείμεν *Aristoph. Vesp.* 572. *Thucyd.* 1, 76. (not the optat. as Fischer 2. p. 481. thinks,) καθεῖμεν *Eurip. Iphig. A.* 423. ἀνείτε *Soph. Œd. T.* 1405. ἀφείσαν *Thuc.* 5, 81. (not the participle, as Valckenaer *ad Herod.* p. 261, 58. thinks) 7, 53. *Demosth.* p. 217, 17. *Xenoph. Hellen.* 1, 5, 19. in the edition of Aldus and the 2nd of Stephanus. ἀνείσαν *Thuc.* 5, 32. *Plat. Symp.* p. 179 C. παρείσαν *Eurip. Troad.* 694. καθεῖσαν *Iph. T.* 334. 1189.<sup>e</sup> The ει is regarded as the augment. Of ἄνεσαν see Obs. 2.<sup>f</sup>

*Obs.* 1. In *Herodot.* 3, 126. 6, 103. occurs also a participle εἶσας, ὑπείσας, ὑπείσαντες, which Valckenaer, p. 261, 58. derives from ὑφίημι, as in another place ὑπείς λόχον occurs. But this appears rather to come from ἔω, ἔζω. See the list of defective verbs under ἔω. From this ἔω, ἔζω, appears also to come *Il.* ν', 657. ἐς δίφρον δ' ἀνέσαντες. But *Il.* ξ', 209. ἀνέσαιμι, *Il.* φ', 537. ἄνεσαν, and *Od.* σ', 265. ἀνέσει, are used entirely in the sense of ἀνιέναι, so that they seem to be formed regularly from ἔω, whence ἦμι.

*Obs.* 2. Another form of the aorist sometimes occurs, -ήσα, e. g. ἀφῆσαν *Xen. Hell.* 1, 6, 19. in some editions; ἀνῆσαν *Eurip. Ion.* 1170. μεθήσης *Arist. Vesp.* 437. ἀφήσης *Plat. Symp.* p. 179 C. But in the better editions ἀφείσαν (ἀφῆκαν), ἀνείσαν, μεθήσεις, are read; and in Plato it must be καὶ μὴ ἀφήσεις, or καὶ μὴ ἀφῆς<sup>g</sup>. Thus in *Isocrates Areopag.* p. 145 D. προσθήσωσιν is falsely read, where the Milan edition gives correctly προσθήσουσιν.

### III. φημί.

See §. 214, II.

<sup>d</sup> Fisch. 1. p. 107. Maitt. p. 51. Buttm. L. Gr. p. 541. has made it appear probable that in *Herod.* 2, 165. ἀνέωνται (Cod. Flor.) is the true reading.

<sup>e</sup> Brunck *ad Soph. Œd. T.* 1405.

Fisch. 2. p. 479.

<sup>f</sup> Of the inf. εἶναι in compounds, see Dorvill. *ad Charit.* p. 485. Heind. *ad Plat. Crat.* p. 105.

<sup>g</sup> Fisch. 2. p. 481.

## Dialects.

212. In many cases the dialectic variations of this conjugation (207) agree with those of the first : e. gr.

1. -σκον in the imperf. and aor. 2. for -ην, where the short vowel is always used, e. gr. τίθεσκειν *Hesiod. Fragm.* 77. *ed. Cler.* 61. *Gaisf.* ἀνίεσκε *id. Theog.* 157. μεθίεσκειν *Apoll. Rh.* 3, 274. δόσκον *Od.* τ', 76. *Il.* ι', 331. σ', 546. for ἔδων. στάσκε *Il.* γ', 217. for ἔστη.

2. -μεναι and -μεν in the infin. for -ναι, in which case the short vowel generally precedes this termination also, e. g. τιθέμεναι *Clin. ap. Gale, p.* 687; but τιθήμεναι *Il.* ψ', 83. 247. ὑπερτιθέμεν *Pind. Pyth.* 5, 33. θέμεναι *Il.* β', 285. and θέμεν *Od.* λ', 314. *Pind. Ol.* 2, 33. 6, 5.<sup>a</sup> ἐστάμεναι *Herod.* 1, 17. as ἀπιστάμεναι 1, 76. ἐστάμεν for ἐστάναι (ἐστηκέναι) *Od.* α', 120. φ', 261. στάμεν *Pind. Pyth.* 4, 2. δίδόμεν *Pind. Isthm.* 8, 132. δόμεναι *Il.* α', 116. *Pind. Nem.* 8, 34. δόμεν *Il.* δ', 379. *Pind. Ol.* 6, 54. 8, 111. *Decr. Byzant. in Demosth.* p. 256. ἔμεν in the compounds, μεθέμεν *Il.* α', 283. συνέμεν *Pind. P.* 3, 141. for μεθεῖναι, συνεῖναι, from μεθίημι, συνίημι. The long vowel remains in βᾶμεν for βῆναι *Pind. P.* 4, 69. βήμεναι *Od.* θ', 518. ξ', 327. ὑποστᾶμεν *Euryph. ap. Gale, p.* 668. στῆμεναι *Il.* ρ', 167. στᾶμεν *Pind. Pyth.* 4, 2.<sup>b</sup>

The Dorians use α for η in verbs whose radical form was in -άω, e. g. ἴσταμι from στάω; but not τίθαμι for τίθημι.<sup>c</sup>

The Dorians circumflex the last syllable of the fut. *θησῶ Theocr.* 8, 14. 17. 20. *σταςῶ* 5, 53. *δωσῶ* 1, 25. 3, 36. Hence in the mid. *θησεύμεσθα id.* 8, 13.

3. In the second person *τίθησθα Od.* ι', 404. for *τίθης. διδοισθα Il.* τ', 270. for *διδόις, δίδως, as κλαίοισθα §.* 200, 8.

4. In the third person sing. pres. the Dorians say -τι for -σι, e. g. ἐφίητι *Pind. Isthm.* 2, 15. *τίθητι Theocr.* 3, 48. *ὑφίητι id.* 4, 4. *δίδωτι Simon. ap. Athen.* 11. p. 490 F. *ἀποδίδωτι*

<sup>a</sup> Fisch. 2. p. 259.

<sup>b</sup> Maitt. p. 236.

<sup>c</sup> Koen. ad Greg. p. (101) 223 seq.

In *Theocr.* 1, 50. for *ἀνασεῖν* is now read with Valck. *ἀνησεῖν* or *ἀνήσειν* as most of the MSS. have.

*Timæus Locr.* p. 11. 12. 16.<sup>d</sup> In the conjunctive we find in one passage *Theocr.* 16, 28. ἐθέλητι.

5. In the third person plur. -ντι is Doric, τίθεντι, ἐξιστάντι *Timæus Locr.* p. 19. φαντί *Theocr.* 3, 45. ἴσαντι *id.* 15, 64.<sup>e</sup>

6. In the imperative Pindar says, e. g. *Ol.* 1, 136. 6, 178. 7, 164. and in other places, δίδοι for δίδου, δίδοθι, as he says ναίοισι, βαλοῖσι, and perhaps Χαρικλοῖς *Pyth.* 4, 182.<sup>f</sup>

7. The imperf. in Ionic ended in -εας -εα -εε, as in the plusquam perf. §. 198, 5. e. g. ὑπερετίθεα *Herod.* 3, 155. προετίθεε 8, 49. ἀνίεε 4, 125. which, however, may be derived from the radical form ἀν-ιέω.

Of ἦμι there seems to have been, besides ιέω, a form ἦω, whence imperf. ξύνιον *Il.* α', 273.<sup>g</sup> (imperat. ξύνιε *Theogn.* 1240. *Bekk.* is doubtful.) So μεθείς *Il.* ζ', 523. μεθείει *Il.* κ', 121. προίει *Il.* β', 752. (μεθειῖς -ιέει was introduced by Heyne, see on *Il.* κ', 121.) of the same sound with the imperf. *Il.* ο', 716. π', 762. φ', 72. ἐξίει *Herod.* 2, 17. and elsewhere for ἐξίησι. ἀνίει *id.* 3, 109. 4, 28. 152. ἀπίει 4, 157. The difference, however, rests only on the accent or the similar pronunciation of η and ει<sup>h</sup>.

8. The third person pl. imperf. and aor. 2. is often abbreviated, but only by the poets, -εν -αν -ον -ων, for -εσαν -ησαν οσαν ωσαν, e. g. τίθεν *Pind.* P. 3, 114. (ἀνεθεν *Blomf. ad Æsch. Pers. Add.* 994.) ἴεν *Il.* μ', 33. *Pind. Isthm.* 1, 34. μεθίεν *Od.* φ', 377. ἔστᾶν *Od.* θ', 325. *Pind. P.* 4, 240. στάν *Il.* λ', 216. ἔτλαν *Il.* φ', 608. ἔδον *Hesiod. Th.* 30. ἔφαν *Theocr.* 2, 130. ἔγνον *Pind. P.* 4, 214. and ἔγνων *id.* 9, 137.<sup>i</sup> ἔδυν *Il.* δ', 222. λ', 263.

9. The Ionians in these verbs also repeat the long vowel in

<sup>d</sup> Maitt. p. 233. Greg. p. 255. ed Sch.

<sup>e</sup> Maitt. l. c.

<sup>f</sup> Gregor. p. (94) 212. Bœckh ad *Pind. Ol.* 13. extr. Buttm. L. Gr. p. 524.

<sup>g</sup> Eust. ad *Il.* p. 100, 2. comp. p. 793, 39. On the contrary the

Etym. M. p. 612, 7. calls ξύνιον the aor. of ιέω.

<sup>h</sup> Buttm. L. Gr. 543. Brunck ad *Soph. Œd. T.* 628. misapplies the passages in Homer, to force ιέις, ιέει on the tragic writers also.

<sup>i</sup> Fisch. 2. p. 338.

the conjunctive, or prefix an *ε*, §. 11. *p.* 37. *e. g.* δώσω *Il. α'*, 137. *ι'*, 136. στήρ *Il. ρ'*, 30. στήρ *Il. ε'*, 598.<sup>a</sup> στέωμεν *Il. λ'*, 348. *χ'*, 231. θέωσι *Herod.* 3, 81. προσθέω *Herod.* 1, 108. and lengthen the *ε* which has been inserted, θείω *Il. α'*, 143. *π'*, 83. στείομεν *Il. ο'*, 297. μεθείω for μεθώ *Il. γ'*, 414. μεθείη *Od. ε'*, 471.<sup>b</sup> In the poets the short vowel also is inserted after the long one, as δώομεν *Il. η'*, 299. παρστήητον *Od. σ'*, 182.<sup>c</sup>

10. Homer frequently forms the third person conj. like the indicative, δῶσι *Il. α'*, 129. *Od. α'*, 379. *β'*, 144. where the termination -σι is annexed, in the same way as in ἐθέλῃσι §. 200, 8. Instead of which he also says δώρσιν *Il. α'*, 324. *μ'*, 275. and δώη *Od. μ'*, 216. thus δώω δώης δώη, — δώωσι appears to be the formation, in which case the *ι subscriptum* should stand under the *η*, which in the optative is under *ω*, δῶην. Thus also πίμπλησι *Hesiod. Ἔργ.* 299. ὄφρα σε λιμὸς Ἐχθαίρῃ, φιλέῃ δὲ ἔϋστ. Δημήτηρ Αἰδοίῃ, βιότου δὲ τεῖν πίμπλησι καλήν.

11. In the infinitive Theocritus has 29, 9. διδῶν for διδοῦν from διδώω, διδόναι.

12. In Homer we sometimes find the long vowel instead of the short, as δίδωθι for δίδοθι *Od. γ'*, 380. τιθήμεναι *Il. ψ'*, 83. 247. (as τιθήμενος §. 215, 3.) ζεύγνυμεν (*ζευγνύμεν*) *Il. π'*, 145.<sup>d</sup> He has also the fut. with reduplication, διδώσω *Od. ν'*, 358. ὦ', 313. διδοῦναι *Il. ω'*, 425. is either the aor. with the reduplication, as διδώσω, or stands for διδόναι.

#### Passive and Middle Voice.

See *Tables G. H. pp.* 352, 354.

#### Observations.

213. 1. The 2nd pers. τίθεσαι is found in *Plat. Cratyl. p.* 386 B. ἐφίεσαι (208) *Æsch. Pers.* 228. παρίστασαι *Il. κ'*, 279. Of δύναμαι, ἐπίσταμαι only δύνασαι and ἐπίστασαι are genuine.

<sup>a</sup> Heyne *Obs.* ad *Il.* t. 5. p. 112 seq.

<sup>b</sup> In those verbs whose radical vowel is *α*, the lengthening is commonly written with *η*, where *ε* is the radical vowel, with *ει*. But see

Buttmann *L. Gr.* p. 537.

<sup>c</sup> Fisch. 2. p. 449.

<sup>d</sup> Buttm. *Lexil.* 1. p. 55. *L. Gr.* p. 535.



2. The imperative  $\theta\omicron\upsilon$  is rare, e. g. *Soph. Œd. C.* 466. and occurs almost exclusively in the compounds, e. g.  $\pi\epsilon\rho\acute{\iota}\theta\upsilon$  *Aristoph. Eccl.* 131.  $\upsilon\pi\acute{o}\theta\upsilon$  *ib.* 1023.  $\pi\alpha\rho\acute{\alpha}\theta\upsilon$  *ib.* 1024. Resolved into  $\theta\acute{\epsilon}\sigma\omicron$  it is found in an epigram of Eratosthenes, *Anal. Br. T.* 3. p. 123, III. according to the emendation of Hemsterhusius *ad Lucian. T.* 1. p. 389. *Bip.*  $\theta\acute{\epsilon}\omicron$  *Od.* κ', 333. and in composition  $\acute{\epsilon}\nu\theta\epsilon\omicron$  *Il.* δ', 410. &c.  $\acute{\epsilon}\nu\acute{\iota}\kappa\acute{\alpha}\rho\theta\epsilon\omicron$  *Hes. Ἔργ.* 27.  $\tau\acute{\iota}\theta\epsilon\sigma\omicron$  *Aristoph. Pac.* 1039. *Plat. Soph.* p. 237 B.  $\acute{\epsilon}\xi\epsilon\omicron$  from  $\acute{\epsilon}\xi\acute{\iota}\eta\mu\iota$  *Herod.* 5, 39.

From  $\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$ ,  $\acute{\iota}\sigma\tau\omega$  is more common than  $\acute{\iota}\sigma\tau\alpha\sigma\omicron$ , e. g. *Soph. Aj.* 786. *Arist. Eccl.* 732. although  $\acute{\iota}\sigma\tau\alpha\sigma\omicron$  occurs *Eurip. Alc.* 1122. *Phæn.* 40. *Arist. Vesp.* 285.\* So  $\pi\acute{\iota}\omega$  from  $\pi\acute{\rho}\iota\alpha\mu\alpha\iota$ †,  $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\omega$  for  $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\sigma\omicron$ . The σ only is rejected in  $\mu\acute{\alpha}\rho\upsilon\alpha\omicron$  *Il.* π', 497.  $\delta\alpha\acute{\iota}\nu\omega$  (al.  $\delta\alpha\acute{\iota}\nu\sigma'$ ) *Il.* ω', 63. In the aor. 2. the imperative is  $\delta\omicron\upsilon$  in the compounds  $\pi\epsilon\rho\acute{\iota}\delta\upsilon$  *Arist. Nub.* 644. (as  $\pi\epsilon\rho\acute{\iota}\delta\omicron\sigma\theta\alpha\iota$  *Equ.* 791.)  $\acute{\alpha}\pi\acute{o}\delta\upsilon$  *Ran.* 1235.‡ and in the indic.  $\acute{\epsilon}\xi\acute{\epsilon}\delta\upsilon$  *Eur. Med.* 313.

The accent in compound words is always drawn back in the plural on the preposition, e. g.  $\pi\epsilon\rho\acute{\iota}\theta\epsilon\sigma\theta\epsilon$ ,  $\pi\rho\acute{o}\sigma\theta\epsilon\sigma\theta\epsilon$ ,  $\acute{\alpha}\phi\epsilon\sigma\theta\epsilon$ , but in the singular only when the preposition is a dissyllable,  $\pi\epsilon\rho\acute{\iota}\delta\upsilon$ ,  $\acute{\alpha}\mu\phi\acute{\iota}\theta\upsilon$ , but  $\pi\rho\omicron\theta\omicron\upsilon$ ,  $\acute{\alpha}\phi\omicron\upsilon$ .

3. The optat. pres. pass. and aor. 2. mid. of  $\tau\acute{\iota}\theta\eta\mu\iota$  and  $\acute{\eta}\eta\mu\iota$  in Attic have frequently the form of the optative of a barytone verb in -ω, in which case the accent is drawn back, as in the imperative, e. g.  $\tau\acute{\iota}\theta\omicron\upsilon\tau\omicron$  *Xen. Mem.* 3, 8, 10.  $\upsilon\pi\epsilon\kappa\tau\acute{\iota}\theta\omicron\upsilon\tau\omicron$  *id. Cyrop.* 6, 1, 26.  $\pi\alpha\rho\alpha\tau\acute{\iota}\theta\omicron\upsilon\tau\omicron$  *ib.* 8, 2, 3.  $\acute{\epsilon}\pi\theta\omicron\iota\mu\epsilon\theta\alpha$  *Thuc.* 6, 34.  $\acute{\epsilon}\pi\acute{\iota}\theta\omicron\upsilon\tau\omicron$  *ib.* 11.  $\acute{\epsilon}\pi\acute{\iota}\theta\omicron\upsilon\tau\omicron$  *Xen. Cyrop.* 8, 5, 14.  $\pi\rho\acute{o}\sigma\theta\omicron\upsilon\tau\omicron$  *Demosth.* p. 68, 27. From  $\acute{\eta}\eta\mu\iota$ ,  $\acute{\alpha}\phi\acute{\iota}\omicron\upsilon\tau\omicron$  *Antipho*, p. 653. *ed. R.*  $\pi\rho\acute{o}\omicron\upsilon\tau\omicron$  *Thuc.* 1, 120. (seven MSS. have  $\pi\rho\acute{o}\epsilon\upsilon\tau\omicron$ ) *Demosth.* p. 311, 27.  $\pi\rho\acute{o}\omicron\iota\sigma\theta\epsilon$  *id.* p. 67, 21. Herodotus has  $\pi\rho\omicron\sigma\theta\acute{\epsilon}\omicron\upsilon\tau\omicron$  1, 53. as from  $\theta\acute{\epsilon}\omega$   $\upsilon\pi\omicron\theta\acute{\epsilon}\alpha\tau\omicron$  7, 237.

4. The same is the case in the conjunctive, except that here the distinction consists only in the accentuation.  $\pi\rho\omicron\tau\iota\theta\acute{\omega}\mu\epsilon\theta\alpha$  *Herod.* 5, 18.  $\kappa\alpha\rho\acute{\alpha}\theta\omega\mu\alpha\iota$  *Arist. Vesp.* 565.  $\mu\epsilon\rho\acute{\alpha}\theta\eta\gamma\alpha\iota$  (for  $\mu\epsilon\rho\alpha\theta\eta\eta\gamma\alpha\iota$ ) *Plat. Cratyl.* p. 284 D. in three MSS. ap. Bekk.  $\pi\rho\acute{o}\theta\eta\gamma\alpha\iota$  *Isocr. Enc. Hel.* p. 208 D.  $\acute{\epsilon}\pi\theta\omega\gamma\eta\tau\alpha\iota$  *Thuc.* 1, 64. (Ion.  $-\theta\acute{\epsilon}\omega\gamma\eta\tau\alpha\iota$  *Herod.* 1, 195. 5, 24. 7, 191.<sup>b</sup>) From  $\acute{\eta}\eta\mu\iota$ ,  $\pi\rho\acute{o}\eta\gamma\alpha\iota$  *Demosth.* p. 377.  $\pi\rho\acute{o}\eta\sigma\theta\epsilon$  *Thuc.* 3, 14. In the same manner  $\acute{\epsilon}\xi\acute{\iota}\eta$  in the active, *Eurip. Troad.* 94. Herodotus says  $\theta\acute{\epsilon}\omega\gamma\eta\tau\alpha\iota$ , 1, 195. 5, 24. 7, 191.

So we find  $\pi\alpha\rho\alpha\delta\acute{\iota}\delta\omega\tau\alpha\iota$  *Herod.* 3, 117.  $\acute{\alpha}\pi\acute{o}\delta\omega\gamma\eta\tau\alpha\iota$  *Xen. Mem.* 3, 7, 6. This deviation, however, in the conjunctive is very uncertain, since the distinction consists merely in the accent.

\* Moeris p. 18 seq. et Piers. Thom.

M. p. 75. Fisch. 2. p. 468.

† Lob. ad Phryn. p. 360.

‡ Brunck. ad Arist. l. c.

<sup>b</sup> Fisch. 2. p. 470.

	Indicative.	Imperative.	Optative.
Present.	<p>τίθ-εμαι, ἴστ-αμαι, διδ-ομαι, ζεύγν-υμαι, S. -εμαι, -εσαι (ῆ), -εται -αμαι, -ασαι (α), -αται -ομαι, -οσαι, -οται -υμαι, -υσαι, -υται D. -έμεθον, -εσθον, -εσθον -άμεθον, -ασθον, -ασθον -όμεθον, -οσθον, -οσθον -ύμεθον, -υσθον, -υσθον P. -έμεθα, -εσθε, -ενται -άμεθα, -ασθε, -ανται -όμεθα, -οσθε, -ονται -ύμεθα, -υσθε, -υνται</p>	<p>τίθ-εσο, ἴστ-ασο, διδ-οσο, ζεύγν-υσο S. -εσο (ον'), -έσθω -ασο (ω'), -άσθω -οσο (ον'), -όσθω -υσο, -ύσθω D. -εσθον, -έσθων -ασθον, -άσθων -οσθον, -όσθων -υσθον, -ύσθων P. -εσθε, -έσθωσαν -ασθε, -άσθωσαν -οσθε, -όσθωσαν -υσθε, -ύσθωσαν</p>	<p>τιθ-είμην, ἰστ-αίμην, διδ-οίμην, ζεύγν-οίμην S. -είμην, -εῖο, -εῖτ -αίμην, -αῖο, -αῖτ -οίμην, -οῖο, -οῖτ D. -είμεθον, -εῖσθον, -εῖι -αίμεθον, -αῖσθον, -αῖι -οίμεθον, -οῖσθον, -οῖι P. -είμεθα, -εῖσθε, -εῖν -αίμεθα, -αῖσθε, -αῖν -οίμεθα, -οῖσθε, -οῖν</p>
Imperf.	<p>ἐτίθ-έμην, ἰστ-άμην, ἐδιδ-όμην, ἐζεύγν-ύμην S. -έμην, -εσο (ου), -ετο -άμην, -ασο (ω), -ατο -όμην, -οσο (ου), -οτο -ύμην, -υσο, -υντο D. -έμεθον, -εσθον, -έσθην -άμεθον, -ασθον, -άσθην -όμεθον, -οσθον, -όσθην -ύμεθον, -υσθον, -ύσθην P. -έμεθα, -εσθε, -εντο -άμεθα, -ασθε, -αντο -όμεθα, -οσθε, -οντο -ύμεθα, -υσθε, -υντο</p>		
Perfect.	<p>τέθ-εμαι, ἔστ-αμαι, δέδ-ομαι -εισαι, -ασαι, -οσαι -εитай, &amp;c. -αται, -οται</p>	<p>τέθ-εισο, ἔστ-ασο, δέδ-οσο -είσθω, &amp;c. -άσθω, &amp;c. -όσθω, &amp;c.</p>	
Plusq. p.	<p>ἐτεθ-είμην, ἐστ-άμην, ἐδεδ-όμην -εισο, -ασο, -οσο -ειτο, &amp;c. -ατο, -οτο</p>		
Aor. 1.	<p>ἐτέθ-ην } ἐστάθ-ην } as ἐτύφθ-ην ἐδόθ-ην }</p>	<p>τέθητι στάθητι δόθητι</p>	<p>τεθείην σταθείην δοθείην</p>
Future.	<p>τεθήσομαι } σταθήσομαι } as τύψομαι δοθήσομαι }</p>		<p>τεθήσοίμην σταθήσοίμην δοθήσοίμην</p>

-μι.  
sive.

Conjunctive.	Infinitive.	Participle.
<p>τιθ-ῶμαι, ἰστ-ῶμαι, διδ-ῶμαι</p> <p>S. -ῶμαι, -ῆ, -ῇται</p> <p>-ῶμαι, -ῆ, -ῇται</p> <p>D. -ῶμεθον, -ῆσθον, -ῇσθον</p> <p>-ῶμεθον, -ῆσθον, -ῇσθον</p> <p>P. -ῶμεθα, -ῆσθε, -ῶνται</p> <p>-ῶμεθα, -ῆσθε, -ῶνται</p>	<p>τίθ-εσθαι</p> <p>ἰστ-ασθαι</p> <p>διδ-οσθαι</p> <p>ζεύγν-υσθαι</p>	<p>τιθ-έμενος, -εμένη, -έμενον.</p> <p>ἰστ-άμενος, -αμένη, -άμενον.</p> <p>διδ-όμενος, -ομένη, -όμενον.</p> <p>ζεύγν-ύμενος, -υμένη, -ύμενον.</p>
	<p>τεθ-εῖσθαι</p> <p>ἔστ-άσθαι</p> <p>δεδ-όσθαι</p>	<p>τεθ-ειμένος, -ειμένη, -ειμένον.</p> <p>ἔστ-αμένος, &amp;c.</p> <p>δεδ-ομένος, &amp;c.</p>
<p>τεθῶ } -ῆς, -ῆ</p> <p>σταθῶ }</p> <p>δοθῶ }</p>	<p>τεθῆναι</p> <p>σταθῆναι</p> <p>δοθῆναι</p>	<p>τεθ-εῖς }</p> <p>σταθ-εῖς }</p> <p>δοθ-εῖς }</p> <p>-εῖσα, -έν.</p>
	<p>τεθήσεσθαι</p> <p>σταθήσεσθαι</p> <p>δοθήσεσθαι</p>	<p>τεθησόμενος.</p> <p>σταθησόμενος.</p> <p>δοθησόμενος.</p>

## H. III. Middle.

	Indicative.	Imperative.	Optative.	Conjunctive.	Infinitive.	Participle.
Present. Imperf. }	as in passive throughout.					
Aor. 1.	ἐθικάμην ἐστησάμην } as ἐτυψάμην ἐδωκάμην	only στήσ-αι, -άσθω, &c.	only στησαίμην	only στήσωμαι	only στήσασθαι	θηκάμενος Pind. στησάμενος.
Aor. 2.	ἐθέμην ἐδόμην } as Imperf. pass.	(θέσο) θοῦ (') (δόσο) δοῦ	θείμην [σταίμην] δοίμην	θώμαι δώμαι	θέσθαι δόσθαι	θέμενος. δόμενος.
Future.	θήσομαι στήσομαι δώσομαι		θησ στησ } -οίμην δωσ		θήσ στήσ } -εσθαι δώσ	θησ } -όμενος. στησ δωσ

## I. ἴημι.

1. The aor. pass. and mid. of ἴημι receive also an augment 214. in the compounds, εἶθην, εἶμην, in which case the aor. 2. mid. (209) takes the form of the plusq. perf. pass. and of the optat. aor. 2. mid. Aor. 1. παρείθην *Il.* ψ', 868. μετείθην *Herod.* 1, 114. ἀπείθην *id.* 7, 122. ἀφείθην *Demosth.* p. 1209. *Lysias*, p. 496.<sup>a</sup> Aor. 2. mid. ἐφείτο (not plusq. perf. as supposed by *Blomf. Gloss. Prom.* 4. and *Etym. M.*) *Æsch. Prom.* 4. *Aristoph. Vesp.* 242. *Eurip. Suppl.* 1199. *Soph. El.* 1111. ἀπείτο *Herod.* 8, 49. καθείτο *Thuc.* 4, 100. 103. ὑφείτο *Eurip. Ph.* 31. προείντο *Demosth.* p. 258, 16. προείτο *id.* p. 264, 23. προείσθε *id.* p. 59, 19. προείμεθα *id.* p. 60, 17. προείντο *id.* p. 61, 4. καθυφείμεθα *id.* p. 30, 24.<sup>b</sup> Homer has ξύνετο *Od.* δ', 76. The partic. is ἔμενος, as παρέμενος *Xen. Hist. Gr.* 2, 3, 35.

2. The imperative perf. pass. is commonly wanting in the Grammars. *Aristoph. Ran.* 1427. μεθείσθον. *Herod.* 4, 98. μεθείσθω.

3. μεμετιμένος partic. perf. for μετετιμένος *Herod.* 5, 108. 6, 1. 7, 229. is a very anomalous form. See §. 170.

4. The middle ἴεμαι is used in the sense of 'hasten', ὀρμᾶσθαι. In the pres. ἴεμαι, ἴεσαι, ἴεται (*Xen. Cyr.* 7, 3, 15. *Plat. Phædr.* p. 241 B.); plur. ἴεμεθα (ἴεμεσθα *Soph. Antig.* 432.) ἴεσθε, ἴενται (*Xen. Anab.* 5, 7, 24.) Imperf. ἴεμην (*Arist. Equ.* 625.) ἴεσο, ἴετο (*Her.* 9, 78.) - - ἴεντο (*Xen. Anab.* 4, 2, 7. 5, 2, 8.) Infin. ἴεσθαι *Herod.* 6, 134. *Xen. Anab.* 3, 4, 41. 5, 7, 25.<sup>c</sup> διαειμένος *Apoll.* 2, 372. appears to be the perf. pass. of this ἴεμαι.

## Dialects.

1. Instead of ν in the 3rd pers. plur. the Ionic writers have often α, e. g. τιθέαται *Herod.* 1, 133. 7, 119. ἐτιθέατο *id.* 1, 119. ἐδεικνύατο *id.* 9, 58. In ἴστημι, αν is changed into εα §. 203, 6. ἰστέαται for ἴστανται *Herod.* 2, 80. 113. 3, 61. 5, 61. ἐστέαται for ἔστανται 1, 196.

<sup>a</sup> Dorv. ad Char. p. 600.

Brunck ad Arist. Eccl. 346. *Soph.*

<sup>b</sup> Brunck ad *Soph. Phil.* 619.

Ced. T. 1242. On the other hand see

<sup>c</sup> This was formerly considered as the mid. of εἶμι. See Fisch. 2. p. 508.

Br. ad Arist. Vesp. 423. Elmsl. ad *Soph.* Ced. T. l. c. Comp. Herm. ib.

2. The aor. 1. mid. ἐθηκάμην is found only in poets and writers not Attic, e. g. *Simon. Fr.* 72, 6. *Gaisf. προήκασθε Demosth. p.* 365, 28.

3. Of θεοίμην θέοιτο, in the conj. θέωνται see §. 213. 3, 4.

4. τιθήμενος *Il. κ'*, 34. is a singular variety, with which may be compared τιθήμεναι §. 212, 13. θέσαντο *Pind. Nem.* 5, 18. (comp. *Archil. Fr.* 72. *Gaisf.*) comes from θέσσεσθαι 'to obtain by prayer'<sup>a</sup>.

215.

## II. φημί

is conjugated like ἵστημι, but is only used in some tenses.

Indic. Pres. φημί, φής, φησί(ν). φατόν, φατόν. φαμέν, φατέ, φασί(ν).

Imperat. φάθι (*Xen. Cyrop.* 4, 5, 34. *Arist. Equ.* 22. See *Maxis, p.* 392.) &c.

Optat. φαίην. For φαίημεν &c. φαῖμεν &c., e. g. *Plat. Rep.* 9. *p.* 589 D. for φαίησαι *Thuc.* 8, 53. φαῖεν is more common.

Conj. φῶ, φῆς, φῆ.

Infin. φάναι.

Partic. φάς, φάσα, φάν.

Imperf. ἔφην, ἔφης (more commonly ἔφησθα, see *Lob. ad Phryg. p.* 236), ἔφη. ἔφατον, ἐφάτην. ἔφαμεν, ἔφατε, ἔφασαν (in the poets ἔφαν, φάν).

Fut. φήσω.

Aor. 1. ἔφησα (φᾶσε for ἔφησε *Pind. Nem.* 1, 99.) Opt. φήσαιμι. Conj. φήσω. *Simonid. Fr.* 2. μήποτε φήσης. Inf. φῆσαι. Part. φήσας.

In the passive and middle occur:

Aor. 2. mid. ἐφάμην chiefly in the poets and Ionic writers. φάσθε for ἔφ. *Od. ζ'*, 200.

Imperat. φάο *Od. π'*, 168. *σ'*, 170. φάσθε *Il. ι'*, 422.

<sup>a</sup> Interpr. ad Hesych. t. 1. p. 461, Cer. 48. Heyne ad *Pind.* l. c. 15. 1701. Bentl. ad *Callim. H.* in

Infin. φόσθαι, not φᾶσθαι<sup>b</sup> *Il.* ι', 100. *Od.* π', 287. ψ', 106.

Part. φάμενος<sup>c</sup>.

Observations.

1. The present indicative, with the exception of the second person singular, is enclitic, i. e. throws back its accent upon the preceding word. φῆς is more properly written without the ι subscriptum, analogous to ἴσσης, but in the conjunctive φῆς, φῆ. Instead of φησί the Dorians said φαρὶ *Arist. Ach.* 771., instead of φασί, φαντι *Pind. Pyth.* 1, 100. and elsewhere: Apollonius in *Bekk. Anecd.* p. 543, 10. quotes φή for φησί from Anacreon.

2. The imperf. ἔφην &c. is generally placed after one or more words of the speaker, as an aorist<sup>d</sup>, like the Latin *inquit*, even when another word of the same signification precedes, e. g. *Xen. Cyrop.* 3, 1, 8. 5, 4, 33. As an imperf. ἔφασκον, derived from the Ionic φάσκε, is used, which in the pres. occurs in the specific sense of 'maintain' *Plat. Phædon.* p. 113 C. *Eur. Heracl.* 906. ἔφην, φῶ<sup>e</sup>, &c. and the infin. φάναι are always used of past time, e. g. φάναι τὸν Σωκράτη, 'that Socrates has said'.

3. In the language of common life ἔφην is frequently put for ἦν, ἦ. ἦ δ' ὅς 'said he', ἦν δ' ἐγώ 'said I', *Aristoph. Equ.* 634. *Xenoph. Mem.* 3, 3, 3. especially in Plato<sup>f</sup>. Thus ἦ occurs also in Homer, e. g. *Il.* α', 219. The first person ἡμί is in *Aristoph. Nub.* 1145. *Ran.* 37. in a quick repetition, 'say I'.

4. The aorist ἔφησα is hardly used in the Attic dialect except in the sense of 'maintain', as ἀπέφησε *Xen. Cyr.* 6, 1, 32. 'she refused', in which sense the opt. φήσαιμι, conj. φήσω, often occurs.

Irregular Conjugations in -μι.

I. εἰμί, 'I am', from ἔω.

Indic. Pres. εἰμί, εἶς (commonly εἶ), ἐστί(ν). ἐστόν, ἐστών. 216.  
ἐσμέν, ἐστέ, εἰσί(ν). (211)

Imperat. ἴσθι, ἔστω. ἔστων, ἐστέ, ἔστωσαν.

<sup>b</sup> Porson ad Eurip. Med. 1.

<sup>c</sup> Elmsl. ad Eur. Med. 310. note o.

<sup>e</sup> Fisch. 2. p. 492-496.

<sup>f</sup> Koen. ad Gregor. p. (615) 141.

<sup>d</sup> Elmsl. ad Eur. Heracl. 903. Fisch. 2. p. 491.

Buttm. L. Gr. p. 564.

Optat. εἶην, εἶης, εἶη. εἶητον, εἶήτην. εἶημεν, εἶητε, (εἶησαν), εἶεν.

Conj. ὦ, ῥε, ῖ, &c.

Infin. εἶναι.

Part. ὦν, οὔσα, ὄν.

Imperf. ἦν, ἦς (ἦσθα), ἦν. ἦτον ἦτην, οἱ ἦστον ἦστην. ἦμεν, ἦτε or ἦστε, ἦσαν.

The Future has the passive form ἔσομαι, ἔσῃ, (ἔσεται) ἔσται, &c. Opt. ἐσοίμην, &c. Infin. ἔσεσθαι. Partic. ἐσόμενος.

To this may be added also an imperf. mid. ἦμην *Xen. Cyrop.* 6, 1, 9. *Lysias*, p. 287. which is disapproved of by the grammarians<sup>a</sup>. εἶατο (*Buttm. L. Gr.* 549 not. εἶατο) for ἦντο *Od.* υ', 106.

#### Observations.

1. The present, with the exception of the second pers. εἰ (not εἰς), is used enclitically. The second person εἶ also in composition throws back its accent upon the preceding syllable, παρει, ζύνει, &c.

2. Instead of ἴσθι (e. g. *Eur. Hipp.* 721. *Arist. Equ.* 860. ξύνισθι *Plat. Rep.* 1. p. 328 D.) there was also an old form ἔσο, ἔσσο *Od.* α', 303. γ', 200. σύμμαχος ἔσσο *Sapph. Fr.* 1, 27. from which the other persons are derived almost regularly, as τίθεσο, τιθέσθω.

For ἔστω Plato has *Republ.* 2. p. 361 C. ἦτω, which otherwise occurs only in Hellenistic writers, and appears to have arisen from ἔε, ἐέρω<sup>b</sup>. ἔστων for ἔστωσαν is found in Xenophon *Cyrop.* 4, 6, 10. 8, 6, 11. *Plat. Rep.* 6. p. 502 A. *Leg.* 6. p. 759 E. but ἔστωσαν is more common. See *Plat. Soph.* p. 231 A. *Leg.* 12. p. 948 A. &c. ὄντων for ἔστωσαν *Plat. Leg.* 9. p. 879 B.<sup>c</sup>

3. εἶησθα is found *Theogn.* 715. εἶμεν for εἶημεν in *Plat. Rep.* 8. p. 558 D.<sup>d</sup> εἶτε for εἶητε *Od.* φ', 195. Both forms are the less common. εἶτην for εἶήτην in all MSS. *Plat. Phileb.* p. 41 D. vulg. ἦτην. εἶησαν is more used in Herodotus, e. g. 3, 118. 4, 46. and the old Attic writers *Thuc.* 1, 9. 2, 72. 3, 22. 6, 96. *Plat. Gorg.* p. 492 C. and

<sup>a</sup> Mœris, p. 172. et P. Thom. M. p. 88. Fisch. 2. p. 502. Schæf. ad Long. p. 423. Valck. in N. T. p. 384.

<sup>b</sup> Suid. v. ἦτω.

<sup>c</sup> ἐόντων is quoted as Doric from Thucyd. 5, 69. where, however, with

Valck. ad Phœn. p. 65. we should probably read κοινανεόντων, instead of κοινᾶν ἐόντων.

<sup>d</sup> Heind. ad Plat. Theæt. p. 398. Valck. ad Hipp. 349. Dawes Misc. Crit. p. 243.



*Xen. Symp.* 5, 5. and *Memor. S.* 1, 4, 19. *Xen. Cyrop.* 1, 2, 13. *Anab.* 2, 6, 13. according to the remark of a *Gramm. ined.* in *Bekk. Anecd.* p. 95, 10. See *Ruhnk. ad Mem. S.* p. 225. Elsewhere εἶεν is used<sup>c</sup>. This εἶεν is also used adverbially in the sense of the Latin *esto*, 'good! be it so!' and appears to have been retained in the language of common life from the old εἶε for εἶη, with ν ἐφέλα.; for the sense requires the singular<sup>f</sup>. It occurs chiefly in Plato and Aristophanes.

4. The original form of the imperfect appears to have been *ἔα Il.* δ', 321. ε', 887. *Od.* ξ, 222. *Herod.* 2, 19. *ἔας id.* 1, 187. *ἔατε id.* 4, 119. 5, 92, 1. as *τίθημι, ἐτίθεα* in the Ionic dialect. Instead of which Homer has also *ἦα Il.* ε', 808. &c.<sup>g</sup> Hence arose the Attic form *ἦ* in the 1st person *Plat. Protag.* p. 310 E. *Aristoph. Plut.* 77. *Av.* 1363. *Equ.* 1339<sup>h</sup>, in the same manner as the Attic -η arose from the Ionic form of the plusquam perf. -εα. According to the old grammarians, e. g. Porphyrius in *Schol. Ven. ad Il.* ε', 533. *ad Od.* θ', 186. p. 283. *Buttm. Eust. Od.* p. 1761, 51. the older Attics said *ἦ*, the later *ἦν*. Aristophanes has the former, as well as Sophocles, in many passages quoted by these grammarians, and Bekker has adopted it in Plato universally from MSS. Euripides, on the other hand, has *ἦν* often before a vowel, so that the ν seems to have been added, as in the plusq. perf. and in *ἦειν*, 3rd pers. §. 219, 4.<sup>i</sup> *ἦν* however remained the more usual form, in the third person also, as in the plusquam perf.

*ἦς*, 2nd pers. imperf. does not occur in the genuine Attic writers, but only *ἦσθα*.<sup>j</sup>

*ἦν* for *ἦσαν* sometimes occurs, but only when the subject, being of the plural number, or the subjects, follow, the whole being first conceived as an unit, whose parts are afterwards assigned, *Hesiod. Th.* 321. *τῆς δ' ἦν τρεῖς κεφαλαί.* *Soph. Trach.* 520. *ἦν δ' ἀμφίπλεκτοι κλίμακες* in the inscription in *Æschin. in Ctesiph.* p. 573. *ἦν ἄρα κάκεῖνοι ταλακάρδιοι.* particularly in the Doric dialect, e. g. in Epicharmus *ap. Athen.*

<sup>c</sup> Breckh in *Plat. Min.* p. 104 seq.

<sup>f</sup> *Ruhnk. ad Xenoph. Mem. S.* p. 223. ed. Ern. *Brunck ad Arist. Ran.* 607. *Herm. ad Eur. Suppl.* 795.

<sup>g</sup> Hermann *Præf. Soph. Œd. T.* p. xvi. seq. xxv. is inclined to consider *ἔα* as the imperf., *ἦα* as the aorist. The point cannot be decided, especially as in the old language the use of the imperf. and aor. is very fluctuating.

<sup>h</sup> Spanh. *Küster. Brunck ad Aristoph. Plut.* 77. *Fisch.* 2. p. 498 seq. *Brunck Lex. Sophocl.* p. 722 seq. *Buttm. L. Gr.* p. 552.

<sup>i</sup> *Elmsl. Præf. Soph. Œd. T.* p. x. *Herm. Præf. Œd. T.* p. vii seq. who considers *ἦ* as the aorist, *ἦν* the imperf. *Comp. Blomf. ad Æsch. Ag.* 1617.

<sup>j</sup> *Thom. M.* p. 425. *Møris,* p. 175.

360 *Irregular Conjugations in -μι. Dialects.*

2. p. 250 ed. *Schw.* 7. p. 12. 43. 119. 201. &c. In *Herod.* 5, 12. both the following nouns are in the singular, ἦν Πίγρης καὶ Μαντρύης. See §. 304. ἔστι is used in the same way before several nominatives<sup>a</sup>. See *ibid.*

*Dialects.*

217. For

(212) εἰμί the Doric form was ἐμμί *Theocr.* 20, 32.

εἶς anciently ἐσσί *Il.* α', 176. γ', 164. &c. *Theocr.* 1, 17. *Pind. Ol.* 6, 153. *Pyth.* 1, 172. and in a single passage in the Attic poets also *Eurip. Hel.* 1250. on that account suspicious. καίριος ἐσσί γε *Aristoph. Lys.* 600. is a conjecture of Brunck.

ἐστί Doric ἐντί *Theocr.* 1, 17. 11, 46 seq. This is used also for

εἰσί *Theocr.* 5, 109. 11, 45.<sup>b</sup>

ἐσμέν, Ion. εἰμέν *Il.* ε', 873. &c. *Herod.* 7, 51. 9, 3. Dor. εἰμές *Theocr.* 2, 5. 15, 73. 89. 91. In *Eur. Alc.* 942. it must be εἶμεν, optative.

*Obs.* Callimachus uses also ἔμεν for ἐσμέν p. 541. ccxciv. ed. *Ern.* and it is found in *Soph. El.* 21. which Brunck defends, but on very insufficient grounds. See *Herm. ad h. l.*

εἰσί Ion. Dor. ἔασι *Il.* β', 125. *Herod.* 1, 66. *Theocr.* 25, 24. The Doric ἐντί is found with ν ἐφελευστικόν in the *Fragm. Pyth. ap. Orell.* p. 284, 3. and in Stobæus.

ἦν 3rd pers. Dor. ἦς *Theocr.* 5, 10.<sup>c</sup> Of the Ionic ἔα and ἦα see §. 216. *Obs.* 4. In the 3rd pers. the Ionians also said ἔην *Il.* ω', 426. *Od.* τ', 315. ω', 289. (*Il.* λ', 762. ἔην as 1st pers. is suspicious<sup>d</sup>) and for the sake of the metre ἦν *Il.* λ', 108. *Od.* τ', 283. &c. always in the beginning of a verse.

ἦς 2nd pers. imperf. is not found in the Ionic writers. ἔησθα *Od.* π', 420. ψ', 175. Comp. §. 216.

ἦμεν Dor. ἦμες *Theocr.* 14, 29.

<sup>a</sup> Valck. ad *Herod.* p. 376, 21.

<sup>d</sup> Buttm. *L. Gr.* p. 551. *Herm.*

<sup>b</sup> Koen ad *Greg.* p. (129 seq.) 280. *Præf. Œd. T.* p. xv.

<sup>c</sup> Koen ad *Greg.* p. (118) 258.

ἦσαν, anciently ἔσαν *Il.* β', 703. *Herod.* 3, 125. *Pind. Ol.* 2, 17. *Theocr.* 25, 117. 128. and ἔσσαν *Pind. Ol.* 9, 79. In Herodotus the majority of MSS. (*ap. Gaisf.*) have ἦσαν, often without v. r.

*Obs.* For ἦν the Ionic dialect had besides the form ἔσκον, in Homer as a simple imperfect, e. g. *Il.* ζ, 153. in Herodotus to denote a frequent repetition\*, *Herod.* 1, 196. 6, 133. 7, 119. *Æschyl. Pers.* 657. *Theocr.* 25, 274. in a piece written in the Ionic dialect.

ἔσομαι Dor. ἐσοῦμαι *Thuc.* 5, 77. 79. and on account of the verse ἐσοῦμαι *Theocr.* 7, 67. 5, 56. also *Il.* β', 393. ν', 317. *Od.* τ', 302.

In the imperf., the optative, the conjunctive, and the participle, the Ionians frequently have also the original form ἔω. e. g. ἔων *Il.* λ', 761. ψ', 643. &c. optat. ἔοιμι *Il.* ι', 142. 284. *Herod.* 7, 6. Conj. ἔῃσι *Od.* λ', 433. ἔωσι *Il.* ι', 282. *Herod.* 1, 155. This, however, may also be the Ionic resolution of the circumflexed syllable. From the original form ἐών the common ὦν, οὔσα, ὦν remained in use.

In the conjunctive Homer has also ἦσι, as *Od.* θ', 580. See §. 200, 8. He seems also to have used εἴη for ἔη, as *θείη* for (θέη) θῆ §. 212, 10. *Il.* γ', 245. *Od.* ρ', 286.<sup>f</sup>

The infinitive εἶναι is in Ionic ἔμεναι *Il.* γ', 40. 42. ε', 602. &c. ἔμμεναι *Il.* α', 117. &c. and ἔμεν *Il.* δ', 299, 319. *Theocr.* 25, 116. ἔμμεν *Pind. P.* 4, 174. *Soph. Ant.* 625. in a chorus, in the same manner as θέμεναι and θέμεν for θεῖναι. The Dorians produced the penult by means of the diphthong ει, εἶμεν, which, however, is also written ἦμεν in the MSS. *Theocr.* 2, 41. 7, 86. *Thuc.* 5, 77. Decree of the Byzantines *Demosth. pro Cor.* p. 265, 10. *Aristoph. Ach.* 741. 771. and ἦμεν *Theocr.* 14, 6. where, however, the majority of the MSS. has ἦμεν. ἦμεναι or εἶμεναι *Arist. Ach.* 775.<sup>g</sup>

Particip. οὔσα, Ion. ἐοῦσα, Dor. ἐοῖσα *Theocr.* 2, 64. εὔσα *Theocr.* 2, 76. 5, 26. 28, 16. *Erinn. Anal.* t. 1. p. 58. 2. v. 5. and ἔασσα *Timæus L.* p. 9. 12. 14. *Stobæus Ecl. Phys.*

\* Buttm. *L. Gr.* p. 551.

Koen ad Greg. p. (91) 206. Fisch. 2.

<sup>f</sup> Schæf. ad Brunck. *Gnom.* p. 238. p. 501.

<sup>g</sup> Dorville *Vann. Crit.* p. 27. 28.

### 362 Irregular Conjugations in -μι. Dialects.

p. 45. 33. ed. *Canter. Euryph. ap. Gale, p. 667.* In the accus. *Theocr.* 2, 3. has *εὐντα* for *εὐντα*. The latter is derived from the ancient analogical form of the participle *εἷς* (*ἔνε*) *ἐντος*, as *τιθημι, τιθείς*, which the Æolians retained. Thence came *ἐντες*, *ἐντεσσιν* in the *tabula Heracl.* p. 214. 210. for *ὄντες, οὐσιν*, and in *Alcman ap. Eustath. ad Od. ο', 1787, 43. παρέντων* for *παρόντων*<sup>a</sup>.

Instead of the 3rd persons compounded with prepositions, *πάρεστι, ἔπεστι, ἔνεστι, πάρα, ἐπι, ἐν*, were also used.

#### II. εἶμι 'I go', from ἴω.

218. Of this verb the following Tenses and Moods only are in use:

(213)

Indic. Pres. *εἶμι, εἷς* (*εἶ*), *εἶσι. ἴτον, ἴτον. ἴμεν, ἴτε, ἴασι.*

Imperat. *ἴθι* (*εἶ*), *ἴτω. ἴτον, ἴτων. ἴτε, ἴτσαν.*

Optat. *ἴοιμι* &c. as *τύπτοιμι.*

Conj. *ἴω* &c. as *τύπτω.*

Inf. *ἰέναι.*

Part. *ἰών, ἰούσα, ἰόν.*

Imperf. *ἦεν* (or *ἦια, ἦα*), *ἦεις, ἦει. ἦειτον, ἦείτην. ἦεμεν, ἦειτε, ἦεσαν*, or *ἦμεν, ἦτε, ἦσαν.*

There also occur in Homer, an aor. 1. *εἰσάμην Il. δ', 138. ε', 538.* which is to be carefully distinguished from *εἰσάμην* 'I appeared', e. g. *Il. μ', 103.* and a future *εἴσομαι*, e. g. *Il. ξ', 8.* not to be confounded with *εἴσομαι*, the fut. of *οἶδα* 'I know'.

*Note.* The Attics use as a future only the pres. form *εἶμι*<sup>b</sup>, which occurs in Ionic also in this sense. *εἴσομαι* occurs in Attic only as the fut. of *οἶδα*, e. g. *Eurip. Iphig. A. 975.* where some have mistaken it for the fut. of *εἶμι*. Thus also *Eurip. Phæn. 260.*

#### Observations.

219. 1. *εἶ* is more used in Attic than *εἷς*, e. g. *Soph. Œd. C. 872. Arist. Av. 991.* Homer has also *εἰσθα Il. κ', 450. Od. ρ', 69. υ', 179.*

<sup>a</sup> Fisch. 2. p. 502.

<sup>b</sup> Fisch. 2. p. 503.

In composition the present throws back the accent, e. g. ἀνείμι *Herod.* 7, 239. ἐξεί *Soph. Œd. C.* 950. ἀπεί *id. Œd. T.* 680. ἐπέξει *Demosth.* p. 583, 23. ἀπεισι *Xen. Mem.* 4, 3, 8. διέξιμεν *Plat. Prot.* p. 361 E.<sup>c</sup>

2. In the imperative, on the other hand, ἴθι is more used than εἰ. For ἴτωσαν (*Eur. Iph. T.* 1492. *Plat. Leg.* 6. p. 765 A. 9. p. 873 E.) *Æschylus Eumen.* 32. uses ἴτων. *Thuc.* 4, 118. *Plat. Leg.* 12. p. 956 C. *Xen. Cyrop.* 5, 3. ἰόντων.

3. For ἴοιμι is found also ἰοίην *Xen. Symp.* 4, 16. *Isocrat. ad Phil.* p. 102 A.

4. Two imperfects occur in Homer: a) ἴε or ἴεν, 3rd pers. e. g. *Il.* β', 872. *Od.* π', 41. 155. ρ', 30. 256. τ', 53. ω', 220. from the old pres. ἴω. b) in the dual ἴτην *Il.* ζ', 120. *Hes. "Epy.* 197. and plural ἴσαν *Il.* γ', 8. *Od.* α', 176. *Hes. Th.* 686. *Soph. Trach.* 514. in a chorus. For the latter the grammarians invented a singular εἶν, εἶς, εἰ, analogous to that of the other verbs in -μι, e. g. τῖθην-μι ἐτίθην. but it does not occur in the works which have come down to us. Homer prefixes an η to both as an augment (as in *ῥεῖδει* from *εἶδω*), *ῥιον* *Od.* ψ', 570. ω', 500. 3rd pers. sing. *ῥιε* also in *Herod.* 1, 65. &c.<sup>d</sup> or *ῥε* *Il.* μ', 371. *Od.* σ', 253. 257. τ', 126. (*κατεῖεν* *Hesiod. Sc.* 254. should probably be *κατῆεν*.) *ῥομεν* *Od.* κ', 570. λ', 22. and *ῥει*<sup>e</sup>, 3rd pers. sing. *Il.* κ', 286. ν', 247. *Od.* θ', 290. *ῥισαν*, 3rd pers. plur. For *ῥειν* there was also a form *ῥια*, which stands in the same relation to *ῥειν* as *ἐρίθεα* to *ἐρίθην* *Od.* δ', 427. &c.

Both forms passed into the Attic dialect, 1st pers. usually *ῥα*, rarely *ῥειν*, e. g. *Xen. Œcon.* 6, 15. in the other persons *ῥεις* *Dem. de Cor.* p. 232, 23. *Æschin. in Ctes.* p. 551. (*ἐπεξῥεῖσθα* MSS. *Plat. Euthyphr.* p. 4 B.) *ῥει*. As these forms were exactly like the 1st and 2nd pers. of the plusq. perf. they formed also the dual and plur. like the plusq. perf. *ῥειρον*, *ῥελτην*. *ῥειμεν*, *ῥεῖτε*, *ῥεσαν* (not *ῥισαν*), but commonly *ῥιτην* *Plat. Euthyd.* p. 294 D. *ῥμεν* *Eur. Andr.* 1105. (with Brunck) *El.* 780. *Arist. Plut.* 659. *Plat. Rep.* 10. p. 609 C. *Protag.* p. 316 A. 362. *Euthyd.* p. 304 B.<sup>f</sup> *ῥτε* *Eur. Cycl.* 40. In the 3rd pers. plur. *ῥεσαν* is the usual form, but *ῥσαν* from *ῥισαν* is also found *Od.* τ', 445. *Herod.* 1, 62. 105. and in Agathon the comic writer in *Etym. M.* p. 301, 57.<sup>g</sup> In the 3rd pers. the Attics said also *ῥειν* before a vowel

<sup>c</sup> Fisch. 2. p. 504.

<sup>d</sup> Valck. ad *Herod.* p. 10, 96.

<sup>e</sup> I agree with Buttmann that *ῥει* with the ι *subscr.* is incorrect.

<sup>f</sup> See *Etym. M.* p. 420. in.

<sup>g</sup> Elmsley *Cl. Journ.* 17. p. 51. maintains that the ancients said *ῥια*, *ῥias*, *ῥιε*. *ῥιτην*. *ῥιμεν*, *ῥεῖτε*, *ῥισαν*, and then merely contracted *ῥι* into *ῥ*; and that *ῥειν* is a form invented by

with the ν ἐφελευστικόν *Arist. Plut.* 696. 709. as in the 3rd pers. sing. plusq. perf.

With regard to the signification, ᾗα has never that of the perf., and ᾗειν never that of the plusquam perf.; but both forms agree in this respect, and designate generally a time past, either absolutely, or with reference to another time, i. e. they stand for the aor. and imperf. ᾗα stands for an aor. in *Herod.* 4, 82. 5, 32. *Plat. Apol. S.* p. 21 C. ἐντεῦθεν ἐπ' ἄλλον ᾗα (ᾗα) τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι, which *ibid.* B. is thus expressed: ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι. *Charmid.* in. ᾗα—καί—εἰσῆλθον (where ἦκον, which precedes, has the signification of the plusquam perf. 'I had come'. See *Syntax*). *Demosth.* p. 1106. ἴν' οἱ μὲν δικάσται—ἐγνώσαν, ἐγὼ δέ—ᾗα. As an imperf. *Plat. Rep.* 5, in. 8. p. 562 C. *Symp.* p. 219 E. *Xen. Cyrop.* 5, 4, 11. ᾗειν stands as an aor. *Plat. Symp.* p. 221 B. *Protag.* p. 316 A. 362. *Euthyd.* p. 304 B. *Eurip. Or.* 559. *Æschin.* in *Ctesiph.* p. 532. and thus ᾗει, ᾗεσαν universally in narration are used just as the aorists. ᾗει as imperf. is found *Plat. Symp.* p. 191 A. 201 E. 220 B. *Xen. Anab.* 7, 7, 6. *Thuc.* 2, 3. extr. *Eurip. Suppl.* 753. *Iphig. T.* 1407. *Ion.* 1152. *Aristoph. Plut.* 696. *Demosth.* p. 229, 18. 26. 232, 23. 299, 27. 305, 8. 306, 11. 549, 24. 576, 27.\* In many places it may stand as an imperf. and as an aorist. In the same manner ᾗιον has frequently the sense of the aorist.

5. Some peculiar forms are still to be noticed; εἶσι as 3rd pers. plur. is found *Hes. Sc.* 113. *Theogn.* 716. where ἴσι is a mere conjecture of Brunck v. 536. εἶσι may however be read in both places §. 309, c. Ruhnken has compared προσεῖναι *Hes. "Epy.* 351. which some grammarians have taken for προσιέναι, with the Latin *adesse*, and *Æsch. Suppl.* 300. *Schütz.* εἶναι ἀστραβιζούσας appears to be a common periphrasis for ἀστραβίζειν. *Od.* ξ', 496. ἀλλὰ τις εἶη εἰπεῖν 'Αγαμέμνονι is *adsit aliquis qui nuntiet*, as *Il.* ν', 312. ἀμύνειν εἰσὶ καὶ ἄλλοι *sunt qui opem ferant*. See §. 535. In *Il.* ω', 139. τῇδ' εἶη 'let there be one here', for 'let me come', expresses the readiness of Achilles better than τῇδ' ἴσι. The *Etym. M.* p. 121, 29. 423, 23. quotes from Sophron, who wrote in the Syracusan popular dialect, εἶω for ἴω. In the infinitive ἵμεναι *Il.* ν', 32. &c. occurs for ἰέναι, once with ι long *Il.* ν', 365. (ἵμεναι) and ἵμεν *Il.* α', 170. &c. and also ἰέμεν *Archyt. ap. Gale,* p. 697. (*Orell.* p. 248.)

later writers. As ᾗε nowhere occurs, nor is any where required by the metre, and no ancient grammarian

recognizes the form, the opinion must rest on its own authority.

\* *Comp. Fisch.* 2. p. 507 seq.

## Verbals in -τέος and -τός.

From verbs of all kinds adjectives also are formed, which partake of the signification of the verbs after the manner of participles, more than other adjectives derived from verbs, and hence they are called by way of distinction, Verbals. They are formed from the third person perf. pass. by omitting the augment of the reduplication, and changing -ται into -τέος and -τός, -e. g. τέτυπται, τυπτέος. τετύπηται, τυπητέος. πεφίληται, φιλητέος and φιλητός. παρεσκεύασται, παρασκευαστέος. πέποται from πίνω, ποτέος, συνεκποτέα *Aristoph. Plut.* 1086. δέδοται, δοτέος. ἔσταται from ἵστημι, στατέος. ἔσταλται from στέλλω, σταλτέος. τέταται from τείνω, τατέος. τέτμηται, τμητέος. κέχυται from χέω, χυτός. These verbals always have the accent on the termination, except the compounds, as θεατός ἀθέατος, ἀνάσπαστος, ἀνήροτος. It must also be observed, that the same changes commonly take place in the verbals, as in the derivation of the aor. 1. pass. from the perf. pass.

1. Verbals have often ε before the final syllable, although the perf. had η, especially if the aor. 1. p. also had ε. §. 191, 2. e. g. εὔρηται, εὔρετέος *Thuc.* 3, 45. ἐπῆνηται, ἐπαινέτέος. ἤρηται, αἰρετέος, αἰρετός. ἀνέσχηται, ἀνασχετός. So they have ε where the perf. had α, e. g. ἐπιτέτραπται, ἐπιτρεπτέος. μενετέος from μεμένηται<sup>b</sup>. For διαμαχετέον *Plat. Rep.* 2. p. 380 B. we should read διαμαχητέον, as δυσμαχητέον *Soph. Ant.* 1106.<sup>c</sup>

According to the same analogy verbals are formed from verbs, although the perf. pass. never did or could exist, e. g. συνεστέον *Plat. Prot.* p. 313 B. from σύνειμι, as if from fut. ἔσομαι, perf. ἔσμαι; ἰτέον, and lengthened ἰτητέον from ἰέναι, ἐξιτόν *Hes. Th.* 732. ἐξιτητέον from ἔξιμι, ἰστέον from εἰδέναι.

2. Verbals from verbs pure have frequently σ before the final syllable, although it was not in the perf. e. g. πέπανται, πανστέος. ἐλήλαται, ἐλαστέος, ἐλαστός. κέχρηται from χράομαι, χρηστέος, χρηστός (as ἐχρήσθη). In this, however, usage is

<sup>b</sup> Lobeck ad Phryn. p. 446.

beck ad Phryn. l. c.

<sup>c</sup> Ast ad Plat. Polit. p. 434. Lo-

to be regarded. On the other hand  $\sigma$  is frequently rejected in many verbals, especially in compounds, e. g.  $\theta\alpha\nu\mu\alpha\tau\acute{o}\varsigma$ ,  $\acute{\alpha}\gamma\alpha\tau\acute{o}\varsigma$ ,  $\acute{\alpha}\delta\acute{\alpha}\mu\alpha\tau\acute{o}\varsigma$ , for  $\theta\alpha\nu\mu\alpha\sigma\tau\acute{o}\varsigma$ ,  $\acute{\alpha}\gamma\alpha\sigma\tau\acute{o}\varsigma$ ,  $\acute{\alpha}\delta\acute{\alpha}\mu\alpha\sigma\tau\acute{o}\varsigma$ <sup>a</sup>.

With respect to the signification, the following verbals correspond :

1. Those in  $-\tau\acute{e}\omicron\varsigma$  with the Latin partic. fut. pass. and the neuter of these  $-\tau\acute{e}\omicron\nu$  (in Attic more commonly in the plur.  $-\tau\acute{e}\alpha$ ) to what is called the gerund, e. g.  $\phi\iota\lambda\eta\tau\acute{e}\omicron\varsigma$  *amandus*,  $\pi\omicron\tau\acute{e}\omicron\varsigma$  *bibendus*.  $\pi\omicron\tau\acute{e}\alpha$   $\acute{\epsilon}\sigma\tau\acute{\iota}$  *bibendum est*.  $\pi\omicron\lambda\epsilon\mu\eta\tau\acute{e}\alpha$   $\acute{\epsilon}\sigma\tau\acute{\iota}$  *bellandum est*.

2. Those in  $-\tau\acute{o}\varsigma$  have commonly a passive signification, and in that case correspond with, either the Latin partic. perf. p. e. g.  $\pi\omicron\iota\eta\tau\acute{o}\varsigma$  *factus*,  $\chi\upsilon\tau\acute{o}\varsigma$  *aggestus*,  $\sigma\tau\tau\epsilon\pi\tau\acute{o}\varsigma$  *flexus*; or convey the idea of ability, as the Latin adjectives in  $-ilis$ , e. g.  $\acute{o}\rho\alpha\tau\acute{o}\varsigma$ ,  $\acute{\alpha}\kappa\omicron\upsilon\sigma\tau\acute{o}\varsigma$  'which can be seen or heard, visible, audible'.  $\kappa\tau\eta\tau\acute{o}\varsigma$ ,  $\acute{\omega}\nu\eta\tau\acute{o}\varsigma$  'which can be acquired, sold', &c. Some have also a neuter signification, as  $\pi\lambda\omega\tau\acute{o}\varsigma$  'navigable, who can swim'.

They have also frequently an active signification, as  $\kappa\alpha\lambda\upsilon\pi\tau\acute{o}\varsigma$  'covering' *Soph. Antig.* 1011.  $\mu\epsilon\mu\pi\tau\acute{o}\varsigma$  'blaming' *id. Trach.* 446.  $\mu\iota\sigma\eta\tau\acute{o}\varsigma$  'causing hatred' *Xen. M. S.* 2, 6, 21.<sup>b</sup>

Of their use see §. 447.

### Of Defective VERBS.

221. A great number of Greek verbs are used only in some tenses, (216) whilst the tenses which are wanting in one form are supplied by others derived from similar forms, proceeding from the original one, or even from verbs entirely different, but agreeing in signification. Thus, for instance, of verbs in  $-\acute{\alpha}\nu\omega$ , only the

<sup>a</sup> Ruhnck. Epist. Cr. p. 26. Fisch. 1. p. 208 seq. 2. p. 49 seq. Böeckh ad Pind. Ol. 1, 28. Reisig Comm. Crit. in Soph. Œd. C. p. 386 seq.

<sup>b</sup> Hemsterh. ad Luc. t. 1. p. 448. Ruhnck. ad Xen. M. S. l. c. Brunck

ad Soph. Antig. l. c. ad Eur. Hec. 1121. Pors. ad Eur. Hec. 1121. ad Phœn. 220. Comp. Musgr. ib. Blomf. Gloss. Agam. 352. Monk ad Eur. Alc. 174. Reisig Comm. Exeg. in Soph. Œd. C. 1027.



pres. act. pass. and the imperf. are used ; the remaining tenses are derived from simple forms, which are the basis of those in -άνω. λαυθάνω, λαμβάνω have in the fut. λήσω, λήψω, aor. 2. ἔλαθον, ἔλαβον, from λήθω, λήβω. In ὁράω only the imperf. ἑώρων and the perf. ἑώρακα are used ; instead of the fut. ὁράσω, ὄψομαι, from ὄπτομαι, is employed ; for the aorist ὤρασα only εἶδον from εἶδω ; the aor. pass. is ὤφθην, although a perf. pass. ἑώραμαι occurs. These verbs are commonly called *anomala*, irregular ; but this expression appears to favour the incorrect notion, that all these different forms belong actually to one determinate present tense, although not derived from it, according to the common rules : hence they are here called *defective verbs*, or such as are deficient in some essential tenses. Perhaps there is no one Greek verb, in which some tenses are not wanting (see §. 194. *Obs.*), and in this case all the verbs of the Greek language would be defective. But those verbs have at least a perf., an aorist, and a fut. of the same form, and thus all the essential tenses : the verbs, however, which are here instanced as defective, are wanting in some essential tenses ; and are obliged to borrow them from other forms related to them in their formation or signification.

The cause of these different forms of one verb is to be sought chiefly in the endeavour after euphony, so peculiar to the Greek language above all others, as being one which owed its cultivation to Poetry and Song. This bias was favoured by the flexibility of the language, and by the different dialects, which were formed independently of each other, and of which each assumed many peculiarities of the others, in the progress of time, as intercourse became more frequent. It is sufficient for our present purpose to notice the manner in which this effort after euphony developed itself, in the forms of the verbs ; and this consists partly in the lengthening of the radical syllable of the verb, partly in the lengthening of the termination, partly in prefixing the reduplication ; frequently also in a combination of all these kinds.

I. The radical syllable was lengthened by changing the (217)  
short vowel into the long, or into a diphthong, as *κάω καίω, σύω σεύω*, or by adding to it a consonant, *λάβω, λήβω and λάμβω*,

whence the Ionic λαμφθείς. In the same manner τέμνω, κάμνω, τύπτω, are probably derived from τέμω, κάμω, τύπω, by lengthening the radical syllable, although there is no necessity to suppose these forms in aid of the derivation. See §. 173. The following methods of lengthening are most frequent :

1. The insertion of ν, as in the examples adduced, τέμνω, κάμνω, from τέμω, κάμω or κήμω. δάκνω or δήκω. δαμνάω from δαμάω. πτάρνυμαι from πταίρω. The μ also in λάμβω appears to have arisen from ν, which according to the rule §. 37, 1. before β always becomes μ. In the same manner λάγχω from λήχω. Comp. II. 1. 3. This insertion is most common when the termination becomes μι, as ὄρω, ὄρνυμι, &c.<sup>a</sup> Universally, however, after the lengthening of the principal syllable by this insertion, the long vowel of the syllable is changed into the corresponding short one. ν also is inserted between two vowels, e. g. πίνω, δύνω, from πίων, δύω.

2. The insertion of σ, chiefly before the consonant, e. g. ἔσπομαι for ἔπομαι.

3. The insertion of τ after a consonant, as βλάπτω, κλέπτω, from βλάβω, κλέπω; also between two vowels, as ἀνύτω, ἀρύτω, ἀτάω, from ἀνύω, ἀρύω, ἀάω.

*Obs.* In this case ε in the principal syllable is frequently changed into ι, as πίνω from πέτω, ἴσχω, ἐνίσπω, from ἔχω, ἐνέπω. τίκτω from τέκω. σκίδνημι, κίρνημι, from σκεδάω, κεράω.

4. γ, κ, χ are often changed into σσ (ττ), e. g. πράσσω, φρίσσω, from πράγω, φρίκω; into ζ also, as στενάζω from στενάχω, κράζω from κράγω. Comp. §. 171. and of the interchange of ζ and σσ §. 29. 31.

In the same manner δ is often changed into ζ, as in φράζω, ἔζω, from φράδω, ἔδω.

5. Another method, that of putting the accent on the principal syllable, the first syllable having suffered syncope, takes place in polysyllables, as πλάζω and πλάθω (whence πλασθεῖν *Æsch. Prom.* 904.) from πελάω, πλημι from πελάω. βλήμι

<sup>a</sup> Eust. ad Il. p. 57, 32.

from βάλλω, βαλέω. If the first syllable has an *o*, this is retained after syncope in the principal syllable, but coalesces with the termination έω into ω, e. g. βολέω (derived from βάλλω) βλώω, βλώσκω. βορέω (related to βορά), βρώω, βιβρώσκω. νοέω, γνοέω (as ἀμφιγνοέω), γιγνώσκω. θορέω, θρώω, θρώσκω. στορέω, στρώω, στρώννυμι. τορέω, τρώω, τιτρώσκω. In the same manner θνήσκω from θάνω, θήνω.

Several instances will occur under III., as the lengthening of the principal syllable is mostly connected with a lengthening of the termination.

## II. Lengthening of the termination ω.

(218)

1. in άω, έω, όω, ύω, e. g. μυκάω from μύκω, κτυπέω from κτύπω (aor. ἔμυκον, ἔκτυπον) §. 193. *Obs.* 5. δαμάω from δάμω, δήμω (ἔδαμον). φιλέω, ριπτέω, from φίλω (whence ἐφίλατο, φίλωνται in Homer<sup>b</sup>) and ρίπτω. *Comp.* §. 181, 4. Thus also ἐλκύω, ἀνύω, πληθύω, from ἔλκω, ἄνω, πλήθω. Or -νύω, e. g. δαινύω, πεταννύω, δεικνύω, μιγνύω, from δαίω, πετάω, δείκω, μίγω. *Comp.* βαλλήσω &c. §. 181. *Obs.* 3. μεμένηκα §. 187, 6. Peculiar forms are found among the Ionians, as συμβαλλεόμενος *Herod.* 3, 68. and elsewhere. πιέζεν *Od.* μ', 174. 196. as in Herodotus πιεζέμενος. ὤφλεε *Herod.* 8, 26. ἐνείχεε *id.* 1, 118. in all MSS. for ὤφλε, ἐνείχε. If the penult of the radical form be short, the consonant is doubled, as ὄλω, ὀλλύω.

If the radical syllable of dissyllable verbs has *ε*, this is changed into *ο* or *ω*, e. g. πέτομαι, ποτάομαι and πωτάομαι. στρέφω, στρωφάω. νέμω, νωμάω. τρέχω, τρωχάω and τροχάω. φέρω, φορέω, and therefore δεδοκήμενος from δέκομαι.

These terminations are again made long :

a) by -αίνω, -αύνω, as βαίνω, ἐλαύνω, from βάω, ἐλάω<sup>c</sup>.

b) -είνω, as τείνω, κτείνω, from τάω (whence τῆ in Homer), κτάω. In others ω only suffers this change, as in φαείνω, ἐρρεείνω, from φάω, ἐρέω.

<sup>b</sup> Animadv. in H. Hom. p. 370. ρίπτω and ριπτέω appears to me not to be established with certainty.  
 The distinction which Hermann in Soph. Aj. 255. supposes between <sup>c</sup> Fisch. 3 a. p. 13.

c) -ζω, as πελάζω from πελάω. Comp. §. 178, b.

d) -θω. See II. 2.

e) -σκω, as φάσκω from φάω (φάσκον for ἔφην), γηράσκω from γηράω, βάσκω from βάω (from βάσκον for ἔβην), βαίνω. θνήσκω, διδάσκω, from θανέω, δάω, also with the diphthong instead of the radical vowel, πιφαύσκω. ῥύσκομαι from ῥύω<sup>a</sup>.

Those in -έω are commonly changed into -ίσκω, e. g. εὐρίσκω, owing to the infin. aor. 2. εὐρεῖν, ἀραρίσκω from ἀραρεῖν, as those in -όω into -ώσκω, the latter generally with reduplication, e. g. γιγνώσκω from νοέω, γνοέω. βιβρώσκω from βορέω, βρώω. Comp. I. 5. The termination -ώσκω seems to have arisen from the contraction of ο and -έσκω (a contraction such as occurs in the augment, §. 166.), in the same manner as many verbs have the termination -ήσκω from -έέσκω, -αέσκω, as θνήσκω, μιμνήσκω (and without reduplication μνήσκω *Anacr. ap. Athen.* 11. p. 463 A.), ἀλδήσκω. For the rest, the termination -ίσκω is mostly derived from barytone verbs.

*Obs.* Many verbs in -σκω signify 1) a beginning or increase, e. g. γηράσκω, ἡβιάσκω. 2) Derived from neuter verbs, they often take a transitive sense, e. g. πινύω, πινύω, (whence πεπνύσθαι) 'I am skilful, intelligent'; πινύσκω 'I make intelligent, I instruct': πίνω, πίνω, 'I drink'; πιπίσκω 'I give to drink': μεθύω 'I am drunk'; μεθύσκω 'I make drunk'.

f) Verbs in -μι especially are formed from these verbs pure, with and without reduplication, as τίθημι, ἵστημι, δίδωμι, from θέω, στάω, δόω. κίρνημι, κεράννυμι, from κινάω, κεράω.

The change of the termination -άω, -έω, -ίω, -όω into άννυμι, έννυμι, ίννυμι, ώννυμι is particularly frequent, e. g. σκεδάννυμι, πετάννυμι, έννυμι, σβέννυμι, τίννυμι, ζώννυμι, στρώννυμι, from σκεδάω, πετάω, έω, σβέω, τίω, ζώω, στρώω στορέω. These again are derived from the derivative verbs in -νύω II. 1. in which case ν is doubled, if the penult of the radical form was short<sup>b</sup>.

*Obs.* Some verbs have the form in -μι only in the aor. 2., e. g. ἐκίχην, ἐκτα, κτάς, οὐτα, καταπτήτην, ἐσβη, ἐσκλη, σκληναι, ἐφθη, ἐπλωμεν

<sup>a</sup> Fisch. 3 a. p. 7 seq.

<sup>b</sup> Fisch. 3 a. p. 15.

πλώς, from κичάνω, κτείνω, οὐτάω, καταπέταμαι, σβέω, σβέννυμι, σκέλλω, φθάνω, πλώω, but formed like κίχημι, κτήμι, οὔτημι, πτήμι, σβήμι, σκλημι, φθήμι, πλώμι.

Thus also the imper. σχές, σπές, from ἔσχον, ἔσπον. τέθναθι, &c. §. 217, 3, a.

2. in άθω, έθω, ύθω, e. g. διωκάθω, κιάθω, άγερέθω, τελέθω, φθινύθω, from διώκω, άγείρω, τελέω, φθίνω. -άθω is the termination of verbs whose penult is long, -έθω of those in which it is short. From the contraction of the termination -έθω with α and ε comes -ήθω, with ο -ώθω, e. g. νήθω, πλήθω, αλήθω, βρώθω, from νέω, πλέω (*impleo*), βρόω (*βορέω*)<sup>c</sup>.

3. in άνω, as λάμβανω from λάμβω I. from λήβω. άμαρτάνω, αισθάνομαι, from άμάρτω, αίσθω. ικάνω from ίκω. θιγγάνω from θίγω. According to the analogy of λήβω, λάμβω, we might also assume the forms λάνθω, λάγχω (λέλογγε) as intermediate links between λήθω and λανθάνω, λήχω (είληχα) and λαγχάνω. Mostly, however, the long vowel of the radical syllable is changed into the short one in this termination, and the syllable made long by the insertion of ν, which, however, is changed before γ χ into γ, before μ π &c. into μ §. 37. I. as άνδάνω from ηδω. λιμπάνω, φυγγάνω, πυνθάνομαι, τυγχάνω, θιγγάνω, from λείπω, φεύγω, πεύθομαι, τεύχω, θίγω<sup>d</sup>.

Obs. In the form -άνω the α is long, in the Epic writers, in φθάνω, ικάνω, κичάνω, short in the Attics.

III. Reduplication, as in the instances already adduced, δι- (219) δάσκω, γιγνώσκω, βιβρώσκω, τιτρώσκω, μιμνήσκω, πιπίσκω, άραρίσκω, τίθημι, δίδωμι. Thus also βιβάω in Homer, πιφαύσκω from φάω, πέφνω from πε-φένω, the Attic τετρεμαίνω for τρέμω. It is worthy of remark here, that the initial consonant of the verb repeated generally takes an ι after it. Other forms also which have been made long appear to have arisen from the reduplication, as μίμνω from μι-μένω, πίπτω from πι-πέτω, (with ι long *Etym. M.* p. 673. as in ίημι), γίγνομαι from γι-γένομαι<sup>e</sup>, where the ε after reduplication suffers syncope, as in τιπράσκω for πι-περάσκω from περάω.

<sup>c</sup> Fisch. 3 a. p. 11 sq.

<sup>e</sup> Valck. ad Phoen. v. 470.

<sup>d</sup> Fisch. 3 a. p. 3.

IV. Sometimes new forms of present tenses arise from a tense of the old form ; but such new present tenses occur mostly in the poets only. Thus have arisen :

1. From the perf. : *dedoίkw* from *deίδw*, *dédouka*, *Theocr.* 15, 58. *πεφύkw*, *ἐπέφυκον*, *Hesiod.* *Ἔργ.* 148. from *φύw*, *πέφυκα*. *πεφρίκοντας* *Pind. P.* 4, 325. from *φρίσσω*. *γεγάκειν id. Ol.* 6, 83. from *γεγήkw*, which comes from *γάw*. *ἐρρίγοντι Hesiod.* *Ἄσπ.* 228. (*πέπληγον*, *τεταγών*, *τετύκοντο*, *κεκλήγοντες* in Homer are aorists.) Thus the fut. *κεκράξομαι* in the Attics, and the writers of the Old and New Testament, comes from *κεκράγω* from *κέκραγα*, the perf. 2. of *κράζw*. The Attic *ἐστήξw* and *τεθνήξw* from *ἐστήkw*, *τεθνήkw* (R), from *ἔστηκα*, *τέθνηκα*, the perf. of *ίστημι* and *θνήσκω*, *θανέw*. The Attic *ἐγρηγορῶ* from *ἡγορα*, *ἐγήγορα*, *ἐγρήγορα* from *ἐγείρω* §. 168. *Obs.* 2.<sup>a</sup> Of *κέκλωμαι*, *πέφνε* see §. 193. *Obs.* 8. So *ἦkw* is probably formed from *ἦκα*, perf. of *ἴημι*<sup>b</sup>.

2. From the future : the Homeric forms *ἐβήσετο*, *ἐδύσετο*, and the imperat. *λέξεο Il. ι'*, 613. *ῥρσεο* or *ῥρσεν Il. γ'*, 250. *δ'*, 264. *οἶσε*, which is also Attic<sup>c</sup>, *ᾶξετε*, the imperf. *ἴξον* from *ἴkw*, *ἴξw*. All these imperfects, however, have the signification of aorists<sup>d</sup>.

In the same manner the verbs in *-ψw* and *-ξw* appear to have arisen, as *ἔψw*, *αὔξw*, as well as the verbs called *Desideratives*, as *δρασεῖw*, *ὀψείw*<sup>e</sup>.

3. Frequently also from regular terminations of tenses, which have a similarity to derivations from other present tenses, new forms arise, differing from the proper termination of the present.

a) Especially the 1st pers. plur. perf. act. *-αμεν* by syncope from *-ήκαμεν*, which also might come from a verb in *-μι*, was the origin of forms in the rest of the moods, which are analogous to those of verbs in *-μι*. See §. 198, 3.

<sup>a</sup> Valck. ad *Theocr.* 10. p. 7.  
Fisch. 2. p. 247 seq. Koen. ad  
Gregor. p. (81) 190.

<sup>b</sup> Schæf. app. Demosth. p. 276 note.

<sup>c</sup> Mæris, p. 285.

<sup>d</sup> Buttm. L. Gr. p. 417 seq.

<sup>e</sup> Valck. ad Phœn. v. 1214. Abresch.  
ad Cattier. *Gazoph.* p. 10. Fisch. 3.  
a. p. 5 sq.

b) In some few cases *ε*, *ει*, the initial letters of the radical form, are considered as an augment in those tenses which receive an augment, and omitted in the rest of the moods, whereby new forms arise. Thus the *ε* in *ἔσχον*, *ἔσπον*, from *ἔχω*, *ἔπω*, is a part of the radical form; but both have for tenses in the other moods, *σχοίην*, *σχῶ*, *σπεῖν*, *σχεῖν*, *σπών*, *σχών*, &c. Thus in *εἴρηκα* the *ει* already in the present *εἶρω*, *ἔρω*, was, however, considered as the augment, and hence come the derivatives *ρήμα*, *ρήσις*, *ρήτωρ*, and the aor. 1. *ἑρρήθην*. See *εἰπεῖν*.

*Obs.* In the statement of the primitive forms which are the bases of (220) single derivative tenses, the Greek Grammarians do not always agree. Hence it becomes necessary to explain the principles which it seems requisite to observe in this.

1. The radical form is most easily found (at least for practical purposes,) if it occurs in the oldest writers, as is the case in *λήθω*, *δίω*. Such radical forms, however, are but rarely found.

2. Amongst many forms of tenses which do not occur, from which single tenses may be derived, that is to be preferred which can be made the basis of several tenses, e. g. *ἔπαθον* has been derived from *πάθω*, and even from *παθέω*; in that case, however, the form *πήσας* in *Æschylus* must have a different form for its basis. But both *ἔπαθον* and *πήσας* may be derived from one root, *πήθω*, and this, therefore, is to be preferred.

3. If this mode fails, the supposition of a radical form must at least be justified by analogy. That form will have the best grounds to rest on, from which the origin of all the derivative forms can be most easily explained. Thus, e. g. *πήθω* and *πένθω* are as nearly related to each other as *πένθος* and *πάθος*. As *λαμβάνω* through the intermediate *λάμβω* comes from *λήβω*, *λανθάνω* from *λήθω*, *λαγχάνω* from *λήχω*, it is consistent with analogy to refer *μανθάνω* to the radical form *μήθω*, whence *ἔμαθον*, and to supply *λάγχω* (whence *λέλογχα*) as an intermediate step between *λαγχάνω* and *λήχω*.

In the following List this principle is followed,—never to derive an aor. 2. or a perf. 2. from a present tense in *-έω*. See

§. 193. *Obs.* 5. And a fut. 1. in -ήσω alone is not a sufficient ground to suppose such a form in -έω. See §. 81. *Obs.* 3.

—◆—

List of DEFECTIVE VERBS.

222. *Note.* The words which are printed in capital letters are obsolete  
(221) forms, which are only supposed, in order to derive from them the forms in use.

The verbs, which are distinguished by \*, are only used by the poets.

A.

Ἄαω 'I injure': aor. 1. act. ἄασα *Od.* κ', 68. φ', 296, 7. *Il.* θ', 237. ἄσα *Od.* λ', 61. mid. ἀσάμην *Il.* ι', 116. ἄσατο as active *Il.* τ', 95. pass. pres. ἀᾶται *Il.* τ', 91, 129. and in the active sense *Il.* τ', 91. aor. 1. pass. ἀάσθην. Both *a* are long or short according to the exigencies of the verse. Ἄτῃ 'illusion', and as its consequence 'injury', is allied to this verb, whence in Homer and Herodotus ἀτέω intrans., ἀτάομαι in the tragedians<sup>a</sup>.

ἀγαμαι 'I admire', a passive form, Homeric and Attic, as ἴσταμαι, from ΑΓΗΜΙ, which comes from ἀγάομαι *Hesiod. Theog.* 619. (hence ἀγάζομαι and ἀγαίομαι). From ἀγάομαι are derived the tenses except the pres. and imperf. fut. ἀγάσομαι *Od.* α', 389. aor. 1. mid. ἡγασάμην *Il.* γ', 181. and Ion. ἀγασάμην. conj. ἀγάσωμαι *Il.* ξ', 111. aor. 1. pass. ἡγασθην in Attic.

ἀγείρω 'I collect', requires notice only on account of the epic aorist ἀγέροντο *Il.* β', 94. &c. ἀμφαγέροντο 'they were collected' *Il.* σ', 37. inf. ἀγέρεσθαι (-έσθαι) *Od.* β', 385. Other forms are ἡγερέθονται *Il.* γ', 231. ἡγερέεσθαι *Il.* κ', 127. (perhaps ἡγερέεσθαι). Homer has also a syncopated participle aor. ἀγρόμενος. See §. 193. *Obs.* 8.

ΑΓΩ 'I break', for which in the present only ἄγνυμι, ἄγνυμαι is used. It takes the syllabic instead of the temporal augment (§. 161.). aor. 1. act. ἔαξα (ἄξαίμι, ἄξω, ἄξαι, ἄξας) for ἦξα *Od.* τ', 539. perf. 2. ἔαγα (Ion. ἔηγα *Herod.* 7, 224.)

<sup>a</sup> Buttm. *Lexilog.* 1. p. 223 seq.



in a passive sense. aor. 2. pass. ἐάγην commonly with short *a*, but with long *Il.* λ', 559. as in conj. κατὰγῃ *Arist. Ach.* 928. *c. n. Brunck.* opt. κατὰγειν *ib.* 944. The other tenses are wanting.

*Obs.* 1. Lysias has the augment in the participle also, *καταγείς* *p.* 156. (in Bekker from MSS. *καταγείς*) *κατεάξαντες* *p.* 159. probably from the pronunciation of the transcribers, and *Apoll. Rh.* 4, 1686. ἐξεαγείσα, which otherwise is used only by later writers, as *Epictet. c.* 3. 25. *Ælian. H. A.* 10, 10. and the writers of the New Testament. *καταεαγῆναι* *Plat. Gorg.* 469 D. is more correctly read *καταεγέναι*<sup>b</sup>.

*Obs.* 2. *κανάξαις* in Hesiod *Ἔργ.* 664. and *κανάξαι* in Hesychius, is considered as *Æolic* or old Greek for *κατάξαις*, *κατάξαι*. Since ἄγω had the digamma §. 9. not. *c.* *Ἔγω*, from *καταῤάξαι* after omitting *a* in the preposition came *κατῤάξαι* (§. 38.), and this was softened into *καῤῥάξαι* (as *κάββαλλε*, *καπ φάλαρα*, &c.) and *κανάξαι*, since the *F* in writing was commonly expressed by *v* (§. 9.).

ἄγω 'I lead', is placed here only on account of the aor. 2. ἡγαγον, ἡγαγόμεν, §. 168. In other respects it is regular. The futures ἄξω (*Soph. Œd. C.* 177. *Eur. Heracl.* 397.) and ἄξομαι §. 184. *Obs.* differ as active and middle. It is to be observed, however, that the aor. 1. ἤξα (*Hom. Batrachom.* 114. 118.) is not common in the old writers<sup>c</sup>. Aristophanes has *Ran.* 468. ἀπῆξας, and *Thucyd.* 2, 97. προσῆξαν (*R.*), *Xen. Hist. Gr.* 2, 2, 20. κατὰξαντας. *Thuc.* 8, 25. προεξάξαντες. See Bekker's note. In *Herod.* 7, 60. συνάξαντες is 'crowding together', unless perhaps we ought to read *συντάξαντες*. For the perf. there is an Attic form ἤχα (hence pass. ἤγμαι. aor. 1. pass. ἤχθην. *Herod.* 3, 145. *Xen. M. S.* 4, 1, 3. fut. ἀχθήσομαι<sup>d</sup>), and an old form which remained in Doric, ἀγήγοχα or ἀγάγοχα (see §. 186, 4. *Obs.* 1.) and ἀγήοχα, which Demosthenes also has, *p.* 238. in a letter of Philip, 249, 18. and in a decree of the Athenians, consequently in the language of common life. Lysias, in a passage cited by Phrynichus, has *καταγινόχασι*. Otherwise, however, it is used only by later writers<sup>e</sup>.

<sup>b</sup> Thom. M. *p.* 497. Taylor and Markl. ad Lys. 1. *c.* Brunck ad Aristoph. *Ach.* 945. Abresch. ad Cattier. *p.* 11 seq.

<sup>c</sup> Thom. M. *p.* 4. Phrynich. *p.* 124.

Valcken. ad Xenoph. *Mem. S.* 4, 2, 8.

<sup>d</sup> Piers. ad Mær. *p.* 21.

<sup>e</sup> Thom. M. *p.* 274. Phryn. *p.* (46) 121 *c.* not. Lobeck. Mær. *p.* 147.

Dorv. ad Charit. *p.* 494. ed. Lips.

*Obs.* ἀγεόμενον *Herod.* 3, 14. Schweigh. and Gaisf., is an error of orthography for ἡγεόμενον 'who led the way'.

ἄδω. }  
ἀημι. } See ἄω.

αἰρέω 'I take', has only imperf. ἥρουν, fut. αἰρήσω *Plat. Apol. S. p.* 28 A. perf. act. pass. ἤρηκα, ἤρημαι (Ion. ἀραίρηκα, ἀραίρημαι §. 168. *Obs.* 2.) aor. 1. pass. ἤρέθην (§. 191, 2.) αἰρεθήσομαι. The aor. act. and mid. are taken from ἘΛΩ. εἶλον, εἰλόμην (εἰλάμην is a later Alexandrian form. See §. 193. *Obs.* 7.) ἐξηγήσατο *Arist. Thesm.* 760. is aor. 1. mid. περιελῶ *Arist. Equ.* 291. is from περιελάσω, as ἐξελῶν *Eur. Ph.* 621. *Eur. Hel.* 1299. ἐξελῶ appears to be the fut. for αἰρήσω, (comp. *Bekk. Anecd. p.* 80, 12.) but ἐξελοῦντες *Herod.* 3, 59. is probably a false reading for ἐξελῶντες<sup>a</sup>.

223. αἶρω }  
(222) ἀείρω } 'I lift up'. The first is noticed only on account of the aor. mid., of which there are in Homer only the forms ἀρόμην for ἡρόμην *Il. i'*, 124. ψ', 592. and ἡράμην *Il. χ'*, 393. &c. The latter form occurs only in the indicative. In the other moods only ἀροίμην, ἄρωμαι, ἀρέσθαι are found. In Attic writers the usual form of the aor. 1. is ἡράμην, ἀραίμην (*Eur. Or.* 3.), ἄρασθαι, ἀράμενος, with long α, ἀροίμην &c. being used when a short syllable is necessary<sup>b</sup>. In the active ἦρα, ἄρον *Soph. Trach.* 799. conj. ἄρη *Plat. Rep.* 3. p. 416 B. inf. ἄραι, partic. ἄρας. *Simon. περὶ γυν.* 60. ἄρειεν.

From ἀείρω comes aor. 1. ἄειρα, ἦειρα &c. in Homer. ἀέρεσθαι in Panyasis *Athen.* 2. p. 139. ed. *Schw.* ἡερμένος *Apoll. Rh.* 2, 171. ἄωρτο in Homer, §. 189. *Obs.*<sup>c</sup> ἀέρεσθαι, ἡερμένος, ἡέρθην presuppose a fut. ἀερῶ, whence ἀρῶ fut. in the tragedians (with ᾱ) may be explained, while they often use ἀρῶ from αἶρω with ᾱ.

αἰσθάνομαι 'I perceive, am sensible of', occurs only in the

<sup>a</sup> Elmsl. et Herm. ad *Soph. Œd.* C. 1484.

<sup>b</sup> Brunck ad *Soph. El.* 34. The same writer ad *Antig.* 907. calls ἡράμην *unAttic*. See Elmsl. ad *Eur. Heracl.* 986.

<sup>c</sup> Herm. de Em. Rat. Gr. Gr. p. 265.

A future αἰρῶ (from αἶρῶ, αἶρῶ!) which Porson ad *Eurip. Med.* 848. assumes, and thinks is found in *Arist. Ran.* 378. *Eurip. Heracl.* 323. can hardly have existed.

pres. and imperf. The radical word is ΑΙΣΘΟΜΑΙ, the aor. mid. of which, ἤσθόμην, αἰσθοίμην, &c. has remained in use. The rest of the tenses are formed as from αἰσθέομαι §. 181. Obs. 4. fut. αἰσθήσομαι. perf. ἤσθημαι *Thuc.* 1, 26.<sup>d</sup>

\*ἀκαχμένος 'pointed', part. perf. pass. from ΑΚΩ (ἀκή, ἀκωκή), or its derivative ΑΚΑΖΩ, in which χ before μ, instead of γ, is irregular. According to the first derivation it receives what is called the Attic reduplication. Fut. ἄξω, ἦχα, ἦγμαι, ἄκηγμαι, ἄκαχμαι<sup>e</sup>.

Quite different are the forms ἀκαχήσει *Hom. H. in Merc.* 286. ἀκάχησε *Il.* ψ', 223. ἀκάχημαι *Od.* θ', 314. &c. inf. ἀκαχῆσθαι, part. ἀκαχημένος, 2nd aor. ἦκαχον *Il.* π', 822. ἀκαχεῖν, mid. ἀκάχοντο *Od.* π', 342. ἀκαχοίμην *Il.* θ', 207. &c. For ἀκαχημένος is now written ἀκαχήμενος, and then it is derived from ἀκάχημι, pass. ἀκάχημαι. The η which is here retained in the passive is irregular<sup>f</sup>. Of ἀκήχεται, ἀκηχέδαται, ἀκαχεῖατο, see §. 168. 203. 5. The root appears to be ἄχω, whence ἄχος, ἄχυνται, ἦκαχον §. 198. *ad fin.* and from this, ἀκαχέω and ἀκαχίζω to have been derived. Another form is ἀκάχω, whence ἀκάχων *Hes. Th.* 868. intransitive.

ἀκούω 'I hear', fut. ἀκούσομαι, not ἀκούσω §. 184. Obs. aor. 1. ἦκουσα, but not ἦκουσάμην<sup>g</sup>. perf. ἀκήκοα (ἄκουκα only Doric or Lacedæmonian, as *Plut.* 2. p. 212 F.), but perf. pass. ἦκουσμαι.

ἀλάλημαι 'I wander about', occurs only as a present, but is properly the perf. of ἀλάομαι.

ἀλαλκεῖν. See ἀλέξω.

ἀλαλύκτεμαι 'I am agitated', perf. of (ἀλύκω) ἀλυκτέω, used only as a present *Il.* κ', 94.

ἀλδήσκω 'I nourish', from ΑΛΔΕΩ (§. 221. II. e.), and this from ΑΛΔΩ *Arist. Nub.* 282. (whence ἄλσος, ἄλσαι *Pind. Ol.* 3, 29. according to the emendation of Hermann<sup>h</sup>). fut. ἀλδήσω. ἤλδατε *Od.* σ', 70. ω', 768. is from another form, ἀλδαίνω or ἀλδάνω.

<sup>d</sup> Fisch. 3 a. p. 25. Pors. Præf. Heyne ad *Il.* ο', 24.  
Hec. p. 57.

<sup>g</sup> Schæf. app. Dem. p. 630.

<sup>e</sup> Heyne ad *Il.* κ', 135.

<sup>h</sup> Herm. de Metris *Pind.* p. 240.

<sup>f</sup> Herm. de Em. Rat. Gr. Gr. p. 267.

ἀλέξω 'I ward off', a verb derived from a fut. of ἀλέκω §. 221, IV, 2. fut. ἀλέξομαι *Soph. Oed. T.* 171. 539. ἀλεξήσω (§. 181. *Obs.* 4.) The aor. ἀλέξασθαι *Xen. Cyr.* 1, 5, 7. ἀλεξάμενοι *Od. i'*, 57. ἀλεξόμεσθα *Il. λ'*, 348. come from ἀλέκω<sup>a</sup>. From ἀλέκω, ἄλκω (ἀλκή, ἀλκτήρ), appear to come the aor. 2. ἄλαλκον *Il. ψ'*, 185. *Od. δ'*, 766. (always without augment) opt. ἀάλλκοιμι. inf. ἀλαλκόμεναι, -κέμεν -κεῖν. partic. ἀλαλκῶν with redup. Hence a fut. was found ἀλαλκήσω *Od. κ'*, 288. as ἀκαχῆσει from ἡκαχον.

ἀλέομαι 'I avoid' (ἀλέοντο *Il. σ'*, 586. ἀλείοιτο *ν'*, 147. ἀλέηται *Od. δ'*, 396.), and owing to the digamma ἀλεύομαι (by sync. ἀλεύμαι *Theogn.* 575.). aor. 1. ἀλέασθαι and ἀλεύασθαι §. 185. *Obs.* The active is found *Æsch. Prom.* 567. ἄλευε 'avert', as ἄλευσον *S. c. Th.* 141. *Suppl.* 531. 'to protect by averting evil' *S. c. Th.* 88. ἀλεείνω in Homer is another form for ἀλέομαι. \*

ἀλίσκομαι 'I am taken', only in the pres. and imperf. The root is ΑΛΟΩ, hence fut. ἀλώσομαι, aor. in a passive sense, as from ἄλωμι (ἦλωσαν *Herod.* 1, 84.). ἦλων, commonly ἐάλων, ἀλοίην. (ἀλφῆν *Hom. Od. ο'*, 299. elsewhere only in later authors.) ἀλῶ, (ἀλῶ *Il. λ'*, 405. ἀλῶ *Il. ξ'*, 81.) 2nd pers. ἀλῶς *Arist. Plut.* 481. ἀλῶναι, ἀλῶμεναι *Il. φ'*, 495. ἀλούς. perf. (in a passive sense also) ἦλωκα, ἐάλωκα. See §. 161.<sup>b</sup> ἀλίσκω in the active voice is not found.

*Note.* In the Attic writers ἦλωκα occurs, but not ἦλων, instead of it ἐάλων<sup>c</sup>, which has *ā*, *Arist. Vesp.* 354. as ἀλόντε *Il. ε'*, 487. elsewhere ἀλῶσαι, ἀλούς have *ā* in the epic writers.

ἀλιτεῖν, aor. 2. in the epic writers. ἦλιτεν *Il. i'*, 375. *Hes. Sc.* 80. ἀλίτοιμι *Æsch. Prom.* 533. and mid. ἀλίτῃται *Il. τ'*, 265. ἀλίτοντο *Od. ε'*, 180. ἀλιτέσθαι *Od. δ'*, 378. ἀλιτημένος, the perf. partic., seems to have been formed from this aorist; it is written ἀλιτήμενος, as being present in its meaning, *Od. δ'*, 807. The supposed root ἀλείτω, whence ἀλείτης, has been probably formed from the aorist. Other forms are ἀλι-

<sup>a</sup> Of ἀλέομαι, ἀλεύομαι, aor. 1. ἀλέασθαι, ἀλεύασθαι, see §. 182. *Obs.* 1.

<sup>b</sup> *Thom. M. p.* 257. *Mæris*, p. 178.

et *Piers. Fisch.* 3 a. p. 26 seq.

<sup>c</sup> *Dawes's Misc. Crit.* p. 315. *Piers.* 1. c. Of ἀλύσκω, fut. ἀλύξω, see §. 171.

τράινω (from ἄλιτρόε) *Hes. Ἔργ.* 239. and ἀλιτραίνεται (which others read ἀλιταίνεται) *ib.* 328.

ἄλλομαι 'I leap', fut. ἀλοῦμαι, Dor. ἀλεῦμαι *Theocr.* 3, 25. aor. 1. ἡλάμην *Eur. Or.* 278. ἡλάμεσθα *Ion.* 1422. ἤλατο, ἄλατο *Theocr.* Hence aor. 2. conj. ἄληται *Il. φ'*, 536. and by §. 201, 9. ἄλεται *Il. λ'*, 192. 207. For ἡλόμην aor. 2. indic. we should read ἡλλόμην imperf.<sup>d</sup> Of ἄλτο, ἄλμενος, see §. 193. *Obs.* 8.

ἀλφεῖν, an epic aorist, whence ἡλφον *Il. φ'*, 79. ἄλφοι *Od. ο'*, 452. It was lengthened as a present in ἀλφάνω *Eur. Med.* 292. and ἀλφαίνω.

ἁμαρτεῖν, aor. 2. as ἥμαρτον, ἁμάρτοιμι &c. For ἥμαρτον Homer uses ἥμβροτον also §. 16. p. 49. For the pres. ἁμαρτάνω is in use. ἁμαρτήσομαι is formed from ἥμαρτον, as ἀκαχήσει from ἥκαχον. perf. ἡμάρτηκα, ἡμάρτημαι. aor. 1. pass. ἥμαρτήθην<sup>e</sup>. ἡμάρτησα is found only in later writers.

ἀμβλίσκω 'I make an abortion', from ἀμβλόω. Hence fut. ἀμβλώσω.

ἀμπέχω. See ἔχω.

ἀμπλακεῖν, aor. 2. without present, in Pindar and the tragedians, ἥμπλακες *Eur. Alc.* 425. part. ἀμπλακών. The tragedians omit the μ to gain a short syllable *Eur. Alc.* 245. *Iph. A.* 124. It was probably inserted for euphony. See §. 40.<sup>f</sup>

ἀμφιέννυμι. See ἔω, ἔννυμι.

ἀναλίσκω 'I consume': The tenses, except the pres. and imperf., are derived from ἀναλόω, which occurs also in the pres. and imperf. in the old Attic writers, *Æsch. S. c. Th.* 819. *Eurip. Med.* 325. *Thuc.* 2, 24. 3, 81. 6, 12. 8, 45. fut. ἀναλώσω. aor. ἀνάλωσα. perf. ἀνάλωκα, ἀνάλωμαι. aor. pass. ἀναλώθην.

*Obs.* As the second α in this verb is already long, it receives no

<sup>d</sup> Herm. ad Soph. *Œd. T.* 1311.

p. 18 seq. Erf. ad Soph. *Aj.* 127.

<sup>e</sup> Fisch. 3 a. p. 30. Herm. de Em. Rat. Gr. Gr. p. 269.

ad *Œd. T.* 474. ed. min. Elmsl. ad *Med.* 115. Blomf. *Glossar. Prom.* 112.

<sup>f</sup> Herm. de Em. Rat. Gr. Gr.

augment in the old Attic writers, though ἀνήλωσα appears also to have been said in the language of common life. See §. 166. *Obs.* 2.

224. ἀνδάνω 'I please', from ἡδω, which signifies, actively, 'to delight', as ἡδεσθαι 'to delight oneself': from this also the tenses come. The imperf. in Homer has a double augment, ἐήνδανε *Il.* ω', 25. *Od.* γ', 143. aor. ἄδον *Il.* μ', 80. and ἔαδον (§. 160.) with a short, (εὔαδεν, in Homer, see §. 9. p. 29.) opt. ἄδοιμι. conj. ἄδω. inf. ἀδεῖν. part. ἄδών. perf. ἔαδα with a long<sup>a</sup>. Some wrote this word, even in Homer, with sp. lenis ἀδεῖν<sup>b</sup>. The fut. ἀθήσεις *Herod.* 5, 39. is formed as from ἀδέω, as μαθήσῃ from μῆθω. Thus also ἄδηκα in Hipponax, according to Eustathius p. 1721, 60. Plutarch *Comp. Cimon. et Lucull.* t. 3. p. 349. *ed. H.* has a form ἄδω, αἱ ἀριστοκρατικαὶ φύσεις ὀλίγα τοῖς πολλοῖς ἄδουσι καὶ πρὸς ἡδονὴν ἔχουσι, but it is doubtful.

Of ἀνοίγω, aor. ἀνέψξα, &c. see §. 168. *Obs.* 1.

ἀνώγω 'I order', whence ἀνώγετε, ἀνώγοιμι, ἀνωγέμεν *Il.* ν', 56. for ἀνώγειν. imperf. ἄνωγον *Il.* ε', 805. *Od.* γ', 35. fut. ἀνώξω *Od.* π', 404. *Il.* ο', 295. aor. 1. ἤνωξα *Hes. Sc.* 456. infin. ἀνώξαι *Od.* κ', 531. occur. The perf. ἄνωγα always has a present meaning (1st pers. plur. ἄνωγμεν for ἤνωγμεν *Hom. H. Apoll.* 2, 349.) it is without augment always in the Attic writers, but takes it in the plusq. perf.<sup>c</sup> In the imperative ἄνωχθι (§. 198. 3. b.) ἀνώχθω, ἄνωχθε *Eur. Herc. F.* 241. besides the form ἄνωγε, ἀνωγέτω, &c.<sup>d</sup> plusq. ἠνώγεα *Od.* ι', 44. κ', 263. ἠνώγειν. Another form ἀνωγέω occurs in *Il.* η', 394.

ἤνωγα, ἀνώγω seems to be allied in signification to ἀνάσσω. fut. 1. ἀνάξω [fut. 2. ἀναγῶ]. perf. ἤνωγα, as ἔρρωγα from ῥήσσω, ῥάσσω. ἀνασσέμεν is quoted by *Hesychius*, t. 1. p. 343. in the sense of κελεύειν. From this perf. probably arose the new present ἀνώγω.

Analogous to this is γεγώνω 'I cry'; γεγωνέμεν *Il.* θ', 223. λ', 6. imperf. γέγωνεν *Il.* ξ', 469. perf. γέγωνα. part. γεγωνώς *Il.* θ', 227. λ', 275. 585. &c. Another form is γεγωνέω, whence γεγώνεν *Od.* ι', 47.

<sup>a</sup> Fisch. 3 a. p. 21. *Herm. de Em.*  
*Rat. Gr. Gr.* p. 263.

<sup>b</sup> Bœckh ad *Pind.* *Pyth.* 2, 96.

<sup>c</sup> Brunck. ad *Eur. Andr.* 955.

<sup>d</sup> Fisch. 3 a. p. 37.

ἀπαφών (not ἀπάφων) aor. 2. e. gr. ἐξαπαφών *Eur. Ion.* 717. ἐξαπαφούσα *Hom. H. in Ven.* 38. Indic. ἤπαφε *Od. ξ'*, 379. 488. Conj. ἐξαπάφω *Od. ψ'*, 79. Mid. ἀπάφοιτο *Il. ι'*, 376. ξ', 160. An aorist, as if from the fut. ἀπαφήσω, is found *Hom. H. in Apoll.* 376. ἐξαπάφησε. Homer and Hesiod use as a present the lengthened form ἀπαφίσκω. It is probably connected with ἄπτομαι, ἀφή, signifying properly 'to cajole by handling, stroking'.

ἀπεχθάνομαι 'I am hated', lengthened probably from ἀπηχθόμην. No such pres. as ἀπέχθομαι is found, and ἀπέχθεσθαι *Thuc.* 1, 136. 2, 63. should be accented ἀπεχθέσθαι<sup>c</sup>. (Buttmann, however, justly scruples to regard the following passages as aorists: *Med.* 294. *Plat. Rep.* 1. p. 343 E. *Lys. c. Andoc.* p. 255. ed. Reiske.) fut. ἀπεχθήσομαι (§. 181. *Obs.* 3.) *Herod.* 1, 89. perf. ἀπήχθημαι *Thuc.* 1, 75.

ἀπόερσε *Il. ζ'*, 348. Opt. ἀποέρσειε φ', 329. Conj. ἀποέρσῃ 'to destroy, to swallow up', of water. From *Il. φ'*, 281. it may be conjectured that ἐρχθεις and ἀπόερσε belong to one root, though ἔρσε cannot be derived from ἔργω, εἶργω, nor ἐρχθεις from ἔρρω.

ἀπούρας in Homer, e. g. *Il. α'*, 356. *Pind. P.* 4, 265. ἀπουράμενος in a passive sense *Hesiod. Sc. H.* 173. are forms of the aorist analogous to κατακτάς, as a passive κατατάμενος. Probably the root was οὐρος, Ion. for ὄρος, 'the limit or boundary', whence the lengthened form ἀπουρίζω, in Attic ἀφορίζω, properly 'separate, by determining the boundary', *circumscribere*, as *Il. χ'*, 489. So *Eurip. Alc.* 31. says, τιμὰς ἐνέρων ἀφοριζόμενος καὶ καταπαύων in the sense of the Homeric ἀπούρας. In the indicative a kindred form occurs, ἀπηύρας *Il. θ'*, 237. ἀπηύρα *Il. ι'*, 273. ἀπηύρω *Æschyl. Prom.* 28. ἀπηύρατο *Od. δ'*, 646. as from ἀπαύρω, and imperf. ἀπηύρων *Il. α'*, 430. as from ἀπαυράω. ἐπαυρεῖν is related to this form, as ἀπηύρω *Æsch. Prom.* 28. is used precisely in the sense of ἐπαυρέσθαι<sup>f</sup>.

ἀρέσκω 'I please', a verb formed from ἀρέσω the fut. of ἄρω, used only in the pres. and imperf. The remaining tenses are sup-

Elmsl. ad *Eur. Med.* 285.

<sup>f</sup> Buttm. *Lexilog.* p. 75 seq.

plied by forms derived from the radical verb. Fut. ἀρέσω. aor. ἤρεσα. aor. pass. ἠρέσθην, ἀρεσθείην *Soph. Antig.* 500. (ἀρήρεκα perf. 1. occurs in *Sext. Emp. adv. Gramm.* 10, 266.)

ἀρημένος in Homer, explained by the grammarians by βεβλαμμένος, *confectus*, is a participle of unknown root<sup>a</sup>.

225. \* ἄρω has, according to its two significations, two different  
(224) futures :

1. In the sense of 'I annex, adapt', fut. ἄρω. aor. ἤρσα *Il.* ζ', 167. 339. *Od.* φ', 45. imperf. ἄρσων *Od.* β', 289. 353. ἄρσας *Od.* α', 280. *Il.* α', 136. (perf. 1. does not occur, but ἄρκιος [ἄρκω] ἀρκέω appear to be derived from it). perf. pass. ἀρήρεμαι *Apoll. Rh.* 1, 787. 3, 833. 4, 677. (aor. pass. ἤρθην, ἄρθεν for ἤρθησαν *Il.* π', 211. by some derived from αἶρω). perf. 2. [ἦρα with the reduplication. §. 168. *Obs.* 2.] ἄρῃρα, mostly intransitive, 'to fit, to be fast', as ἀρήρη *Od.* ε', 361. ἀρηρότες *Il.* ν', 800. ο', 618. plusq. perf. ἤρρει *Il.* μ', 56. elsewhere without augment ἀρήρει. For ἄρῃρα the Dorians said ἄραρα, which was retained by the Attic poets, and by *Lucian t.* 3. p. 119. *Bip.* in ἄραρε or ἀρηρε 'it is determined'<sup>b</sup>. (Hence the adj. ἀραρός, ἄ, ὄν, adv. ἀραρῶς in *Hesych.* and ἀραρότως.) The participle ἀράρνια is frequent in Homer, *Il.* ο', 737. ω', 318. §. 194. *Obs.* 2. *Hesiod. Theog.* 608. ἀράρνιαν. The aor. 2. has the reduplication ἦραρον *Od.* ε', 95. see 2. ἄραρον *Il.* μ', 105. conj. ἀράρη *Il.* π', 212. partic. ἀραρών *Od.* ε', 252. ἀραρόντε always transitive except *Il.* π', 214. ἄραρον *Od.* δ', 777. ἄρηρεν *Od.* ε', 248. seems to be the aor. with the middle syllable lengthened, as the connexion requires this tense. ἄρμενος 'fitting' appears to be the syncopated aor. 2. From the two perfects new present forms are derived ; from ἄρῃρα, προσαρήρομαι *Hesiod. Erg.* 429. from ἦραρον, ἀράρω (ἄραρεν *Soph. El.* 147. in the *Chor.*) lengthened into ἀραρίσκω *Od.* ζ', 23.

2. In the sense *conciliare*, 'to render favourable, satisfied', it agrees in flexion with the former only in ἄρσαντες κατὰ θυμόν *Il.* α', 136. ἦραρε θυμόν ἐδωδῇ *Od.* ε', 95. Otherwise it makes fut. ἀρέσω, ἀρέσσομαι or ἀρέσσομαι *Il.* δ', 362. ζ', 526.

<sup>a</sup> Heyne ad *Il.* σ', 434.

<sup>b</sup> Porson ad *Eurip. Or.* 1323.



*Od.* θ', 402. aor. ἤρεσα, e. g. δόρπῳ τε ποτῆτί τε θυμὸν ἄρεσαν *Apoll. Rh.* 3, 301. inf. ἀρέσαι *Il.* ι', 120. mid. ἀρέσασθαι. But συναρέσσετε μενουήν *Apoll. Rh.* 3, 901. and θέμιν συναρέσσαμεν 4, 373. appears to come from the foregoing.

αὔξανω, from ἀέξω αὔξω. fut. αὐξήσω. §. 181. *Obs.* 3. aor. ηὔξησα. perf. p. ηὔξημαι. aor. pass. ηὔξήθην. ἀεξηθέντι *Apoll. Rhod.* 2, 511. The pres. αὔξω, imperf. ηὔξε *Plat. Rep.* 8. p. 569 B. occurs often in Plato, *Xen. Cyrop.* 5, 5, 10. &c. but more frequently in the poets<sup>c</sup>.

ᾄω is the root of three words of different significations :

1. 'to satiate', aor. 1. act. (ᾄσα) ᾄσαιμι *Il.* ι', 489. inf. αἵματος ᾄσαι Ἄρῃα &c. 'to satiate one's-self', in the phrase λιλαιομένη χροὸς ᾄσαι. pres. pass. ᾄται in *Hesych.* ᾄται *Hes. Sc. Herc.* 101. infin. ᾄμεναι (ᾄμμεναι) for ἀέμεναι *Il.* φ', 70. Hence ᾄατος *Hes. Theog.* 713. ᾄτος 'insatiable'. ᾄδος 'satiety, disgust', ᾄδην, ᾄδδῆσειε, and ᾄδδηκότες *Od.* α', 134. *Il.* κ', 98. are connected with this root.

2. 'to blow', commonly ἄνμι, ἄησι *Hesiod.* Ἐργ. 512. 514 seq. 3rd pers. pl. ἄεισι (ἀείσι?) *Theog.* 875. like τίθησι, τιθείσι. part. ἀείς, ἀέντες &c. It keeps the η in ἀῆναι, or ἀήμεναι *Il.* ψ', 214. pass. ἄηται *Apoll. Rh.* 4, 1673. part. ἀήμενος *Od.* ζ', 131. imperf. ἄητο. The root ᾄω is found *Od.* ε', 478. τ', 440. διαίει, and in *Apoll. Rh.* imperf. ᾄον.

3. 'to sleep', aor. 1. ᾅεσα *Od.* τ', 342. comp. γ', 151. 490. ο', 40. 188. ᾅεσαμεν *Od.* π', 163.

## B.

Βάω occurs in the pres. (προβῶντες) only in a verse of 226. Cratinus<sup>d</sup> *ap. Bekk. Anecd. Gr.* p. 371, 2. and the Doric treaty (225) *Thuc.* 5, 77. (ἐκβωντας) elsewhere only in derivative tenses and forms.

1. in an intransitive sense perf. and plusq. perf. βέβηκα, by sync. §. 198. 3. βέβατον, βέβαμεν, βέβατε, βεβᾶσι. conj. ἐμβεβῶσι *Plat. Phædr.* p. 252 E. inf. βεβάναι (βεβᾶμεν *Il.* ρ', 359.) in Herodotus and the Attic poets, as *Eurip. Heracl.* 611.

<sup>c</sup> ἄχθομαι, fut. ἀχθέσομαι, aor. ἤχθῃσθην does not belong to this place, since all its tenses are derived from one root, according to a regular analogy: §. 173.

<sup>d</sup> Blomf. Gloss. *Æsch. Ag.* 74.

part. βεβῶς, βεβῶσα. ἐβεβήκειν (3rd pers. pl. βέβασαν *Il.* ρ', 286.) Some compounds have also a perf. pass. and aor. pass. παραβεβάσθαι *Thuc.* 1, 123. ξυμβεβάσθαι *id.* 8, 98. παραβεβασμένος *Dem.* p. 214. *extr.* ἀναβεβαμένος *Xenoph. Hipparch.* 4, 3, 4. παραβαθῆ, ξυμβαθῆ, -βαθείς *Thuc.* 3, 67. 4, 23. 30. *Xenoph. de re equ.* 3, 4. Fut. med. βήσομαι, Dor. βασεῦμαι *Theocr.* 2, 8. aor. med. ἐβησάμην only in Homer. For the present βᾶω was used intransitively, lengthened into βιβᾶω, whence βιβᾶ *Hom. H. in Merc.* 225. βιβῶντα *Il.* γ', 22. βιβῶσα *Od.* λ', 539. βίβημι, whence βιβᾶς *Il.* η', 213. &c. βιβάντα *Il.* γ', 22. βιβάσθω *Il.* ν', 809.<sup>a</sup> and βαίνω, which remained alone in common use in the pres. and imperf. From βίβημι came aor. 2. ἔβην alone in use, and which keeps η throughout like ἔστην. imper. βῆθι, βῆτω. opt. βαίην. conj. βῶ. inf. βῆναι. βήμεναι *Od.* θ', 518. βᾶμεν *Pind. Pyth.* 4, 9. partic. βᾶς.

From other tenses of this verb again are derived new present forms: βᾶσκε in βᾶσκ' ἴθι (from βᾶσκον instead of ἔβην, as στάσκον for ἔστην) *Il.* θ', 399. β', 234. *Apoll. Rh.* 4, 210. also βᾶσκε alone *Æsch. Pers.* 662. ἐπιβασκέμεν transit. *Il.* β', 234. βήσομαι, ἐπιβήσεο *Il.* θ', 105. whence ἐβήσereo *Il.* ε', 745. θ', 389.<sup>b</sup> imperf. ἐβήσereo *Il.* ε', 745. used indiscriminately with ἐβήσατο, βήσατο, &c.

*Obs.* 1. ἐμβέβακεν is found *Pind. Pyth.* 10, 19. in a transitive sense; so ἐπιβῆτρον *Od.* ψ', 52. καταβαίνει *Pind. Pyth.* 8, 11. ἀναβησάμενοι *Od.* ο', 474.

*Obs.* 2. In the syncopated perf. partic. βεβανία is found *Il.* ω', 81. the Attics said only βεβῶσα §. 198, 3, f.

*Obs.* 3. In the aor. 2. ind. Homer has the short vowel instead of the long, ἐβάτην, βήτην *Il.* α', 327. ε', 778. &c. ὑπέρβασαν for ὑπερέβησαν *Il.* μ', 469. ἔβαν for ἔβησαν *Il.* α', 391. &c. See §. 212, 8.

In the imperat. in compound verbs βα is frequently used by the poets for βῆθι, as εἰσβα *Eurip. Phœn.* 203. ἐπιβα *id. Ion.* 167. ἔμβα *id. El.* 113. πρόβα *Aristoph. Ach.* 262. καράβα *id. Ran.* 35. (§. 210, 5.)

<sup>a</sup> Blomf. ad *Æsch. Pers.* 668.

<sup>b</sup> Heyne ad *Il.* γ', 262. (comp. ad β', 35. ε', 745.) maintains that we should write βήσereo, in connexion with other imperfects; otherwise βή-

σατο. But in the passages quoted the imperfects have the force of aorists. Buttmann *L. Gr.* p. 418 not. considers ἐβήσereo as alone correct.

In the optat. βαίμεν for βαίημεν, e. g. *Eur. Ph.* 593. (§. 210, 6.)

The conjunctive is in Ionic βέω, e. g. ἐπιβέωμεν *Herod.* 7, 50, 2. in Homer with lengthened ε, the short vowel following in the pluri instead of the long, βείω *Il.* ζ', 113. καταβέωμεν *Il.* κ', 97. (§. 11, p. 38. §. 202, 9.) The Homeric βέομαι appears to have a similar origin *Il.* ο', 194. βέη *Il.* π', 852. ω', 131. βείομαι *Il.* χ', 431. in the sense of ζήσομαι, 'I shall live', properly 'I shall walk upon the earth'. Here the conjunctive receives the sense of the future, as is probably the case in πίομαι for πίωμαι<sup>c</sup>.

2. In a transitive sense, only fut. βήσω, and aor. 1. ἔβησα, probably only in Ionic writers, as *Herod.* 6, 107. 8, 95. and poets, as *Eurip. Alc.* 1076. *Hel.* 1636. As a transitive pres. βιβάζω was used, fut. βιβάσω, βιβῶ, as βιβῶν *Soph. Œd. C.* 381. for βιβάσον, aor. ἐβίβασα.

βάλλω is conjugated regularly: fut. (Ion. βαλέω, βαλέοντι 227. *Od.* λ', 608.) βαλῶ, ἐσβαλοῦσι *Thuc.* 2, 99. βαλοῦντες 4, 8. (226) 97. βαλεῖν 1, 58. βαλλήσω in the poets §. 181. *Obs.* 3. aor. ἔβαλον. perf. βέβληκα by syncope for βεβάληκα, §. 187, 5. perf. pass. βέβλημαι. aor. pass. ἐβλήθην. But Homer has an aorist as from a form in -μι, e. g. ξυμβλήτην *Od.* φ', 15. inf. ξυμβλήμεναι *Il.* φ', 578. pass. ξύμβλητο *Il.* ξ', 39. &c. ξυμβληντο *ib.* 27. opt. βλείμην, βλείο *Il.* ν', 288.<sup>d</sup> and lengthened βλήται *Od.* ρ', 472. infin. βλήσθαι *Il.* δ', 115. part. βλήμενος. fut. συμβλήσεαι *Il.* ν', 335. Βολέω is a derivative form (as from βάλλω, βαλῶ, βέβολα), βεβολήατο *Il.* ι', 3. βεβολημένος *Il.* ι', 9. *Apoll. Rh.* 1, 1269. 2, 409.

βαρύνω 'I load', has the following tenses derived from βαρέω, which in the present occurs only in later writers. Perf. act. βεβάρηκα, used passively *Od.* γ', 139. τ', 122. perf. pass. βεβάρημαι *Plat. Symp.* p. 203 B. *Apoll. Rh.* 1, 1256. Lucian also *D. Mort.* 10, 4. has a fut. βαρήσει<sup>e</sup>.

βέομαι. See βάω 1. *Obs.* 3.

<sup>c</sup> Heyne ad *Il.* ο', 194. Others assume a present βέω. Etym. M. p. 198, 5. Eust. ad *Il.* τ', p. 1090, 5. derives βιῶ from the conj. βῶ, as μειδιῶ from μειδῶ, λιῶ λελημένος

from λῶ.

<sup>d</sup> Fisch. 3 a. p. 49 seq.

<sup>e</sup> Thom. M. p. 141 seq. Græv. ad Luc. Solæc. p. 484.

βιβρώσκω 'I eat', from ΒΟΡΕΩ, βορά, ΒΡΟΩ, (§. 221, I, 5.) fut. βρώσομαι (only in later authors *Lob. ad Phryn.* 344.) perf. act. βέβρωκα. (For βεβρωκότες *Soph. Antig.* 1022. βεβρώτες.) pass. βέβρωμαι. fut. 3. pass. βεβρώσομαι *Od.* β', 203. aor. 1. pass. ἐβρώθην. fut. 1. pass. βρωθήσομαι from βρόω. aor. 2. act. ἔβρων, as from βρώμι, *Callim. H. in Jov.* 49. *Hom. H. in Apoll.* 1, 126. Another form βεβρώθω §. 221. II, 2. occurs in *Homer Il.* 8, 35.

βιώω 'I live', forms, besides the fut. βιώσομαι *Plat. Rep.* 6. p. 496 E. 498 C. perf. pass. βεβιώται, βεβιωμένος, and the aor. 1. ἐβίωσα, (e. g. *Plat. Phædon.* p. 113 D. *Xen. Econ.* 4, 18.) an aor. 2. as from βίωμι, ἐβίων *Thuc.* 5, 26. *Plat. Rep.* 10. p. 614 B. *Andocid.* p. 62. ed. R. imperat. (βίωθι) βιώτω *Il.* 8, 429. opt. βιώην. conj. βιώ *Plat. Phædon.* p. 113 extr. inf. βιώναι. part. βιούς *Plat. Rep.* 10. l. c. βιούντων *ib.* p. 615 C. *Eur. Fr. Archel.* 30. has βιούν inf. pres., and *Herod.* 2, 177. βιούται pres. pass. in intransitive sense.

βιόμεσθα *Hom. H. Apoll.* 2, 349. is a peculiar form, in the sense of the future; as πίομαι, related probably to βέομαι. See βαίνω.

A peculiar anomaly is found in this verb, that the middle has a transitive sense in the aor. 1. *Od.* θ', 468. σὺ γάρ μ' ἐβιόωσας, κούρη, particularly ἀνεβιωσάμην, which is referred to ἀναβιόωσμαι<sup>a</sup>, and which in the present is used not only intransitively, as *Plat. Phædon.* p. 72 C. D. but also transitively *id. Criton.* p. 48 C.

βλαστάνω 'I bud', from βλάστω, whence also the tenses are derived: fut. βλαστήσω §. 181. *Obs.* 3. (a. 1. ἐβλάστησα only in later writers) a. 2. ἔβλαστον. perf. βεβλάστηκα and ἐβλάστηκα §. 164.

βλώσκω. See μολεῖν.

βούλομαι 'I will', fut. βουλήσομαι according to §. 181. *Obs.* 3. ἐβουλήθην and ἠβουλήθην §. 162. *Obs.* 3. &c. *Homer* has also βόλεσθε, and with other poets a perf. mid. προβέβουλα.

<sup>a</sup> Fisch. 3 a. p. 53 seq.

ΒΡΟΩ. See βιβρώσκω.

βράχε, ἔβραχε, aor. 2. in Homer, which occurs in no other tense, to 'rattle, crack'; ἔβραχε 'he cried' *Il.* ε', 859.

## Γ.

Γαμέω 'I marry', takes only the aor. 1. act. from ΓΑΜΩ 228. or ΓΗΜΩ ἔγημα (*Dor.* ἔγαμα *Pind. Nem.* 4, 105. *Theocr.* 3, (227) 40.). ἐγάμησα was found in Menander and other writers, but now occurs only in the New Testament<sup>b</sup>. In the fut. γαμέσ-σεται in Homer *Il.* ι', 94. γαμέω *ib.* 388. 391. comp. *Od.* ο', 521. δ', 208. α', 275. Att. γαμῶ, γαμεῖς *Soph. Ant.* 750. *Eur. Alc.* 379. perf. γεγάμηκα. aor. 1. pass. ἐγαμήθην, but γαμεθεῖσα *Theocr.* 8, 91.<sup>c</sup> appears to come from γήμω.

ΓΑΩ. See ΓΕΝΩ.

γέντο in Homer, 'he took', for ἔλετο. The γ stands for the digamma or *spiritus asper*, as in γάδεται, γοῖνος, γέντερ in Hesychius for ἡδεται, οῖνος, ἔντερον<sup>d</sup>. From *Ἔλετο* came *Ἔλτο*, and changing λ into ν (as in κέντο for κέλετο, which is quoted from Alcman, ἦνθε *Dor.* for ἦλθε) *Ἔντο*, γέντο. No part of this verb occurs elsewhere in the ancient writers; but Hesychius adduces γέννου for ἔλου, *Ἐλου*<sup>e</sup>.

ΓΕΝΩ or γείνω, an old verb, which was lengthened into γείνομαι and γίγνομαι (γιγένομαι). Of ΓΕΝΩ there occur a. 2. mid. ἐγενόμην (γενέσκετο *Od.* λ', 208.) perf. mid. γέγονα. fut. 1. γενήσομαι. perf. γεγένημαι (§. 187, 5.) In the Dorian (*Phrynich.* p. 108.) and later writers aor. 1. ἐγενήθην<sup>f</sup>. ἦν γενήσῃ *Eur. Iph. A.* 1181. as conj. of an aor. 1. mid. ἐγενησάμην is very suspicious. From this or from γείνομαι comes aor. 1. mid. ἐγεινάμην, which has an active signification, 'I have begotten', and occurs in prose writers also, as *Xenoph.*

<sup>b</sup> Lob. ad Phryn. p. 742.

<sup>c</sup> Hermann Leipz. Litt. Zeit. 1807. no. 37. maintains that γαμηθεῖσα means 'asked in marriage', γαμεθεῖσα 'married'. Comp. Eust. ad *Il.* p. 758, 22. Lob. ad Phryn. l. c.

<sup>d</sup> Interpr. ad Hesych. t. 1. p. 818,

26. So Eust. ad *Il.* θ', p. 697, 19. ν', p. 918, 26.

<sup>e</sup> Heyne ad *Il.* θ', 43. Ern. ad Callim. H. in Cer. 44.

<sup>f</sup> Thom. M. p. 189 seq. Lob. ad Phryn. p. 108 seq.

*Mem. Socr.* 1, 4, 7. although rarely; the more usual form is *γεννάω*, derived from ΓΕΝΩ.

*γείνομαι* occurs only in Ionic and Doric poets in the present and imperf. e. g. *γείνεαι* *Od.* υ', 202. (transitive), elsewhere intransitive *γαινόμεθα* *Il.* χ', 477. *γαινόμενος* *Od.* δ', 208. *Il.* κ', 71. υ', 128. imperf. *γείνοντο* *Theocr.* 25, 124.<sup>a</sup>

*γίγνομαι*, later *γίνομαι*, is used only in the pres. and imperf.<sup>b</sup>

Another old form was ΓΑΩ (as ΤΑΩ *τείνω*, ΚΤΑΩ *κτείνω* are different forms of one verb), the perf. of which, *γεγάατον* (§. 198, 3.) occurs in the Ionic poets: plur. *γέγαμεν*, *γεγάτε*, *γεγάσι*. inf. *γεγάμεν* *Il.* ε', 248. *Pind. Ol.* 9, 164. for *γάναι*, as *τεθνάμεν* for *τεθνάναι*. part. *γεγαώς* (Attic *γεγώς*, as *έσταώς*, *έστώς* *Eurip. Ph.* 641. *Alc.* 860.) *γεγανία* (in Attic *γεγώσα* *Eurip. Alc.* 532.) plusquam perf. *έκγεγάτην* *Od.* κ', 138. From *γέγηκα*, whence *γέγαα* appears to have arisen, comes a new present *γεγήκω*, Dor. *γεγάκω*, *Pind. Ol.* 6, 83. as from *γέγαα* the present *γεγάω*, *έκγεγάονται* *Hom. H. in Ven.* 197.

*Obs.* For *έγέγερο* is found also *έγενρο* *Hesiod. Th.* 283. 704. *Theocr.* 1, 88. *Pind. P.* 3, 154.

*γηθέω* 'I rejoice', has a perf. *γέγηθα* from *γήθω*.

*γηράσκω* 'I grow old', from *γηράω*, whence it also takes its tenses. imperf. *έγήρα* *Il.* ρ', 197. fut. *γηράσω* *Plat. Rep.* 3, p. 393 E. The Attics instead of *γηράσαι* (*Xen. Mem. S.* 3, 12, 8.) more commonly say *γηράναι*, as if from *γήρημι*, as part. *γηράς* *Il.* ρ', 197. *έγήρα*, *γηράς*, *γηράναι* appear to be used for past time generally, and sometimes for the imperf., sometimes for the aor. *Hesiod. Έργ.* 188.<sup>c</sup> Comp. *διδράσκω*.

*γίγνομαι*. See ΓΕΝΩ.

*γιγνώσκω* 'I know', Attic, (in writers not Attic) *γινώσκω*<sup>d</sup>,

<sup>a</sup> Bekker *Jen. Litt. Zeit.* 1809. no. 249. p. 171. considers *γείνομαι* as merely a different orthography of *γίνομαι*.

<sup>b</sup> *γίγνον*, according to Blomf. ad *Æsch. Pers.* 176. does not occur in

the tragedians. See Matthiæ ad *Eur. Hipp.* 304.

<sup>c</sup> Thom. M. p. 192. Mæris, p. 115.

<sup>d</sup> Valck. ad *Phœn.* 1396. Brunck ad *Aristoph. Ran.* 52. ad *Eur. Med.* 14.

from *νόεω, ἐνόησα*, Ion. *ἔνωσα*. See §. 221. I, 5. The tenses come 1. from the more simple form *ΓΝΩΩ*, fut. *γνώσομαι*. perf. *ἔγνωκα*. perf. pass. *ἔγνωσμαι*. aor. 1. pass. *ἐγνώσθην*. In Ionic *ἀναγνώσκω* in the sense of 'persuade', has an aor. 1. *ἀνέγνωσα* *Herod.* 1, 68. 87. 8, 8. &c. 2. in the aor. 2. the form in *-μι*, *ἔγνων*. imperat. *γνώθι*. opt. *γνοίην*. (Of *γνώφην* see §. 198, 2. plur. *γνοίμεν, γνοίεν* for *γνοίημεν, γνοίησαν*<sup>c</sup>). conj. *γνώ*. inf. *γνώναι*. part. *γνούς*. aor. 2. mid. opt. *συγγγνοίτο* occurs *Æsch. Suppl.* 231. *Pind. Ol.* 13. *init.* *γνώσομαι* is rather *cognoscām, virtutes percensebo* (as *Ol.* 6, 163.) than *celebrabo*.

*γῶάω*. imperf. *γῶον* *Il.* ζ', 500. from *γῶω*.

## Δ.

ΔΑΩ has several derivative forms, which are different also 229.  
in signification: *δαίω, δήω, δάζω, διδάσκω, δαίνυμι.* (228)

From \*ΔΑΩ, 1. 'I teach, learn', comes aor. 2. act. *ἔδασεν* *Theocr.* 24, 127. 'learnt, taught, had taught' *Apoll. Rh.* 3, 529. 4, 989. aor. 2. pass. *ἐδάην*. opt. *δαίην*. conj. *δαῶ* (*Il.* β', 299. *δαείω* *Il.* π', 423. &c.) infin. *δαῆναι* and *δαήμεναι*. part. *δαείς* ('learn to know, experience, try'). In the fut. it has, as from ΔΑΕΩ, *δαήσομαι* *Od.* γ', 187. τ', 325. perf. act. *δεδάηκα* 'I have learnt'; or *δέδαα*, in the part. *δεδαῶς*, 'learned, experienced'; in the indic. however *δέδαεν* 'he had taught', in Homer: in Orpheus *Argon.* 126. where it signifies also 'he was taught, he understood', it is probably the imperf. of the derivative form *δεδάω*. See below. Perf. pass. *δεδάημαι*, inf. *δεδαῆσθαι* 'to experience' *Apoll. Rh.* 2, 1154.

From *δάω*, in this sense, is derived, 1. *διδάσκω*. 2. \**δήω*, which has the sense of the fut. 'I shall find' *Il.* ν', 260. ι', 418. 681. 3. *δεδάω* (from the perf. *δέδαα*), whence *δέδαον* in Hesychius (*ἔδειξαν, ἐδίδαξαν*), and *δέδαεν* in Homer *Od.* ζ', 233. θ', 448. υ', 72. ψ', 160. is derived; since, like all the forms derived from perfects, it always occurs in the imperf. in the sense of a plusquam perf. 'he had taught'. 4. *δεδάημι*, whence

<sup>c</sup> *McErís*, p. 112.

δεδάσθαι *Od.* π', 316. which however may be for δεδάσθαι from δεδάω, δεδάομαι.

2. \*ΔΑΩ 'I burn', transitive, occurs more commonly in the form δαίω *Il.* ν', 317. *coll.* φ', 376. Thence perf. δέδηε intrans. *Il.* ν', 736. plusq. δέδηει *Il.* μ', 35. *Hesiod. Sc. Herc.* 62. (others write δέδηε, δέδηει.) aor. 2. mid. conj. δάηται *Il.* ν', 316. φ', 375. (hence δαίειν 'to lay waste' *Decret. Byz. ap. Dem. de Cor. p.* 255. δαίζειν &c. in Homer. δεδαιγμένος *Pind. Pyth.* 8, 125. δήιος 'hostile', δηῶν 'to lay waste') δεδαιγμένων, quoted by the *Etym. M.* p. 250, 18. is from δάω, δάFω, δάύω.

ΔΑΙΩ 'I divide', perf. Ionic only, δεδαίεται *Od.* α', 23. The forms of δάω are more common in this sense. δασσάμεθα *Od.* ι', 42. δάσαντο *Il.* α', 368. δέδασται *Il.* α', 125. διαδάσσηται *Herod.* 7, 220. δατέομαι is a lengthened form of δαίω in this sense, and

δαίνυμι 'I give to eat', transitive, (imperat. δαίν *Il.* ι', 70.) pass. δαίνυμαι, 2nd pers. δαίνουσι *Od.* φ', 290. opt. δαίνῃτο *Il.* ω', 665. plur. δαινύατο *Od.* σ', 247. See §. 197, b. conj. δαινύη *Od.* θ', 243. τ', 328. imperf. δαίνυ' *Il.* ω', 63. for ἐδαίνυο. It takes its tenses from δαίω, δαίσειν *Il.* τ', 299. ἔδαισε *Herod.* 1, 162. δαισάμενος *Od.* η', 188. δαισθείς *Eur. Heracl.* 917.

δάκνω, lengthened from ΔΗΚΩ, whence also the tenses are formed, fut. δήξομαι. perf. pass. δέδηγμαι. aor. 1. pass. ἐδήχθην. aor. 2. act. ἔδακον<sup>a</sup>.

δαρθάνω 'I sleep', from ΔΑΡΘΩ. Hence aor. 2. ἔδαρθον, in the poets ἔδραθον §. 193. *Obs.* 4. καδδραθέτην *Od.* ο', 494. παραδραθέειν *Il.* ξ', 163. *Apoll. Rh.* 2, 1229. has also κατέδαρθεν 3. plur. as if from ἐδάρθην, probably misled by the θ usually characteristic of the aor. 1. pass., or as ἔδρακον, ἔδράκην. καταδαρθέντα *Arist. Plus.* 300. is unquestionably a false orthography<sup>b</sup>.

<sup>a</sup> δέδμηκα, ἔδαμον, ἐδάμην come from δάμνω, which is conjugated like κάμνω.

<sup>b</sup> *Jen. Litt. Z.* 1809. no. 247. p. 155. *Wytttenb. ad Plut. p.* 557. *Dobree ad Arist. Plut.* 300.



δέατο occurs in a single passage *Od.* ζ', 242. in the sense of ἐδόκει. The 1st pers. pres. must be δέαμαι<sup>c</sup>.

δεῖδω. See ΔΕΙΩ.

δείκνυμι from ΔΕΙΚΩ, whence also the tenses, fut. 1. δείξω, aor. 1. ἔδειξα, perf. pass. δέδειγμαι, aor. 1. pass. ἐδείχθην, &c. are derived. In Ionic it is δέκω, fut. δέξω, &c. and takes ε for ει throughout.

*Obs.* δέκω appears to be the original form, and δείκω only the same made long. It seems properly to have signified, 'I stretch out the hand', either to point out something (δείκνυμι), to take something (δέχομαι, which in Ionic was δέκομαι, whence Att. πανδοκεῖον), or to give the hand to any one as a token of welcome. In the last sense δεικνυμαι occurs in Homer *Il.* ι', 196. *Od.* δ', 59. In the perf. it has in that case (δεῖδεγμαι) δειδέχεται for δεδέχεται. δειδεκτο.—δεικανάομαι, δεδίσκομαι, δειδίσκομαι, are kindred forms. Of δέκομαι in the sense 'receive', 'await an enemy', there is a lengthened epic form δοκέω or δοκάω §. 221. II, 1. whence δεδοκημένος and δοκεύω. In this sense *Herod.* 1, 80. &c. uses προσδέεσθαι for προσδοκᾶν.

ΔΕΙΩ or δῖω (*Il.* ε', 566. ι', 433. &c.) 'I fear', the radical 230. word of δεῖδω, which is found only in the 1st pers. sing. From (229) ΔΕΙΩ or δεῖδω comes fut. δέισομαι, aor. 1. ἔδισα, perf. δέδοικα (for δέδεικα according to the analogy of ἐδήδοκα &c. §. 186, 4.) The other perfect δέδια is either formed from δέδοικα, by omitting κ, as in δέδασα, γέγασα, and changing the diphthong into the short vowel, as ἐπέπιθμεν, ἐῖκτην, from πέποιθα, ἔοικα, §. 198, 3. p. 311. in which case it will be a solitary example of such a syncope in the 1st pers. sing., or immediately derived from the present δῖω, as δέδονπα, ἄνωγα<sup>d</sup>. This form in the plural suffers syncope δέδιμεν, δέδιτε, plusquam perf. ἐδέδισαν, for δεδιάμεν, δεδιάτε, ἐδεδίσαν<sup>e</sup>. In Attic δέδια is only used by the poets, but δέδιμεν, δέδιτε, δεδίασι, ἐδέδισαν. inf. δεδιέναι, part. δεδιώς, plusq. ἐδεδίειν, more used than δεδοίκαμεν, &c. (ἐδεδοίκειν *Plat. Rep.* 5. p. 472 A. &c.) A conjunctive also δεδίη,

<sup>c</sup> See Clarke and Ernesti ad loc.

<sup>d</sup> Fisch. 3 a. p. 69. Herm. de Em. Rat. Gr. Gr. p. 275.

<sup>e</sup> The forms δεδιάμεν and ἐδε-

δίσαν are found in later writers; the latter also in Thuc. 4, 55. without v. r. See Lobeck ad Phryn. p. 180 seq.

δεδώσι occurs in *Xen. Rep. Ath.* 1, 11. *Isocrat. Paneg.* p. 73 C. *ad Phil.* p. 96 B. also *contr. Euthyn.* p. 704. *ed. L.* In the imperative it has the form of a verb in -μι, *δέδιθι Arist. Vesp.* 372. *Equ.* 230. See §. 198. 3. b.

*Obs.* 1. Homer says *δείδουκα, δεῖδια, δείδιμεν, δείδιθι, &c. Apoll. Rh.* 3, 753. has a particip. perf. *δειδῶν* for *δειδῶν*.

2. The middle *δίομαι* and the derivative form *δεδίσκομαι* (*Hom. δειδίσκομαι*) *δεδίσσομαι, δεδίττομαι* (*δειδίσσ.*)<sup>a</sup>, have a transitive sense, 'I frighten, scare'. Another form is *δίημι* 'I chase', whence *ἐνδίσσαν Il. σ', 584. pass. διένται Il. ψ', 475. 'they flee'.*

3. Of the orthography *ἔδδεισε* &c. see §. 16. p. 48. §. 19, b. p. 52.

ΔΕΚΩ. See *δείκνυμι*.

*δέρkw, δέρκομαι* 'I see', aor. *ἔδρακον* in Homer, in a passive form *ἐδράκην, δρακείσα Pind. Pyth.* 2, 38. *δρακέντες Nem.* 7, 4. aor. 1. pass. *ἐδέρχθην* in active sense *Soph. Aj.* 425. perf. *δέδορκα*.

*δέw* 'I bind': fut. *δήσω. aor. ἔδησα. but perf. δέδεκα. pass. δέδεμαι* (but fut. 3. *δεδήσομαι*). aor. pass. *ἐδέθην* §. 187, 6. 188. 1. b. In the fut. the Attics use *δεδήσομαι* rather than *δεθήσομαι*<sup>b</sup>.

*δεῖ*, impers. *oportet*. fut. *δεήσει. aor. ἐδέησε* §. 181. *Obs.* 3. Of the Attic *δεῖν* for *δέον* see §. 50. p. 94. *δήσεν* is found *Il. σ', 100. for ἐδέησεν, personally.*

*δέομαι* 'I need, beg': fut. *δεήσομαι. aor. ἐδέηθην* (not *ἐδεησάμην*). Homer says *δέυομαι, δευήσεσθαι*, with the digamma. *δεοῦμεθα* for *δεησόμεθα* §. 181. *Obs.* 3. is quoted in *Lex. Sangerm. ap. Bekk. Anecd.* p. 90, 3. from Epicharmus.

ΔΗΚΩ. See *δάκνω*.

*διδράσκω*, lengthened from *ΔΠΑΩ*, whence also *δρασκάζw Lysias*, p. 359. From this also the tenses are derived, which, however, have throughout a long, in Ionic η. fut. *δράσομαι. aor. 1. ἔδρασα Xen. Cyrop.* 5, 2, 15. &c. *ἀποδράσῃ Theoph.* *Char.* 18. perf. *δέδρακα. For ἔδρασα ἔδραν* (Ion. *ἔδρην*), as

<sup>a</sup> Piers. ad Mær. p. 118.

M. p. 200.

<sup>b</sup> Mær. p. 123. c. n. Piers. Thom.

from ΔPHMI, is a more Attic form, which also has ἔδραν in the 3rd pers. plur. with a short<sup>c</sup>. opt. δρᾶιν. conj. δρῶ δρᾶς δρᾷ. inf. δρᾶναι. part. δρᾶς δρᾶσα. This verb scarcely occurs except in composition, ἀποδιδρ. διαδιδρ. ἐκδιδρ.

δίζηναι 'I seek', keeps the η throughout. δίζηαι *Od.* λ', 100. δίζηται, with the v. r. δίζεται in *Herod.* infin. δίζησθαι with v. r. δίζεσθαι *Hes. Ἔργ.* 601. *Herod.* 1, 94. part. διζήμενος. fut. διζησόμεθα *Od.* π', 239. Homer has also διίξε, *Il.* π', 713, 'he pondered', as from διίζω.

δοάσασατο, aor. 1. mid. and fut. δοάσσεται *Il.* ψ', 339. equivalent to ἔδοξε, δόξει. The present appears to have been δοάζομαι, whence ἐνδοιάζειν, and that from δοός for δοιός, ἐν δοιῇ μάλα θυμός. With these is reckoned also δόατο *Od.* ζ', 242. for which is now read δέατ'.

δοκέω 'I appear', takes most of its tenses from the old word ΔΟΚΩ. fut. δόξω. aor. 1. ἔδοξα. perf. pass. δέδογμαι. The regular forms occur only in the poets or elder prose writers. fut. δοκήσω *Æsch. Prom.* 386. aor. ἐδόκησα *Od.* υ', 93. *Pind. Ol.* 13, 79. *Æsch. S. c. Th.* 1038. *Eurip. Heracl.* 187. 246. 262. perf. δεδόκηται *Herod.* 7, 16, 3.

δουπέω 'to resound', aor. ἐδούπησε, and with γ inserted ἐγδούπησεν *Il.* λ', 45. as in ἐρίγδονπος, βαρύγδονπος *Pind. Ol.* 6, 138. μελίγδονπος *id. Nem.* 11, 23. which is compared with κτυπέω = τύπτω. From the old form δούπω comes δεδονπότος *Il.* ψ', 679.

δύναμαι 'I can', a passive form, as ἵσταμαι, δύνασαι δύναται, opt. δυνάμην, conj. δύνωμαι, has, like this, in the fut. δυνήσομαι, as from ΔΥΝΑΩ. aor. 1. mid. ἐδυνήσαμην *Il.* ε', 621. ζ', 33. (for δυνήσησθε *Demosth. π. παρατρ. p.* 445. 1. Bekker reads from MSS. δύνησθε. δυνήσασθαι &c. does not occur in the Attic writers<sup>d</sup>.) aor. 1. pass. ἐδυνήθην, more Attic ἡδυνήθην (see §. 162. *Obs.* 3.) ἐδυνάσθην *Il.* ψ', 465. *Od.* ε', 319. *Herod.* 2, 19. 140. *Eur. Ion.* 885. (867). *Xen. Hell.* 2, 3, 33. as from ΔΥΝΑΖΩ<sup>e</sup>. perf. pass. δεδύνημαι.

<sup>c</sup> Thom. M. p. 93. Mær. p. 37.  
Lob. ad Phryn. p. 737 seq. Meineke  
ad Menandr. p. 77.

<sup>d</sup> Lob. ad Phryn. p. 719.  
<sup>e</sup> Wessel. ad Herod. p. 553. 86.

*Obs.* In the pres. conj. 2nd pers. it makes *δύνῃ* *Plat. Phædon. p. 58 D.* which form occurs also in the indicative for *δύνασαι* in later writers<sup>a</sup>. *δύνῃ* for *δύνασαι* *Theocr. 10, 2.* is Doric.

For *ἐδύνασο* a more Attic form is *ἡδύνω*, which also occurs in the elder authors *Hom. H. Merc. 405. ἐδύνω*<sup>b</sup>. The Ionians say also *δυνάσται ἐδυνέσται*, for *δύνανται ἐδύναντο*. See §. 198, 6, c.<sup>c</sup>

*δύω* transitive, *δύνω* intransitive. The a. 1. and fut., like those of *ἵστημι*, are transitive; the aor. 2. *ἔδυν*, imperat. *δύθι*, opt. *δύνῃν*, whence *ἐκδυνῖμεν* *Il. π', 99.* conj. *δύω* *Il. ι', 604. ρ', 186. Plat. Crat. p. 413 B.* inf. *δύναι. (δύμεναι Il. ζ', 411.)* part. *δύς* *δύσα δύν*, are intransitive, 'to enter, to put on,' as perf. *δέδυκα*, 'set', of the sun. This however has an accus. *κάματος γυνῖα δέδυκεν* *Il. ε', 811.* as *ἔδυν ὄπλα*, &c. For *ἔδυν* Homer has *δύσκειν* of a repeated action *Il. θ', 271.* The fut. *δύσομαι* served again as a present, e. g. *δυσομένου* *Od. α', 24. Hes. Ἔργ. 382.* imperat. *δύσεο* *Il. τ', 36. Od. ρ', 276.* also *δύσεο τεύχεα* *Hes. Sc. Herc. 108.* imperf. *ἐδύσσετο* as an aor. along with *ἐδύσατο*. From the perf. is derived another present *δεδύκειν* *Theocr. 1, 102.* Another form is *ΔΥΠΤΩ*, whence *δύνψας* *Apol. Rh. 1, 1326.* and *δυνέω, ὄπλα ἐνδυνέουσι* *Herod. 3, 98.*

## E.

231. *Ἐάφθη.* See §. 161.  
(230)

*ἐγείρω* is regular in the Attic writers except the perf. *ἐγρήγορα*, of which see §. 168. *Obs. 2. p. 266.* In Homer and *Aristoph. Vesp. 774.* it has a syncopated aorist *ἐγρόμην* for *ἡγρόμην*, imperat. *ἔγρεο*, opt. *ἔγροιτο*, inf. *ἐγρέσθαι*, part. *ἐγρόμενος*, analogical with *ἀγρόμενος* under *ἀγείρω* §. 193. *Obs. 8.* Hence a new form *ἐγρήσσειν*. From *ἐγρήγορα* there is an imperative *ἐγρήγορθε* *Il. ι', 371.* as *ἄνωχθι κέκραχθι* from *ἄνωγα κέκραγα* §. 198, 3, b. Hence again are derived the forms *ἐγρηγόρθασι* *Il. κ', 419.* and infin. pass. *ἐγρηγόρθαι* *ib. 67.* and new forms of the present, *ἐγρηγορόων* *Od. υ', 6.* and in later writers *ἐγρηγορέω* and even *γρηγορέω*. §. 194. *Obs. 4.*

<sup>a</sup> Phrynich. p. 158. Thom. M. p. 252. Lob. ad Phryn. p. 359. Schæf. et Buttm. ad Soph. Phil. 793.

<sup>b</sup> Mæris p. 182.

<sup>c</sup> Fisch. 3 a. p. 73 sqq.

ἔδω. See ἐσθίω.

ἔζομαι 'I seat myself', from ΕΩ, more used in the compound καθέζομαι, fut. καθεδούμαι §. 188, 1. (properly ἐζέσω and ἐδέσω, ἐδέω, ἐδέομαι.) The forms ἐκαθέσθην, καθεσθῆναι, καθεσθεις, καθεσθήσομαι are not used by the Attics, and occur only in later writers. The Attics use as an aorist the imperf. ἐκαθεζόμην 'I seated myself', for which the tragedians said καθέζομην §. 160. *Obs.* p. 256. ἐκαθήμην or καθήμην<sup>d</sup> means 'I sat'. For καθέζω 'seat thyself', κάθισον, sc. σεαυτόν, is used, different from κάθησθω 'remain seated'<sup>e</sup>. ἐσθῶ conj. occurs in *Soph. Œd. C.* 195. but is found nowhere else; *Apoll. Rh.* 2. 1166. has ἔσασθε 'seat yourselves' imper. aor. 1. mid.

εἶδω has two senses, 'see' and 'know'.

1. In the sense of 'see' it occurs only in the aor. 2. εἶδον (pl. εἶδομεν *Herod.* 9, 46. *Xen. Anab.* 3, 2, 23. εἶδετε *Herod.* 8, 140, 1. 144. 9, 58. in Homer ἶδον, and in Plato *Rep.* 6, p. 498 D. where, however, it should be οὐ γὰρ πρόποτ' εἶδον). ἶδεσκε *Il.* γ', 217. imperat. ἰδέ, in later writers ἰδε<sup>f</sup>. opt. ἰδοίμι. conj. ἰδω. infin. ἰδεῖν (ἰμεναι *Il.* ν', 273. ἰδέμεν *Pind. Ol.* 13, 162.) part. ἰδών. These forms are used also to complete the verb ὁράω, which has no aorist. In the old poets it has also a passive in the sense of 'appear, resemble'. εἶδεται *Il.* α', 228. εἰδόμενος *Il.* ε', 462. *Æsch. Ag.* 781. *Apoll. Rh.* 4, 221. 978. εἶδετο as imperf. 'was seen', *Apoll. Rh.* 2, 579. aor. 1. mid. εἰσάμην, εἶσατο in Homer *Il.* β', 215. *Apoll. Rh.* 3, 502. 'to appear', in *Apoll. Rh.* 1, 1024. 4, 1478. 'to mean'. ἐεἶσατο 'was seen, appeared', *Apoll. Rh.* 4, 855. εἰσάμενος 'resembling', *Il.* β', 791. 795. *Apoll. Rh.* 3, 72. εἰδόμεν also stands for the active εἶδον *Il.* κ', 47. *Æsch. Pers.* 177. *Soph. El.* 895. *Trach.* 154. *Eurip. Hel.* 121. *Thuc.* 4, 64. *Demosth.* p. 622. *Apoll. Rh.* 2, 206. conj. ἰδωνται *Herod.* 1, 191.

<sup>d</sup> Thom. M. p. 483. 485. Phrynich. p. (114) 269. c. n. Lob. Græv. ad Lucian. Sol. p. 498. Dorvill. ad Charit. p. 212. Fisch. 3 a. p. 113. Buttm. L. Gr. p. 153. endeavours to show that ἐζόμην is always an aorist, and is used of the momentary action

of sitting down, while ἔζεσθαι is used of a sitting posture.

<sup>e</sup> Thom. M. p. 486. c. not. Trill. et Oud. Ammon. p. 80. Grævius l. c.

<sup>f</sup> Mœris p. 193. et Piers. Fisch. 3 a. p. 81. Stœb. ad Thom. M. p. 468. Stallbaum ad Plat. Phileb. p. 10.

part. ἰδόμενος *Herod.* 1, 88. with v. r. (εἰδόμενος) 207; especially in the imperative even in Attic, ἰδοῦ *Eurip. Hec.* 807. ἴδεσθε *id. Heracl.* 29.<sup>a</sup> Hence ἰδοῦ, *ecce*, which was used adverbially, and on that account was differently accented, and ἦν ἰδοῦ (ἦν θέλῃς, ἰδοῦ) in the Attic writers, in Theocritus ἦνδε<sup>b</sup>.

2. In the sense of 'know' it does not occur in the present; for εἶδε φέρεω imper. in *Theogn.* 305. *ed. Br.* is read by Bekker from a MS. εἰς δὲ φέροι, and εἰδοῖεν in *Herod.* 9, 42. should probably be εἰδείεν<sup>c</sup>. The fut. is in Homer εἰδήσω, as from ΕΙΔΕΩ, *Il.* α', 546. *Od.* η', 327. *H. in Cer.* 76. *Herod.* 7, 234. (Dor. ἰδησῶ *Theocr.* 3, 37.) and εἴσομαι *Il.* η', 226. &c. in Attic only εἴσομαι<sup>d</sup>. Yet *Isocr. ad Demon.* p. 5 B. 11 D. has συνειδήσεις. Instead of the present, and in the same sense, the perf. 2. is used, οἶδα, οἶδας *Od.* α', 337. and, particularly in Attic, οἶσθα, and οἶσθας in the poets (see note <sup>e</sup>, p. 318.) οἶδε. The remaining persons seldom occur in good writers, as οἶδαμεν *Herod.* 2, 17. 9, 60. *Plat. Alcib.* p. 141 E. κατοῖδατε *Eur. Suppl.* 1047. οἶδασι *Xen. Œc.* 20, 14. In the dual and plur. the Ionic writers, as Homer and Herodotus, commonly use ἴδμεν from οἶδαμεν<sup>e</sup>, §. 198, 3. softened by the Attics into ἴσμεν. Hence was formed a new present, ἴσημι, which occurs in the sing. only in Doric writers. (See ἴσημι.) Thus ἴστον ἴστον (for ἴσατον), ἴσμεν ἴστε ἴσασι<sup>f</sup>. In the imperative only ἴσθι ἴστω (Bæot. ἴττω)<sup>g</sup>, ἴστον ἴστων, ἴστε ἴστωσαν, from ἴσημι are used; in the optat. εἰδείην as from ΕΙΔΗΜΙ<sup>h</sup>, in the plur. εἰδείητε *Plat. Leg.* 10. p. 886 B. also εἰδείμεν *Plat. Rep.* 9, p. 581 *extr.* for εἰδείημεν, and εἰδείεν for εἰδείησαν. conj. εἰδῶ from the same, as τιθῶ from τίθημι. (Homer has also εἶδομεν for εἰδῶμεν *Il.* α', 363. with a change of accent. *Comp.* §. 196, 7.) For συνοίδης in *Isocr. ad Phil.* p. 142. *ed. L.* Coray 95. has συνειδής. Inf. εἰδέναι, as τιθέναι, or inf. perf. as εἰδώς. Homer has in this sense also ἴδμεναι *Od.* δ', 200. 493. and ἴδμεν *Od.* θ', 146. 213. after the analogy of the plur. ἴδμεν, as τεθνάμεναι, τέθναμεν 1st pers. pl. τέθναμεν.

<sup>a</sup> Thom. M. p. 468.

<sup>b</sup> ad Gregor. p. 286.

<sup>c</sup> Porson. ad Eur. Phœn. 1366.

<sup>d</sup> Valck. ad Eurip. Phœn. p. 93. Mœris p. 161.

<sup>e</sup> Etym. M. p. 466. Buttinann

Gr. Gr. p. 204.

<sup>f</sup> Mœris p. 205. Fisch. 2. p. 491.

<sup>g</sup> Forster and Fisch. ad Plat. Phædon. 6. Wyttenb. *ibid.* p. 133. Valck. ad Eurip. Phœn. 1671.

<sup>h</sup> Fisch. 3 a. p. 80.

part. εἰδώς εἰδύια εἰδός, where it is to be observed that the characteristic *oi* of the perfect is here lost. This form of the part. presupposes a perf. ind. εἶδα, which occurs in *Orph. Argon.* 116. but as an aor. 1. in the sense of 'I saw'. In the same manner εἶκα (whence εἰκός) was used for εἶκα from εἶκω. See εἶκω. For εἰδύια Homer has ἰδύια also, but only in the phrase ἰδύνῃσι παρπιδεσσι. *Argum. Eur. Med. εἰδύνῃσι*. The plusquam perf. of this form εἶδα (in the sense of the imperf.) is ᾔδειν (Attic ᾔδη §. 198. 4.) ᾔδεις and ᾔδειςθα *Plat. Euthyd. p.* 277 E. ᾔδησθα<sup>i</sup> (§. 195, 7.) ᾔδες *Il. σ'*, 404. ᾔδει and ᾔδεν<sup>k</sup>. In the dual and plural this is often contracted by the poets, ᾔστον ᾔστην<sup>l</sup> (for ᾔδειτον ᾔδείτην), ᾔσμεν ᾔστε ᾔσαν, e. g. *Æschyl. Prom.* 451. *Eur. Hec.* 1102. *ubi v. Pors.* (for ᾔδειμεν ᾔδειτε ᾔδεσαν). For ᾔδεν Homer has also ἡείδεν *Il. χ'*, 280. *Od. ι'*, 206. *Herod.* 1, 45. ἡείδες *ap. Schaf.* as the Ionians said ᾔειν for εἶν, ᾔιον for ἰον<sup>m</sup>. ἡείδεν even as 3rd pers. plur. for ᾔδεσαν *Ap. Rh.* 4, 1700. Homer says ἴσαν for ᾔδεσαν *Il. σ'*, 405. *Od. δ'*, 772.

The following table shows the tenses of this verb, which were in common use.

	Indic.	Imperat.	Opt.	Conj.	Inf.	Part.
Perf.	οἶδα, οἶσθα, οἶδε	ἴσθι, ἴστω	εἰδείην	εἰδῶ	εἰδέναι	εἰδώς.
as	ἴστον, ἴστον	ἴστον, ἴστων				
Pres.	ἴσμεν, ἴστε, ἴσασι	ἴστε, ἴστωσαν				
Plusq.	ᾔδειν &c.					
as						
Imp.						
Fut.	εἴσομαι.					

*Obs.* These forms are often interchanged in the MSS., and writers seem to have used one for the other; ἰδεῖν for εἰδέναι, as in all languages sensible vision is used for intellectual, *Soph. Aj.* 1026. εἶδες ὡς χρόνῳ ἐμελλέ σ' Ἐκτωρ καὶ θανῶν ἀποφθίσειν; *El.* 853. εἶδομεν ἃ θροεῖς. *Eur. Bacch.* 1345. the reading of the *Cod. Pal.* εἶδере is probably correct. *Pind. Nem.* 7, 36. ἐὰν ἀλάθειαν ἰδέμεν 'to see with the understanding, to recognise'. On the contrary *Eur. Iph. T.* 963. εἰδέναι

<sup>i</sup> Brunck. ad Arist. Eccl. 551.

Gloss. Agam. 1068.

<sup>k</sup> Piers. ad Mærid. p. 173.

<sup>m</sup> Fisch. 3 a. p. 83. Heyne ad Il.

<sup>l</sup> Brunck. ad Arist. Av. 19. Blomf. χ', 280.

appears to mean 'to observe', as *Andr.* 146. εἰδείης *Herc. Fur.* 1198. for ἰδοῖς, as *Rhes.* 660. εἰδῶς for ἰδῶν. See *Buttm. L. Gr.* 2. p. 116.

232. εἴκω 'I resemble, I appear', (different from the regular εἴκω,  
(231) 'I yield',) is used only in the perfect, οἴκα as in Herodotus, εἴοικα as in Homer and the Attic writers. For εἴοικα the form εἴκα also was peculiar to the Attics, e. g. εἴκασι in a fragment of Cratinus in *Hesych.* v. ἀἰδρυτον κακόν, εἴκέναι *Eur. Bacch.* 1284. *Arist. Eccl.* 1161. *Nub.* 185. particularly in the part. εἰκώς<sup>a</sup>. εἰκώς also occurs in Homer and Hesiod in the sense of 'resembling', e. g. εἰκνῖα *Il.* γ', 386. &c. *Hes. Sc. Herc.* 206. *Pind. Isthm.* 4, 77. In prose εἰκώς is commonly used in the sense of 'resembling'; but the neut. εἰκός (ἐστί), in the sense of 'it is reasonable, natural, to be expected'. Hence εἰκότως, ἀπείκότης, instead of which, however, Thucydides 6, 55. uses ἀπειοικότως. plusq. ἐώκειν *Arist. Av.* 1298. where εἴκεν is now read, instead of which Suidas read ἦκεν<sup>b</sup>. In the fut. it occurs in Aristophanes *Nub.* 1001. εἴξειε.

Of εἴοιμεν *Eur. Heracl.* 428. 681. εἴκτον, εἴκτην, ἦκτο, προσήϊζαι, &c. see §. 198, 3.

*Obs.* For εἴκασιν (εἰοικασιν) the Attics also said εἴξασιν *Plat. Politic.* p. 291 A. 305 E. where ξ for κ is said to have come from the Boeotian dialect<sup>c</sup>.

εἴλω. See ἐλαύνω *Obs.*

εἰπεῖν, an aor. 2., the basis of which is probably the form ἑΠΩ, not in use, whence ἔπος, and thence εἶπω, with the first syllable lengthened after the manner of the Ionians, as in εἶρομαι, εἶρωτάω. For this reason it retains ει through all the moods. Indic. εἶπον. in Homer εἵπον is to be explained from εἴφειπον as ἀποιεπών *Il.* τ', 35. ἀποφειπών. imperat. εἰπέ. opt. εἴποιμι. conj. εἶπω. part. εἰπών -οῦσα. Εἶπα is an Ionic form. Infin. εἶπαι. part. εἶπας<sup>d</sup>. From this the Attics, who otherwise

<sup>a</sup> Brunck ad *Arist. Nub.* 185. Mæris p. 148.

<sup>b</sup> Dawes *Misc. Cr.* p. 295. reads ἦκειν.

<sup>c</sup> Bergl. et Piers. ad Mærid. p. 147. Ruhnke. ad Timæum p. 98. Musgr.

ad Eurip. *Iph. A.* 853.

<sup>d</sup> Valck. ad Herod. p. 649, 91. Koen. ad Gregor. p. (228) 481. Schæf. ad Dion. Hal. p. 436. Meiske ad Menandr. p. 273.



used only εἶπον, εἶπεῖν, εἰπῶν, very rarely εἶπα *Eur. Cycl.* 101. *Xen. Mem.* S. 2, 2, 8. said εἶπας in the 2nd pers. indic. e. g. *Xen. Econ.* 19, 14. and in the imperat. εἰπάτω, εἰπάτων, εἵπατε, and an aor. 1. mid. ἀπειπάμην derived from it<sup>c</sup>. Comp. §. 193, 7. The imperative also, εἶπον or εἰπόν, occurs in *Pind. Ol.* 6, 156. *Theocr.* 14, 11. in Plato *Menon.* p. 71 D. See *Etym. M.* p. 302.<sup>f</sup>

The rest of the tenses are formed from ἔρω, εἶρω (*Od.* β', 162. λ', 137. ν', 7. *Æsch. Eumen.* 639. *Plat. Crat.* p. 398 D.) fut. (ἐρέσω) ἐρέω in Ionic, in Attic ἐρῶ. From ἔρω, εἶρω came another present form εἶρέω *Hesiod. Theog.* 38. εἶρεύσαι *Theocr.* 28, 24. εἶρείτω. (ἐρέω signifies 'to question'.) Hence perf. εἶρηκα. perf. pass. εἶρημαι. fut. 3. εἰρήσομαι, although this may also be formed from ἐρέσω, ἐρέω, as κέκληκα from καλέσω<sup>g</sup>. Either ἔρρηκα, ἔρρημαι were also used, or the εἰ was arbitrarily considered as an augment, which might be again taken from the verb, as if the present tense had been ῥέω. For otherwise the derivatives ῥῆμα, ῥῆσις, ῥήτωρ from εἶρημαι, εἶρησαι, εἶρηται cannot be explained. To this arbitrary root may also be referred the aor. pass. ἐρρήθην, also ἐρρήθην<sup>h</sup> among the Ionians, rarely, if ever, among the Attics. Inf. ῥηθῆναι. part. ῥηθείς. Εἶρέθη in Herodotus 4, 77. is more analogous to εἶρηκα, εἶρηται, as εὔρηται, εὔρέθην. Others derive ἐρρήθην from a peculiar form ῥέω, which, however, if it ever did exist, was first derived from εἶρηκα in the same arbitrary manner. In the fut. εἰρήσομαι appears to have been more common for the indic., for the part. and infin. ῥηθισόμενος and ῥηθήσεσθαι. ῥηθήσεται is found *Xen. Hist. Gr.* 6, 3, 7.

*Obs.* For ἔρω was also used ἔσπω; hence the poetic ἔσπετε, e. g. *Il.* β', 484. An analogous form is ἐνέπω or ἐννέπω, ἐνέπω *Apoll. Rh.* 4, 985. ἐνέπει *Pind. Nem.* 3, 131. ἐνέπουσι *Apoll. Rh.* 1, 1148. ἐνέπων *Hes. Erg.* 260. ἐνέποντες *Il.* λ', 643. *Hes. Erg.* 260. ἐνέπουσα *Od.* ω', 414.

<sup>c</sup> Thom. M. p. 57. Mæris p. 29.

<sup>f</sup> Schæfer. ad Greg. p. 340 seq. Lobeck ad Phryn. p. 348 note. Buttm. ad Plat. Menon. p. 70 seq. shows that the imperf. should be accented εἶπον.

<sup>g</sup> Eustath. ad Od. ε', p. 1540. 11. deduces, as Buttmann does in his L.

*Gr.* p. 122. εἶρηκα, εἶρημαι from ῥέω. But there is no example of a verb which begins with ρ, taking the augment εἰ.

<sup>h</sup> Heindorf ad Plat. Gorg. p. 46. Lob. ad Phryn. p. 447.

To this word is related *ἐνίσπω*, as *ἴσχω* to *ἔχω*: the present however occurs only in the imperat. *ἐνισπε* *Od.* δ', 642. It is chiefly found in the aorist, without augment *ἐνισπον*, imperat. *ἐνίσπες* (*Schol. Harl. ad Od.* ξ', 185.) conj. *ἐνίσπω* *Il.* λ', 839. *Od.* ι', 37. γ', 327. infin. *ἐνισπεῖν* *Od.* γ', 93. In the fut. it makes *ἐνίψω* *Od.* λ', 147. *Apoll. Rh.* 1, 1257. comp. §. 174. and *ἐνισπήσω* *Od.* ε', 98. *ἐνίπτειν* or *ἐνίσσειν* is different, 'to mortify, to reprimand', which is derived from *ἵπτειν* 'to hurt, to grieve' *Il.* α', 454. β', 193. <sup>a</sup>

*εἶργω*. See *ἔργω*.

*εἶρω*, see *εἰπεῖν*. In the sense of 'joining together' (*ζυνείροντας* *Plat. Leg.* 2. p. 654 B. *ἐξείρας*, *ἀνείρας* *Herod.* 3, 87. 118.) the part. perf. pass. *ἐερμένος* is derived from it, *Od.* σ', 295. *H. in Apoll.* 104. *ἐνερμένος* *Herod.* 4, 190. plusq. perf. *ἔερτο* *Od.* ο', 459. *Apoll. Rh.* 3, 868. 'was joined'.

*εἶρομαι*. See *ἐρέσθαι*.

233. *ἐλαύνω* takes its tenses from *ἐλάω*. fut. *ἐλάσω*. aor. *ἤλασα*.  
(232) perf. act. (*ἤλακα*) *ἐλήλακα*. pass. *ἐλήλαμαι* <sup>b</sup>. inf. *ἐληλάσθαι*. aor. pass. *ἤλασθην* (*ἤλασθην* *Herod.* 7, 6. is less Attic <sup>c</sup>.) The simple *ἐλαῖν* occurs in Homer and other old writers, e. g. *Il.* ε', 366. *ἔλων* *Od.* δ', 2. imperat. *ἔλα* *Pind. Isthm.* 5, 48. *Eurip. Herc. F.* 819. *ἀπέλα* in Xenophon also, *Cyrop.* 8, 3, 32. Elsewhere *ἐλῶ*, *ἐλαῖ*, *ἐλῶσι*, *ἐλῶν* is the Attic fut. for *ἐλάσω*. See §. 178. <sup>d</sup>

*Obs.* The radical word of *ἐλαύνω* is *ἔλω*, which besides *ἐλάω*, *ἐλαύνω*, admits the forms *ἔλλω*, *εἶλω*, *εἰλέω*, *ἵλλω*, 'to bring together, drive about, drive into a corner' <sup>e</sup>. From *εἶλω*, *ἔλλω* comes the Homeric *ἔλσας*, *ἔλσαι* 'to crowd together, to drive about' (*Od.* ε', 132. as *εἶλει* *Od.* μ', 210. *Apoll. Rh.* 2, 571.); perf. *ἐέλμεθα* *Il.* ω', 662. part. *ἐελμένος* *Il.* μ', 58. &c. from *εἰλέω*, *ἀπειλέω*, *ἀπειληθεῖς* in Herodotus, e. g. 1, 24. 'to drive into a corner,' *ἀνειληθέντες* *Thuc.* 7, 81. <sup>f</sup> From *ἔλλω* comes, probably, also the Homeric *ἑάλην*, *ἀλείς*, *ἀλῆναι* (as *ἐστάλην* from *στέλλω*), at least it agrees entirely in its signification with *ἔλλω*, *εἰλέω*, and hence points to a similar origin <sup>g</sup>. Otherwise it is considered as a new verb *ἄλημι*, whence come *ἀλεείνω* and *ἀλιζω*. In the

<sup>a</sup> Ruhnck. Ep. Crit. 1. p. 40.

<sup>b</sup> On the accent of the part. *ἐληλάμενος*, see Thom. M. p. 294.

<sup>c</sup> Piers. ad Moer. p. 13. Wessel. ad Herod. p. 79. 68. Gaisf. ad Herod. 1, 168. note b.

<sup>d</sup> Piers. ad Moer. p. 146.

<sup>e</sup> Hemsterh. ap. Ruhnck. ad Timæum, p. 71. Lob. ad Phryn. p. 29 seq.

<sup>f</sup> Valck. ad Herod. p. 670, 40.

<sup>g</sup> Heyne ad *Il.* ε', 823. ν', 408. Buttmann L. Gr. p. 119 seq.

same manner, from ἔλλω a perf. 2. ἔολα (as ἔστολα from στέλλω) appears to be derived, or at least assumed; and hence ἐόλημαι, ἐόλητο *Apoll. Rh.* 3, 471. (*Etym. M. Hesych. Schol. ἐτετάρακτο*) to have been derived, as ἀπεκτόνηκα from ἀπέκτονα<sup>h</sup>. From ἔλλω also ἔελλα 'the storm', ἀολλής 'pressed together, assembled', appear to come, as στολή from στέλλω: further, from ἔολα, οὔλος, οὔλαι τρίχες.

ἘΛΕΥΘΩ. See ἔρχομαι.

ἘΛΩ. See αἰρέω.

ἘΝΕΚΩ, ἐνείκω, ἐνέγκω. See φέρω.

\*ἐνήνοθα, a perf. 2. with the reduplication, from ἘΝΟΘΩ 'I shake, agitate', (whence ἔνοσις, ἐνοσίχθων, εἰνοσίφυλλος,) occurs in the compounds ἀν-ήνοθεν, ἐπ-ενήνοθεν, κατ-ενήνοθεν, παρ-ενήνοθεν, in an intransitive sense, and expresses any motion or agitation, e. g. κόμη κατενήνοθεν ὤμους, *Hom. H. in Cer.* 279. 'the hair floated on the shoulders'; αἶμα ἀνήνοθεν ἐξ ὤτειλῆς *Il.* λ', 266. comp. *Od.* ρ', 270. 'the blood rushed from the wound'; λάχνη ἐπενήνοθε *Il.* β', 219. κ', 134. 'the hair waves on the head', a poetical representation of standing on end; ἔλαιον ἐπενήνοθε θεούς *Od.* η', 364. 'flowed on the bodies of the gods'<sup>i</sup>. The connexion in which the later writers used this word, e. g. *Apoll. Rh.* 1, 664. μῆτις παρενήνοθε, 4, 276. αἰὼν ἐπενήνοθεν, shows merely how they explained it, since they derived it sometimes from θέω, by transposition of ἔθω, sometimes from ἔω, ἔθω, 'I am', and sometimes from ἀνθέω.

ἐνίπτω 'to reproach any one', an Homeric word *Il.* ω', 763. with another form ἐνίσσω *Od.* ω', 161. as πέσσω and πέπτω, has in the aorist a double form, ἐνένιπτεν (according to Buttm. ἐνένιπεν), which must therefore have stood for ἡνένιπτεν, as ἄγαγον for ἡγαγον, and ἡνίπαπε, after the analogy of ἐρύκακε<sup>k</sup>.

ἐννυμι, from ἘΝ 'I put on', is used as a simple word only in poetry. Ion. εἴνυμι, εἰνύω *Il.* ψ', 135. ἐπιένυσθαι *Herod.* 4, 64. Fut. ἔσω, ἔσσω (ἀμφιέσσονται *Plat. Rep.* 5. p. 457 A.

<sup>h</sup> Brunck ad *Apoll. Rh.* l. c. Interp. *Hesych.* t. i. p. 1512. 24.

<sup>i</sup> Payne Knight, *Analytical Essay on the Greek Alphabet*, p. 59. Hermann de Em. *Rat. Gr. Gr.* p. 279. Heyne ad *Il.* β', 219. Buttmann,

*Lexilog.* p. 266 seq. deduces the word from ἀνέθω, ἐνέθω, a deduction which does not satisfy me, although I feel doubtful of my own.

<sup>k</sup> Buttm. *Lexilog.* p. 279 seq.

ἔσσομαι *Pind. Nem.* 11, 21.). aor. ἔσα (ἡμφίεσα), ἀμφιέσαιμι *Od.* σ', 361. ἔσσα. aor. mid. ἐσάμην *Il.* υ', 150. ἐσάμην. ἐσσάμην *Il.* κ', 23. 177. perf. pass. εἶμαι *Od.* τ', 72. εἶσαι and ἔσσαι *Od.* ω', 248. εἶται and ἔσται, ἐπίεσται *Herod.* 1, 47. Hence εἰμένος *Soph. Œd. C.* 1701. ἐπειμένος *Il.* ι', 372. plusquam perf. 2. p. ἔσσο (therefore ἔσμην from ἔσμαι, as ἡμφιέσαιμι) 3rd pers. ἔστο, ἔεστο. 3rd pers. pl. εἶατο *Il.* σ', 596. aor. pass. ἔσθην *Il.* σ', 517. (εἶαται, εἶατο are also from ἔζω.)

In prose only ἀμφιέννυμι occurs. Fut. ἀμφιέσσομαι *Xen. Mem.* S. 1, 6, 2. and ἀμφιῶ (from ἀμφιέσω) *Arist. Equ.* 887. aor. ἡμφίεσα *Xenoph. Cyrop.* 1, 3, 17. perf. pass. ἡμφιέσαιμι, ἡμφιέσαι *Xen. Mem.* S. 1, 6, 2. Prepositions do not elide the vowel, as ἐπέσασσθαι *Xen. Cyr.* 6, 4, 6. probably because ἔω had the digamma. We find, however, ἐφεσσάμενον *Theogn.* 420.

ἀμφιάζω<sup>a</sup> is another but less authorized form. The prolonged form ἐσθέω (as ἐσθής) occurs only in the part. perf. pass. ἐσθημένος in Herodotus, ἡσθημένος *Eur. Hel.* 1559. and in the derivatives ἔσθημα, ἔσθησις. See *Etym. M.* p. 382, 52.

ἐόλητο. See §. 234. ἐλαύνω. *Obs.*

234. ἐπίσταμαι 'I know, understand', appears properly to be the  
(233) middle voice of ἐφίστημι, the same as ἐφίστημι τὸν νοῦν, retaining the Ionic form for ἐφίσταμαι<sup>b</sup>. In the pres., imperf. and fut., it is conjugated like ἵσταμαι, ἐπίσταμαι, ἡπιστάμην<sup>c</sup> (ἐπιστάμην) ἐπιστήσομαι. In the pres. indic. the Ionic form ἐπίσται in the 2nd person is to be remarked. For ἐπίστασαι the Doric form is ἐπίστα *Pind. Pyth.* 3, 143. The Attics say ἐπίστασαι *Xen. Mem.* S. 2, 3, 10. *Plat. Euthyd.* p. 295 E. 296 A. very rarely ἐπίστα, as *Æsch. Eum.* 86. 578. *Theogn.* 1043. *Br.* has another Ionic form, ἐπίστη<sup>d</sup>. For ἐπίστασο in the imperat. the Attics use also in prose generally ἐπίστω<sup>e</sup>. Comp. §. 213. Opt. ἐπισταίμην. conj. ἐπίστωμαι *Plat. Euthyd.* p. 296 A. ἐπίστη *id. ib.* p. 296 C. *Isocrat. ad Demonic.* p. 11 A. (as δύναμαι in the indic. δύνασαι, in the conjunct.

<sup>a</sup> Alberti ad Hesych. t. i. p. 295.  
Dorv. Vann. Cr. p. 610.

<sup>b</sup> Fisch. 2. p. 491. Schneider Gr. Lexicon.

<sup>c</sup> Mœris p. 282.

<sup>d</sup> Schæf. ad *Soph. Phil.* 798. Lob. ad *Phryn.* p. 359.

<sup>e</sup> Mœris p. 163. Piers. p. 18 sq. Thom. M. p. 354.

δύνη). In the aor. 1. it has ἐπιστήθην, or, which is more Attic, ἡπιστήθην analogous to the fut. *Plat. Symp. p. 186 E. &c.*<sup>f</sup>

ἔπω 'I am employed about something', in Homer and in the compounds in the Attic prose writers also has imperf. εἶπον, e. g. διείπομεν *Il. λ', 705. Od. μ', 16. περιεῖπεν Herod. 2, 169. Xen. Mem. S. 2, 9, 5. and an aorist ἔσπον, e. g. ἐπ-έσπον, μετ-έσπον in Homer. περίεσπε Herod. 1, 114. 115. 6, 44. with this peculiarity, that in the rest of the moods it loses ε, as if it had been an augment (κ). ἐπι-σπεῖν *Il. η', 52. ἐπί-σπομι Od. β', 250. ἐπι-σπω -σπης -σπη Il. ζ', 412. β', 359. ἐπι-σπών, μετα-σπών Il. ρ', 190. fut. ἐφέψεις Il. φ', 558. Od. ω', 470. περιέψεσθαι as pass. Herod. 2, 115. 7, 119. Hence is formed aor. 1. pass. περιεφθέντας Herod. 5 in. Comp. ἔχω<sup>ε</sup>.**

ἔπομαι, imperf. εἰπόμην, aor. ἐσπόμην *Thuc. 1, 60. Plat. Polit. p. 280 B. Xen. Cyr. 4, 5, 52. imperat. σπέο, σπέιο Il. κ', 285. συνεπίσπεσθε Plat. Critia. p. 107 B. fut. ἔψομαι Soph. Ant. 636. Plat. Leg. 4. p. 741 C. Poets after the time of Homer had also ἐσποίμην, ἐσπέσθαι, as Pindar ἔσποιτο *Ol. 9, 123. Pyth. 10, 26. ἔσπηται Ol. 8, 15. &c.**

ἐράω 'I love' (in Homer ἔραμαι with aor. 1. ἡρασάμην), takes its tenses only from the passive form. aor. 1. ἡράσθην, *amavi*. Of the real passive only ἐρώμενος 'one beloved' is found.

ἔργω, an old verb, which remained in use only in the fut. ἔρξω *Od. ε', 360. aor. 1. ἔρξα. perf. 2. ἔοργα* in the epic writers, and the derivatives ἔργον and ἐργάζομαι. As a pres. only ἔρδω *Soph. Oed. C. 851. or ῥέζω* is used by the epic writers. From this ἔργω comes probably the Homeric ἐργόμενος (§. 11.) in γέφυραι ἐεργμέναι *Il. ε', 89. in the sense of τετυγμένος.*

ἔργω, εἴργω 'inclose, keep off', the first form in Homer and Herodotus, e. g. 2, 99. 148., in the former frequently with double ε, ἔεργω, the other form only once in Homer, *Il. ψ', 72. It is common in the Attics in the sense 'keep off', especially in the compounds ἀπείργω, &c. Hence in Homer ἔρχαται*

<sup>f</sup> Wessel. ad Herod. p. 201, 74. proceeds regularly. imperf. ἡρόμην, εἰρόμην. inf. ἔρεσθαι, but aor. 2.

<sup>e</sup> ἔρομαι (Ion. εἶρομαι) 'I inquire', ἐρέσθαι. fut. ἐρήσομαι, εἰρήσομαι.

*Il.* π', 481. ἔρχατο *Il.* ρ', 354. and ἐέρχατο *Od.* κ', 241. ἀποεργμμένη perf. p. *expers*, *Hom. H. in Ven.* 47. ἀπεργμένος *Herod.* 2, 99. ἀπέρξαι *id.* 2, 124. The following are derivative forms: ἔργνυμι, ἐέργνυ *Od.* κ', 238. ἐργάθω and ἐρχατάω, ἐρχατόωντο *Od.* ξ', 15. In the sense of 'inclose' the Attics aspirated it, εἶργω, εἶργνυμι, καθείργω, ἄφερκτος *Æsch. Choeph.* 445. This εἶργω occurs also in the old form ἔρξε *Herod.* 3, 136. *Thuc.* 5, 11. περιέρξαντες. *Soph. Aj.* 593. ξυνέρχετε. comp. (*Ed. T.* 890. *Plat. Rep.* 5. p. 461 B. ξυνέρξαντος *Gorg.* p. 461 D. καθέρξης in some MSS. and in Olympiodorus. καθείργης according to the MSS. which Bekker has followed.

ἔρδω. See ῥέζω.

ἐρείδω 'support', perf. 3. p. ἐρηρέδαται, see §. 168. *Obs.* 2.

ἐρείπω 'throw down', fut. ἐρείψω, aor. ἤρειψα *Herod.* 1, 164. 7, 140. and in the epic poets after Homer. In Homer ἐρέριπτο for ἐρήριπτο *Il.* ξ', 15. See §. 168. *Obs.* 2. and aor. 2. ἤριπον 'I fell', intrans.; in later writers also perf. 2. ἐρήριπα. ἐριπέντι aor. 2. pass. *Pind. Ol.* 2, 76. *Bæckh.*

ἐρέσθαι, aor. 2. ἠρόμην, ἐροῦ, ἐρέσθαι, which are commonly falsely accented as the present ἔρον, ἔρεσθαι. It is proved to be an aorist by its occurrence in such connexions as μή μ' ἔρη *Soph. Phil.* 576.<sup>a</sup> Homer has in the pres. a form exactly similar, εἶρομαι, e. g. *Il.* α', 553. as ἔρειο *Il.* λ', 611. for ἔρεο, ἔρον, ἔρεσθαι.

ἘΡΙΔΩ or ἘΡΙΔΕΩ occurs only in the aor. 1. mid. ἐριδ-δῆσασθαι *Il.* ψ', 792. Hence ἐρίζω, which is complete, and ἐριδαίνω.

ἔρρω, fut. ἐρρήσω, aor. ἔρρησα, in Homer simply 'to go', elsewhere in him and exclusively in later writers 'to go to destruction', especially in the imperat. ἔρρε, *abi in malam rem*: ἔρρειν 'to perish' *Plat. Leg.* 3. p. 677 C. ἐρρόντων *ib.* E. From this word is also, by some, deduced the aor. ἀποέρσει, of which see above, §. 224.

ἐρυγγάνω 'I belch', the Attic form for the Ionic ἐρεύγω, whence the aor. ἤρυγον: κατήρυγεν *Arist. Vesp.* 913. 1151.<sup>b</sup>

<sup>a</sup> Elmsl. ad *Soph. CEd.* C. 557.

<sup>b</sup> Lob. ad *Phryn.* p. 63 seq.

ἐρυθαίνω 'I make red'. The radical form is ἘΡΥΩ, ἘΡΕΥΩ, ἐρεῦθω *Il.* λ', 394. (hence ἐρεῦσαι *Il.* σ', 329.) and ἘΡΥΘΩ, ἘΡΥΘΕΩ (hence ἐρυθρός), of which also the fut. ἐρυθήσω and perf. ἡρύθηκα remained in use.

ἐρύκω is to be noticed on account of its aor. ἡρύκαον (ἐρύκ.), infin. ἐρυκακέειν in Homer, as ἡνίπαπε.

Of εἴρωτο see *Buttm.* *L. Gr.* 2, 135. The imperat. εἴρωσο is found *Apoll. Rh.* 4, 372.

ἔρχομαι 'I go', is used only in the pres. and imperf.; yet ἔειν, ἴθι, ἴοιμι &c. are more frequently met with in Attic writers for ἡρχόμεν (ἡρχόμεθα *Plat. Leg.* 3. 685 A.) ἔρχον, ἐρχοίμεν &c. The tenses wanting are supplied by derivatives from ἘΛΕΥΘΩ fut. ἐλεύσομαι (in Homer and, though rarely, the Attic poets, e. g. *Æsch. Prom.* 853. *Suppl.* 531. *Soph. Œd. C.* 1206. *Trach.* 595.: in general the Attics use εἶμι instead of it in the sense of the future. Some later Atticists, however, use also ἐλεύσομαι)<sup>c</sup>. aor. 2. ἤλυθον in Homer, rarely in the tragic writers in iambs, e. g. *Eur. Rhes.* 662. *Troad.* 378. *El.* 602.<sup>d</sup> in prose ἤλθον (Doric ἦνθον). perf. 2. ἡλύθαμεν *Hes. Th.* 660. with v. r. ἡλύθομεν, and more commonly ἐλήλυθα (*Hom. Theocr.* εἰλήλυθα). Of the syncopated form ἐλήλυμεν-υτε, see §. 198, 6.

ἐσθίω (and ἔσθω *Il.* ω', 415. 476.) 'I eat', from ἔδω, which occurs in the present only in the old poets, *Il.* ε', 341. ζ', 142. &c. inf. ἔδμεναι for ἐδέμεναι. imperf. ἔδον *Od.* ψ', 9. From ἔδω come also the tenses Perf. ἐδήδοκα (§. 186, 4.), perf. pass. ἐδήδεσμαι (§. 189, 1.), and from the other supposed form of the future (ἐδέσω, ἐδέω, ἐδῶ) in Homer the perf. 2. ἔδηδα *Il.* ρ', 542. The aor. 1. pass. ἡδέσθην is rare, e. g. *Hippocr. T.* 2. p. 225. As an aorist ἔφαγον from φήγω or φάγω is used; as a fut. only ἔδομαι is used §. 183.

ἔσπετε. See εἶπεῖν *Obs.*

εὐρίσκω 'I find', from ἘΥΡΩ, whence also the fut. εὐρήσω, perf. εὕρηκα, perf. pass. εὕρημαι, aor. 1. pass. εὐρέθην, aor. 2. act. εὕρον, aor. 2. mid. εὐρόμην are formed. Of εὐράμην see §. 193. *Obs.* 7. The verbal is εὐρετέος.

<sup>c</sup> Thom. M. p. 88. 336. et Hemsterh. ad Eur. Heracl. 210. Mœris, p. 16 seq. Phrynich. p. (12) 37. <sup>d</sup> Elmsl. ad Eur. Med. 1077. Meiske Quæst. Menandr. 1. p. 35. Schæf. ad Soph. Œd. C. 1206. Elmsl.

235. ἔχω 'I have': fut. ἔξω §. 36. As ἔπω has an aor. 2. ἔσπον  
 (234) formed by inserting σ, so from ἔχω is formed an aor. 2. ἔσχον, in  
 the mid. ἐσχόμεν; and, in the same manner as in ἔσπον, σπεῖν,  
 σπών, this ε is omitted in the rest of the moods, as if it had  
 been an augment. Act. imp. σχέε. opt. [σχοίμι] σχοίην §. 198, 2.  
 conj. |σχῶ. inf. σχεῖν. part. σχών. mid. imperat. σχοῦ. opt. σχοί-  
 μην. conj. σχωμαι. inf. σχέσθαι. part. σχόμενος. The middle  
 occurs mostly in compound words, ἀπο-σχέσθαι, ὑπο-σχέσθαι.  
 From this ἔσχον, ἔχω is made into ἴσχω (as ἐν-ίσπω from ἐν-  
 ἔπω) which, in Attic particularly, often occurs in the same sense  
 as ἔχω<sup>a</sup>; and from ἴσχω, ἰσχνέομαι in the compound ὑπ-ισχνέ-  
 ομαι, in Homer and Herodotus ὑπίσχομαι.

These forms of the aorist without ε are again made the basis  
 of other forms (as σπεῖν of σπεύδειν), and from aor. 2. infin.  
 σχεῖν comes, on the one hand, fut. σχήσω, mid. σχήσομαι  
 (which the grammarians, without reason, call more Attic than  
 ἔξομαι)<sup>b</sup>, perf. ἔσχηκα, perf. pass. ἔσχημαι, a. 1. pass. ἐσχέθην,  
 which are chiefly used in composition; on the other hand, an  
 aor. 2. ἔσχεθον, conj. σχέθη. *Eur. Alc. Fr.* 12. inf. σχεθεῖν<sup>c</sup>.  
 σχέθων, however, *Æsch. Choeph.* 829. seems to be a present.  
*Blomf. ad loc.* (v. 818.)

The imperat. σχέε *Soph. El.* 1016. particularly in com-  
 position ἐπίσχεε, παράσχεε, &c. is formed from ΣΧΗΜΙ, as  
 σπέε from ἔσπον. -σχε is very suspicious, though κάτασχε  
*Eurip. Herc. F.* 1211. πάρασχε *Eurip. Hec.* 836. are found  
 in all the MSS.<sup>d</sup> The metre never requires this form, and *Eur.*  
*Troad.* 82. some MSS. have, in violation of the metre, πάρασχε.

Of ὄκωχα see §. 186. *Obs.* 3. The perf. pass. would be  
 ὄκωγμαι (ὠγμαι), whence 3rd pers. plur. plusq. perf. ἐπώχαστο  
*Il.* μ', 340. (ἐπώχυντο). See *Apollon. Lex. Hom.*

*Obs.* The compound ἀνέχομαι has commonly also an augment in the  
 preposition, ἡνειχόμεν, ἡνεσχόμεν. See §. 170.<sup>e</sup> The compound ἀμ-  
 πέχω 'surround', has in the aor. ἡμπι-σχον (not ἡμπ-ισχον), where the

<sup>a</sup> Mæris, p. 198. Fisch. 3 a. p. 100.

<sup>b</sup> Mæris, p. 26. 320. Phrynich.  
 p. 180. Thom. M. p. 690.

<sup>c</sup> Elmsl. ad Heracl. 272. Med. 995.

Herm. ad *Soph. El.* 744.

<sup>d</sup> Porson. Herm. ad *Eur. Hec.* l. c.  
 Matthiæ *Eur. Troad.* 82.

<sup>e</sup> Fisch. 3 a. p. 99.



augment is transferred to the preposition. Mid. ἡμισχύμην. *Eur. Iph. A.* 1448. ἀμπίσχη. It is found with double augment *Aristoph. Thesm.* 164. ἡμπέσχερο (where, however, it should be ἡμπίσχερο. See *Elmsl. ad Med.* 1128.). imperf. ἡμπείχερο *Plat. Phædon.* p. 87 B. in most of the MSS. A pres. ἀμπίσχω is found *Eur. Hel.* 862. καταμπίσχουσιν<sup>f</sup>.

ἜΩ, a radical word, of which only single tenses and some derivative forms occur.

1. In the sense of 'to place, to erect a building', it occurs in the aor. 1. εἶσα *Il.* 8', 392. ζ', 189. *Soph. Œd. C.* 713. καθεῖσεν *Il.* ξ', 204. *Eur. Phæn.* 1223. λόχον εἶσαν. *Il.* ε', 693. *Od.* γ', 416. εἶσαν 'they placed him, or seated him'. aor. mid. εἰσάμην in Homer and *Eurip. Iph. T.* 953. This εἰ in Ionic was not merely an augment, but a lengthening of the ε, and thence remained also in the imperat. εἶσον, in the fut. εἶσομαι *Apoll. Rh.* 2, 807. in the partic. aor. *Herod.* 3, 126. 6, 103. ἄνδρας οἱ ὑπείσας κατ' οὐδόν, νυκτὸς ὑπείσαντες ἄνδρας, as λόχον εἶσαν in Homer, which elsewhere is ὑπείς from ὑφίημι<sup>g</sup>. In the same manner ἰδὼν εἰσάμενος *Herod.* 1, 66. *Plutarch. Them.* p. 22. *Apollon. Rh.* 1, 967.<sup>h</sup> Homer has also the form ἔσας in the partic. *Od.* ξ', 280. whence ἀνέσαντες. *Il.* ν', 657. and lengthened ἔσσε, ἐκάθισε in Hesychius<sup>i</sup>. ἔσσαι *Pind. Pyth.* 4, 486. ἐφέσσαι *Od.* ν', 274. ἔσαντο *Pind. Pyth.* 4, 364. imperat. ἔφεσσαι *Od.* ο', 277. also with syllabic augm. ἐέσσατο *Od.* ξ', 295. For ἐσσαμένων *Thuc.* 3, 58 extr. some MSS. have ἐσαμένων, εἰσαμένων.

From ἔω comes ἤμαι the perf. pass. for εἶμαι. See §. 235. Another derivative is ἔζομαι, of which ἔζω, καθίζω is again another, but an active form, whence part. καθίσας.

2. In the sense of 'put on' the derivative ἔννυμι is used. See ἔννυμι.

3. Another derivative in the sense of 'I send one somewhere, let go', is ἵημι conjugated like τίθημι.

<sup>f</sup> Elmsl. ad *Med.* 1128.

<sup>g</sup> Valck. ad *Herod.* p. 261, 58. who is, however, wrong in comparing ἀφείσαν. See §. 211, II. 3.

<sup>h</sup> Brunck ad *Apoll. l. c.* Ruhnck. *Ep. Cr.* 2. p. 202. Valck. ad *Eur. Hipp.* p. 166 A. B.

<sup>i</sup> Comp. Etymol. M. p. 306. 32.

## Z.

<sup>236.</sup>  
(<sup>235</sup>) *Záw* (ζῶ ζῆς ζῆ, see p. 308. note \*) has an imperat. ζῆ *Soph. Antig.* 1169. *Eur. Iph. T.* 699.<sup>a</sup> and ζῆθι, as if from ZHMI, and a form of the imperf. ἔζην, which Herodian and Mœris prefer to the form ἔζων (*Soph. El.* 323.). In the 3rd pers. plur. ἔζων is alone in use. Fut. ζήσῃν *Plat. Rep.* 9. p. 591 C. *Leg.* 7. p. 792 E. *Rep.* 5. p. 465 D. The old classic writers use in the aor. and perf. the tenses of βιώω, ἐβίωσα, βεβίωται. *Herod.* 1, 120. has ἐπέζωσε (with v. r. -έζησε) from ζώω, which elsewhere occurs only in the pres. and imperf.

## H.

ἦδω. See ἀνδάνω. Of ἦδομαι comes aor. 1. ἦσθην. ἦσατο only in Homer, *Od.* ι', 353.

ἦμαι 'I sit', is considered as a perf. pass. from ἔω 'I set', for εἶμαι, ἦμαι ἦσαι ἦται (as κάθηται *Xen. Cyr.* 7, 3, 5.) and ἦσται. 3. pl. ἦνται, Ion. ἔαται, as κατέαται *Herod.* 1, 199. 2, 86. &c. and poet. εἶαται, e. g. *Il.* β', 137. In the same manner in the plusquam perf. 3. pl. ἔατο and εἶατο, e. g. *Il.* γ', 149. &c. for ἦντο. imperat. ἦσο *Il.* β', 200. &c. ἦσθω. infin. ἦσθαι. part. ἦμενος (for ἡμένος on account of the present signification).

The compound κάθημαι is more common; inf. καθῆσθαι, which has also an optat. καθοίμην, e. g. *Aristoph. Lys.* 149. *Ran.* 919.<sup>b</sup> and a conj. κάθωμαι *Eur. Hel.* 1093. *Demosth. Phil.* 1. p. 53, 2. In the imperf. it has ἐκαθήμην, 3. p. ἐκάθητο *Æschin.* p. 267 R. *Xen. Cyrop.* 7, 3, 14. and καθήμην, 3. p. καθῆστο, which latter the grammarians consider as better<sup>c</sup>. For the imperat. κάθησο there is also a less genuine form κάθου (from κάθεσο, κάθεο)<sup>d</sup>.

For the present and imperf. in the sense of 'seating one's

<sup>a</sup> Herm. ad *Antig.* 1151.

*Arist. Ach.* 548.

<sup>b</sup> Brunck ad *Arist. Lys.* 149.

<sup>d</sup> Mœris, p. 234. Thom. M. l. c.

<sup>c</sup> Thom. Mag. p. 485. Elmsl. ad

self', and the fut. *καθέζομαι, ἐκαθεζόμην, καθεδούμαι* are used. See *ἔζομαι*.

*ἡμύω. ὑπεμνήμυκε* §. 16, 1. p. 47.

*ἡνίπαπε.* See *εἶπειν* *Obs.*

## Θ.

*Θάομαι* (I admire, gaze), an old form which remained in use 237. among the Dorians. *θαῶθε* *Arist. Ach.* 770. See Schneider's Lexicon. Homer has from this root only aor. 1. mid. *θησαίατο* *Il.* σ', 190. in the Dorians *ἐθασάμαν*, whence imperat. *θαῶσαι* *Theocr.* 3, 12. Hence the Ionians formed *θηέομαι*, *Pind. Pyth.* 8, 64. *θαέομαι. θηεῖτο* *Od.* ε', 75. *θηεῦντο* *Il.* η', 444. *θηησάμην* freq. *θηέμενος* *Herod.* 7, 44. and freq. The same author has in the imperf. *ἐθηῆτο* with the v. r. *ἐθηεῖτο.* fut. *θηήσονται* *Hes.* *Ἔργ.* 480. The Attic form is *θεάομαι*<sup>e</sup>.

*θακέω* 'sit', only in the present, *θακεῖ* *Soph. Œd. T.* 20. imperat. *θάκει* *Aj.* 1173. *θακῶν* is frequently found accented *θακῶν*, as aor. 2. but incorrectly. See *Elmsley ad Eur. Heracl.* 994.

*θάπτω* 'bury', aor. 2. pass. *ἐτάφην* §. 193. *Obs.* 3.

*θάω* in the epic writers, 'I suckle, I suck', of which only *θήσατο μαζόν*, 'he sucked the breast', occurs, *Il.* ω', 58. comp. *H. in Cer.* 236. On the other hand *Ἀπόλλωνα θήσατο μήτηρ* *H. in Apoll.* 123. 'his mother suckled him'. *θήσθαι* infin. pres. (for *θαῶσθαι* or from *θήμαι*) is found *Od.* δ', 89. in the sense of 'milk'.

*θενεῖν*, aor. 2. of *θείνω* 'strike': *Eur. Rhes.* 687. *φίλιον ἄνδρα μὴ θένης*<sup>f</sup>.

*θέσσεσθαι* 'entreat, implore', an aorist of unknown origin: whence *θέσαντο* *Pind. Nem.* 5, 18. *θεσσάμενος* *Hes. ap. Schol. Apoll. Rh.* 1, 824. and adj. *ἀπόθεστος* *Od.* ρ', 296. 'detested'.<sup>g</sup>

ΘΗΝΩ, ΘΑΝΕΩ. See *θνήσκω*.

(236)

\**θήπω* 'I am astonished, perplexed', occurs only in the

<sup>e</sup> Koen ad Greg. p. (100) 223.

Elmsl. ad Eur. Heracl. 272.

<sup>f</sup> Blomf. ad Æsch. Theb. 378.

<sup>g</sup> Heyne V. L. ad Pind. Nem. 1. c.

poets in the perf. 2. τέθηπα *Od.* ζ', 168. ψ', 105. *Il.* φ', 29. &c. and aor. 2. ἔταφον, τάφον *Apoll. Rh.* 2, 207. 1039. part. ταφών (§. 36, 3. Comp. §. 193. *Obs.* 3.) *Il.* ι', 193. &c. Hence τάφος in Homer, 'astonishment', θήβος, *i. q.* θαῦμα, in Hesychius. θήπω itself is probably from θάπω, whence θάπη, θάπα in Hesychius, and the common θάμβος<sup>a</sup>.

θιγεῖν, aor. 2. to ἔθιγον &c. part. θιγών<sup>b</sup>. fut. θίξω and θίξομαι §. 184, 1. *Obs.* 1. In the present only the lengthened form θιγγάνω is in use.

θνήσκω 'I die', from θανέω, which again comes from ΘΗΝΩ. From ΘΗΝΩ is derived fut. mid. θανούμαι. aor. 2. ἔθανον. perf. τέθνηκα (as μεμένηκα from μένω §. 187, 1.), of which, in the plural, in the infin. and partic. are chiefly used the syncopated forms (§. 198, 3.) τέθναμεν, τεθνᾶσι, τεθνάναί. Of τέθνηκα the conj. τεθνήκωσι occurs *Thucyd.* 8, 74.

From τέθνηκα a new form is derived, τεθνήκω, of which the fut. remained in common use, τεθνήξω *Æschyl. Ag.* 1288. *Aristoph. Ach.* 325. and more frequently τεθνήξομαι. as ἐστήξω, ἐστήξομαι §. 188. *Obs.* 2. τεθνήσω and τεθνήσομαι are not genuine forms<sup>c</sup>.

θορεῖν 'leap, spring', used only in aor. 2. ἔθορον, and fut. θοροῦμαι *Il.* θ', 179. For a present θρώσκω is used, derived from ἔθορον, as βλώσκω from ἐμολον. See *Herod.* 6, 134. Another derivative is θορνύω, θόρνυμι. Buttmann, 2. p. 152. adds to the forms of θορεῖν τέθορα, found, according to Canter's emendation, in a verse of Antimachus *ap. Poll.* 2, 4, 178.

## I.

238. 'Ἰκνέομαι 'I come', from ἴκω, whence also ἰκάνω is derived.  
(237) Hence fut. ἵξομαι, aor. 2. ἰκόμην (ἴκτο for ἴκετο *Hesiod. Theog.* 481. as ἴκμενος οὐρος.) perf. ἵγμαι. *Soph. Tr.* 229. ἵγμεθα. part. ἰγμένος *Soph. Phil.* 494. *ap. Herm.* more commonly

<sup>a</sup> Schneider's Gr. Lex. v. θάμβος, θήπω.

<sup>b</sup> Schæf. ad *Soph. CEd.* C. 470.

<sup>c</sup> Gatak. ad *Marc. Anton.* 2. 14. Brunck ad *Aristoph. Vesp.* 654. *Ach.* 590. Reiz ad *Lucian. Sol.*

p. 478. tom. ix. p. 101. t. x. Oudend. ad *Thom. M.* p. 835 seq. Fisch. 3 a. p. 106. Ruhnck. ad *Tim.* p. 158. Blomf. ad *Æsch. Ag.* 1250. Elmsl. ad *Arist. Ach.* 597.

in composition ἀφίγμαι (Ion. ἀπίγμαι). plusq. perf. ἀφίγμην, ἀφίκτο *Thuc.* 4, 2. 7, 75. ἴκω, ἴκει, ἴκοι, ἴκων, all with ι long, occur in the old poets, e. g. *Od.* ρ', 444. *Il.* θ', 192. ι', 521. ρ', 399. *Pind. Ol.* 5, 20. The fut. of this form ἴξω (whence a. l. ἴξας *Hom. H. Apoll.* 2, 45. but doubtful) was considered as a new present, and thence an imperf. ἴξον, in the aorist sense, formed, *Il.* β', 667. ε', 773. &c. Buttmann, 2. p. 156. considers ἦκω as only a dialectic form of ἴκω. See above, p. 372.

ἰλάσκομαι 'I conciliate, propitiate', derived from ἰλάομαι, which also occurs *Il.* β', 550. *Apoll. Rh.* 2, 847. fut. ἰλάσσομαι (with α short). aor. 1. mid. ἰλασάμην *Herod.* 1, 67. *Il.* α', 100. A derivative form of ἰλάω, ἸΛΗΜΙ is supposed; hence ἰληθι in Homer, ἰλαθι with α short *Theocr.* 15, 143. and the pres. mid. ἰλαμαι *Hom. H.* 21, 5. Other forms are ἰλήκω 'to be gracious', conj. ἰλήκησι *Od.* φ', 365. opt. ἰλήκοι and ἰλέομαι *Æsch. Suppl.* 123.

ἵπταμαι. See πέτομαι.

ἴσημι occurs in the sing. only in Doric writers, e. g. ἴσαμι *Pind. Pyth.* 4, 441. *Theocr.* 5, 119. ἴσης *id.* 14, 34. ἴσατι for ἴσησι *id.* 15, 146. part. ἴσας, in the dative ἴσαντι *Pind. P.* 3, 52. The imperf. act. ἴσαν for ἴσασαν occurs *Il.* σ', 405. &c. *Eurip. Cycl.* 230. For what remains in common use of this verb, see εἶδω 'I know'.

ἴσκεν 'he spoke' *Od.* τ', 203. χ', 31. *Apoll. Rh.* 4, 1718. which some grammarians explained, with violence to the meaning, ὁμοίου, εἵκαζεν, in which sense ἴσκοντες (for εἵσκοντες) occurs *Il.* λ', 798. π', 41. *Od.* δ', 279.

## K.

KAZΩ, probably an Ionic form for χάζω, except that in the pres. only χάζω χάζομαι occurs; on the other hand KAZΩ (239) only in the derivative tenses, and in peculiar senses. The radical form appears to have been XAΩ 'to stand open, to be empty', in Latin *hiare*. Hence χάος and χάσπος, contracted χῶρος<sup>d</sup>, and χάσμα. In this sense the verbs χαινῶ, χάσκω,

<sup>d</sup> Valck. in Lennep. Etym. p. 1097. Comp. Eust. ad *Il.* λ', p. 856, 59.

fut. *χανοῦμαι*, aor. *ἔχανον*, perf. *κέχρηνα* remain. Connected with this is 1) the sense 'to have empty space sufficient, to take up or comprehend anything', and consequently 'to contain'. In this sense are found in Homer *ἔχαδε* *Il.* δ', 24. θ', 461. *Ἥρῃ δ' οὐκ ἔχαδε στήθος χόλον*, and perf. and plusquam perf. *κέχανδα*, *ἐκεχάνδειν* *Il.* ω', 191. ψ', 268. *Od.* δ', 96. which is derived from *χάζω*. Hence *adv.* *χανδόν* and *χανδάνω*. 2) 'to want, to be in want of', in which sense the forms *χατέω*, *χατεύω*, *χατίζω*, *χητέω* are used; hence *χητός* 'want, longing'. The form *κῆδος* 'grief at any loss' appears to have a relation to this, and *κῆδω*, *κῆδομαι* 'I grieve, am sorrowful', the latter also 'to be anxious about anything, to care for anything'. Either from *κῆδομαι* (as *ιδῆσω* from *εἶδω*), or from *ΚΑΖΩ*, *καδῶ*, *καδήσω*, comes *κεκαδησόμεθα* *Il.* θ', 352. *οὐκέτι νῶϊ ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ*; 3) 'to make to yield, to clear a place'. In this sense the middle *χάζομαι* is used in the present, 'I yield, give way', particularly in the poets, and an aor. *κεκάδοντο* *Il.* δ', 497. ο', 574. 'they retreated, gave way' (got out of the way of the javelins, without the army's retreating). *Il.* π', 736. *οὐ χάζετο φωτός*, 'missed'. *διεθανεῖν οὐ χάζομαι* *Eur. Or.* 114. *λέγειν οὐ χάζομαι id. Alc.* 33. *non refugio, non recuso* (R). *Apoll. Rh.* 4, 190. *μηκέτι νῦν χάζεσθε — πάτρηνδε νέεσθαι*. Hence again the following senses are derived: a) in the active joined with the genitive, it signifies 'to bereave', properly 'to make one quit anything', where an aorist is used. *κεκαδών* *Il.* λ', 333. and a fut. derived from it *κεκαδήσω* *Od.* φ', 153. 170. *θυμοῦ καὶ ψυχῆς κεκαδών*, i. e. *ὑποχωρῆσαι ποιήσας* according to Eustathius, in the same manner as *ὄφρα ἐ τιμῆς καὶ σκῆπτρων ἐλάσειαν* *Apoll. Rh.* 3, 597. b) Since he who compels another to make way for him is superior to the other, hence a new signification 'to overcome'. In this sense only the perf. pass. is used *κέκασμαι*, *ἐκεκάσμην*, e. g. *Il.* ν', 431. *πᾶσαν γὰρ ὀμηλικίην ἐκέκαστο κάλλει καὶ ἔργοισιν ἰδὲ φρεσίν. καίνυμαι* answers to this in the pres. *Od.* γ', 282. θ', 219. Buttmann, p. 160. compares this *καίνυμαι*, *κέκασμαι* with *ραίνω*, *ράσσετε*, *ἐρράδαται*. See §. 204, 6. Hence without an accusative 'to distinguish one's self', *κεκάσμεθα ἄλκῃ τ' ἠνорέη τε* *Od.* ω', 508. *πλούτῳ τε καὶ νιάσι κεκάσθαι* *Il.* ω', 546. part. *κεκασμένος* *Il.* δ', 339. Doric *κεκαδ-*

μένος *Pind. Ol.* 1, 42. ἐλέφαντι φαίδιμον ὦμον κεκαδμένον  
κέκασται, 'is provided with', *Eur. El.* 620.<sup>a</sup>

καίω, Attic κάω with long α §. 12. *p.* 39. fut. καύσω 240.  
§. 180. *II.* b. aor. 1. act. ἔκανσα *Thuc.* 2, 4. (*Bekk.*) 4, 57. (239)  
7, 25. 8, 107. aor. 1. pass. ἐκαύθην, perf. pass. κέκαυμαι.  
The aor. 1. had another form ἔκηα, (inf. κῆαι *Od.* ο', 97. opt.  
κῆαιεν *II.* ω', 38.) which with aor. 2. pass. ἐκάνην, e. g. *II.* α',  
464. *Herod.* 2, 180. 4, 79. presupposes another form of the fut.  
καῶ. From the old orthography ἔκαα the Attics had partic. κέας  
*Æschyl. Agam.* 858. and Homer κείας, κειάμενος, κείαντο *Od.*  
ι', 231. ψ', 51. *II.* ι', 88. 234. conj. κατακείομεν for κατα-  
κέωμεν, in the future sense, *II.* η', 333. inf. κακκεῖαι for κατα-  
κέαι *Od.* λ', 74. κατακειέμεν *II.* η', 408. is a new pres. but  
perhaps should be read -καιέμεν<sup>b</sup>.

κάμνω. See §. 187, 6. 193, 1.

κανάξαις. See ἄγνυμι note.

κεῖμαι 'I lie', from κέομαι (*Herod.* 6, 139. κέεται *Theocr.* 5,  
129. *II.* χ', 510. *Herod.* 1, 178. but κείται 1, 50 extr. 51 in.  
κέονται *Od.* λ', 341. π', 232. *Hippocr.* *p.* 281, 29.) as δειν,  
πλεῖν §. 49. From the form of the imperat. and infin. κέεσο  
κέεσθαι, (*Hippocr.* 3. *p.* 66, 3. *Foes.*) κείσο κείσθαι, it is  
conjugated as a perf. κείμεν κείσαι (κατακείαι without σ  
*Hom. H. in Merc.* 254.) κείται, κείμεθα, 3rd pers. plur.  
κείνται, Ionic κέεται *II.* λ', 658. 825. *Herod.* 1, 14. 105.  
133. *Theocr.* 29, 3. imperf. ἐκείμην ἔκεισο ἔκειτο, 3rd pers.  
plur. ἔκειντο, Ionic ἐκέατο *Hesiod. Sc. H.* 175. *Herod.* 1, 167.  
&c. κείατο *Od.* φ', 418. For παρέκειτο we find παρεκέ-  
σκετο *Od.* ξ', 521. imperat. κείσο, κείσθω, &c. optat. κεοίμην  
*Herod.* 1, 67. *Plat. Rep.* 5. *p.* 477. 8, 10. *p.* 616 D.<sup>c</sup> conj.  
κέωμαι *Plat. Phileb.* *p.* 41 B. *Phædon.* *p.* 92 extr. *Xen. Œc.*  
8, 19. Instead of this Homer has κῆται *Od.* β', 102. τ', 147.

<sup>a</sup> I have endeavoured to develop the various forms of one root, and the genealogy of their significations, in a manner which differs widely from the common one. Detached observations are to be found in Hemsterh. ad Polluc. *p.* 1233. Interpr.

ad Hesych. v. κεκαδησόμεθα. Hermann. de Em. Rat. Gr. Gr. *p.* 296. especially H. Steph. Thes. t. 4. Schneider's Greek Lexicon, under χάζω.

<sup>b</sup> Piers. ad Mærid. *p.* 231. 239 seq. Fisch. 3 a. *p.* 114 seq.

<sup>c</sup> Mæris, *p.* 226.

*Il.* τ', 32. The indic. is used as a conj. *Plat. Phædon.* p. 84 B. φοβείσθε μὴ διάκειμαι, if μὴ have not here the sense of εἰ. See §. 608. *Obs.* 3. inf. κείσθαι. part. κείμενος. fut. κείσομαι<sup>a</sup>. (R.) Allied to this is the Homeric κείω or κέω *Od.* η', 342. 'I will sleep'.

κεκαφῆώς part. perf. pass. *Il.* ε', 698. *Od.* ε', 468. 'lying at the point of death', for which a pres. καφέω must be supposed, allied to κέκηφε, τέθνηκε in Hesychius to καπύω (ἀπὸ δὲ ψυχὴν ἐκάπυσσεν *Il.* χ', 467.) and to κάπος.

κέλομαι 'I call, command', fut. κελήσομαι, aor. κελήσατο i.e. ἐκέλευσε *Pind. Ol.* 13, 113. *Isthm.* 6, 54. forms a syncopated aorist with the reduplication ἐκεκλόμην, κεκλόμην, both in the sense of 'exhort' (κελεύω) and simply 'name' *Pind. Isthm.* 6, 78. καὶ νιν κέκλεν Αἴαντα, for ἐκάλεσας. κεκλόμενος *Hom. Il.* θ', 346. *Soph. Œd. T.* 159. is used as a present.

κένσαι *Il.* η', 337. aor. from the obsolete κέντω 'to prick', whence κέντορες ἵππων, lengthened into κεντέω.

κεράννυμι 'I mix', from κεράω (whence κέρων *Apoll. Rh.* 1, 1185. κεράασθε *Od.* γ', 332. κερῶντο *Od.* ο', 500. κερῶντο *Od.* υ', 253.) and this from κέρω (whence κερώνται *Il.* δ', 260.). From κεράω comes fut. κεράσω, Attic κερῶ *Hesych.* aor. 1. ἐκέρασα with a short. α is made long by syncope, as in ἐπικρήσασαι *Hom. Od.* η', 164. for ἐπικεράσαι. perf. pass. κέκραμαι, Ionic κέκρημαι *Hippocr. T.* 1. p. 27. 180. and κεκέρασμαι *Anacr.* 29, 13. aor. 1. pass. ἐκράθην, Ionic ἐκρήθην, and ἐκεράσθην *Plat. Phileb.* p. 47 C. *Leg.* 10. p. 889 C.

Another derivative form from κεράω is κιννάω §. 221, I, 3. *Obs.* Hence κίννημι, imperat. κίννη. See §. 210, 5.<sup>b</sup>

κερδαίνω 'I gain', has in the fut. for the common κερδανῶ also κερδήσω and -ομαι *Herod.* 3, 72. aor. 1. ἐκέρδησα *Herod.* 4, 152. perf. κεκέρδηκα *Demosth.* p. 1292, 6. *ed. Reisk. ap. Bekk.*

κεχλαδῶς with α long, from the obsolete χλάζω (*Eust. ad Il.* p. 153, 34. *ed. Rom.*), connected with κλάζω, καχλάζω *Pind. Ol.* 9, 3. 'loud-sounding'. The perf. κέχληδα κέχλαδα furnishes

<sup>a</sup> Fisch. 2. p. 488 seq.

<sup>b</sup> Piers. ad Mær. p. 208 seq.



a new pres. κεχλάδω, whence κεχλάδοντας *Pind. Pyth.* 4, 318.<sup>c</sup>

κεχρημένος 'needy', part. perf. of χρήζω or rather of ΧΡΕΩ, (whence χρή χρεή, χρεώ χρείω) *Od.* ρ', 347. 421. *Eur. Med.* 351. *Plat. Leg.* 4. p. 717 C.

\*κιχάνω 'I reach, overtake', from ΚΙΧΩ. aor. 2. ἔκικον. (whence κιχέω *Od.* ω', 283.) fut. κιχήσω. aor. 1. mid. ἐκίχησάμην *Il.* δ', 385. ζ', 498. &c. With the aor. ἔκικον the form ἐκίχην also occurs, as from ΚΙΧΗΜΙ. κιχήτην *Il.* κ', 376. ἐκίχημεν *Od.* π', 379. opt. κιχείην *Il.* β', 188. ι', 416. &c. Conj. κιχείω *Il.* α', 26. &c., in the Attics κίχω from ἔκικον. inf. κιχῆναι (κιχήμεναι *Il.* ο', 274.) part. κιχείς *Il.* π', 342. From κίχημι comes part. pres. mid. κιχήμενον *Il.* ε', 187. λ', 451.<sup>d</sup> If the 1st syllable is long, as in the tragic writers, some write κιγχάνω<sup>e</sup>.

κίχρημι 'I lend', from χράω. Hence fut. χρήσω, aor. ἔχρησα, &c.

\*κλάζω. See §. 177, c. 193. *Obs.* 1. 194, 2, a.

κλάω 'I break', had also an aor. 2. after the form in -μι, ἀποκλάς *Anacr. ap. Hephaest. p.* 59. *Gaisf. Athen.* 11. p. 472 E.

κλείω 'I praise', κλέομαι *Od.* ν', 299. 'I am celebrated': ἐκλέο for ἐκλέεο §. 205, 2. Apollonius Rhodius uses this word in the sense of καλεῖν 2, 1156, and so it is to be taken 2, 687. 977. 3, 246. 277. He has without diphthong ἐκλεον, 3, 246.

κλῦθι, κλῦτε, and with reduplication and υ short κέκλυθι, κέκλυτε an imperat. aor. 2. as if from ἔκλυν from ἔκλυον (comp. ἔφυνον, ἔφυν). pres. and imperf. κλύω, ἔκλυον *Hes. Ἔργ.* 724. and in the tragedians.

κορέννυμι 'I satisfy', from κόρω, fut. κορέσω and κορέω *Il.* θ', 379. ν', 831. aor. 1. mid. ἐκορεσάμην (poet. ἐκορεσσάμην). perf. κεκόρηκα, whence κεκορηότε *Od.* σ', 371. perf. pass. κεκόρημαι in Ionic *Il.* σ', 287. *Od.* θ', 98. ξ', 456. ψ', 350.

<sup>c</sup> See Heyne ad *Pind.* ll. cc.

<sup>d</sup> Fisch. 3 a. p. 122.

<sup>e</sup> Blomf. Gloss. *Æsch. Th.* 44.

Monk. ad *Eur. Hipp.* 1434. Buttmann, *L. Gr.* 2. p. 167. note, condemns this orthography.

*Herod.* 3, 80. in Attic *κεκόρεσμαι* *Xen. M. S.* 3, 11, 13. aor. 1. pass. *έκορέσθην*.

*κράζω* 'I crow', is conjugated regularly *κράζω, έκρᾶγον, κέκρᾶγα*, except that in the perf. imperat. it has the form of a verb in -μι, *κέκραχθι* *Aristoph. Thesm.* 692. *Vesp.* 198. See §. 198, 3, b. *κεκράγετε* is found *Aristoph. Vesp.* 415.

241. *κρεμάννυμι* 'I suspend', from *ΚΡΕΜΑΩ* fut. *κρεμάσω* with  
(240) a short, Attic *κρεμῶ* *Aristoph. Plut.* 312. in Homer *κρεμῶ* *Il.* η', 83. aor. 1. mid. *έκρέμασα*, aor. 1. pass. *έκρεμάσθην*.

Besides these forms *κρέμαμαι* 'I hang' (intrans.), like *ίσταμαι*, probably arose from the regular perf. pass. *κεκρέμαμαι* not in use, with which it agrees also in signification, 'I have been hung'; consequently 'I hang'. Opt. *κρεμαίμην* *Arist. Nub.* 868. *Acharn.* 944. but *κρέμοισθε* *Vesp.* 297. conj. *κρέμωμαι*. part. *κρεμάμενος*. imperf. *έκρεμάμην* *Il.* ο', 18. fut. *κρεμήσομαι* (as *στήσομαι* from *ίσταμαι*) *Aristoph. Vesp.* 804. *Ach.* 278. 'I shall hang', but *κρεμασθήσομαι* 'I shall be hung'.

Another form still is *κρήμνημι*, in the imperat. *κρήμνη* *Etym. M.* p. 637, 34. *Eustath. ad Il.* ο'. p. 1001, 10. See *Pierse ad Mar.* p. 208. pass. *κρήμνημαι* *Æsch. S. c. Th.* 231. *έκρήμνατο* *Eur. El.* 1226. imperat. *έκκρήμνασθε* *Eur. Herc. F.* 521.<sup>b</sup>

*κτείνω* 'I kill', fut. *κτενῶ* (the form *κτανῶ* is rejected by modern criticism in the Attic writers, *Pors. ad Or.* 929. 1599.) in the poets has, besides aor. 1. *έκτεινα*, aor. 2. *έκτανον, κτάνε, κτανεῖν, κτανών* in Homer and the tragic poets. Homer has also aor. 1. pass. *έκτάθην* *Il.* λ', 690. *Od.* δ', 537. not found in prose nor in the Attic poets. To this may be referred part. perf. pass. *κτάμενος* for *έκταμένος* 'killed'. Later writers used also *έκταγκα* *Menand. ap. Suid.* and *έκτάνθην*<sup>c</sup>. *έκτονα* alone is used for the perf. in the Attic writers<sup>d</sup>.

There is another aor. 2. in Homer and the tragic writers with

<sup>a</sup> Schæf. ad Long. p. 401.

passage of Menander see *Pors. ad Toup. Em. in Suid. t. 4. p. 485.*

<sup>b</sup> Heyne ad Pind. P. 4, 43. Fisch. 3 a. p. 120 sq.

<sup>d</sup> Mær. p. 31. Of *άπεκτόνηκα* see

<sup>c</sup> See §. 186. 2, note \*. On the

§. 194. Obs. 4.

the form in -μι, 1st pers. ἔκταν *Il.* δ', 319. κατέκτας *Eur. Bacch.* 1290. *Med.* 1409. ἔκτα *id. Herc. F.* 423. *Soph. Trach.* 38. 1st pers. pl. ἔκταμεν *Od.* ι', 375. 3rd pers. pl. ἔκταν *Il.* κ', 526. *Od.* α', 30. for ἔκτασαν, as ἔσταν for ἔστασαν. conj. κτέωμεν *Od.* χ', 216. inf. κτάμεναι *Il.* ε', 301. ρ', 8. &c. and κτάμεν *Il.* ο', 557. ε', 675. part. κτάς *Eurip. Alc.* 3. 696. pass. ἀπέκτατο *Il.* ο', 437. ρ', 120. 472. inf. κτάσθαι *Il.* ο', 558. κτάμενος may also be regarded as part. aor. like κατακτάμενος *Od.* π', 106.<sup>e</sup>

κυνέω 'I kiss', has fut. κύσω, aor. 1. ἔκυσα, κύσε *Il.* ζ', 474. κύσσε *Od.* π', 15. with υ short from ΚΥΩ. There is a difference of signification in κύω, κνέω, 'to be pregnant'; whence κυτίσκω 'to impregnate'; κυσαμένη *Hesiod. Th.* 125. 405. and ὑποκυσαμένη in Homer, *Il.* ζ', 26. &c. which is commonly written with a double σ, but without reason.

κυλίνδω 'I roll', from κυλίω, whence also the tenses, fut. κυλίσω, aor. 1. ἐκύλισα, aor. 1. pass. ἐκυλίσθην.

κύρω, a poetic word equivalent to τυγχάνω. κύρων *Eur. Hipp.* 755. ἔκυρον *Soph. Oed. C.* 1159. Hence fut. κύρσω, aor. ἔκυρσα in Homer and the tragic writers<sup>f</sup>. Another form is κυρέω with υ short.

## Λ.

Λαγχάνω 'I receive by lot', from ΛΗΧΩ (whence λήξις 242. 'the casting of lots'), as λαμβάνω, λανθάνω, from λήβω, λήθω. (241) fut. 1. λήξομαι *Plat. Rep.* 10. p. 617 E. (Ion. λάξομαι *Herod.* 7, 144. as λελασμένος from λήθω.) perf. εἴληχα. perf. p. εἰληγμένος *Demosth.* p. 873. aor. 2. ἔλαχον. Between λήχω and λαγχάνω there seems to have been an intermediate form ΛΑΓΧΩ §. 221. II. 3. Hence the old perf. λέλογχα (§. 186. 4. p. 285.) which occurs in Doric and Ionic, rarely in Attic<sup>g</sup>, e. g. *Eur. Troad.* 245.

From the aor. 2. ἔλαχον Homer uses a new verb λελάχω in a transitive sense, 'to impart', *Il.* η', 80. ο', 350. χ', 343. ψ', 76. λελαχήσωμεν in Hesychius.

<sup>e</sup> Fisch. 3 a. p. 122 sq.

<sup>g</sup> Lucian Solœc. p. 226. et Græ-

<sup>f</sup> Herm. ad *Soph. Aj.* 307. Elmsl. vius p. 484.

ad *Oed. C.* l. c.

The Ionians had derivatives also from λέλογχα, λόγχη (i. e. λάχος), ἐλόγχεῖν in Hesychius<sup>a</sup>.

λαμβάνω from ΛΗΒΩ, whence fut. λήψομαι (Doric λαψοῦμαι, λαψῇ *Theocr.* 1, 4. 10.) perf. a. εἴληφα. perf. p. εἴλημμαι (and λέλημμαι *Æsch. Ag.* 849. *Eurip. Ion.* 1113. *Iph. A.* 363. (v. *Musgr.*): hence Doric λέλαπται in Hesychius), aor. 1. pass. ἐλήφθην. aor. 2. a. ἔλαβον. aor. 2. mid. ἐλάβόμην.

For εἴληφα the Ionians had also a form λελάβηκα, as if from λήβω, λαβήσω, analogous to μεμάθηκα from μήθω *Herod.* 3, 42. 65. 8, 122. 9, 59.<sup>b</sup>

The Ionic ΛΑΜΒΩ was an intermediate form between ΛΗΒΩ and λαμβάνω: fut. λάμφομαι *Herod.* 1, 199. 7, 39. 157. 3, 36. 146. also in the Doric letter of Archytas in *Diog. Laert.* 3, 22. aor. mid. ἐλαμφάμην *Herod.* 7, 157. perf. p. λέλαμμαι *id.* 9, 51. 3, 117. &c. 3rd pers. λέλαμπται, whence καταλαμπτέος *Herod.* 3, 127. aor. 1. pass. ἐλάμφθην *id.* 2, 89. &c.<sup>c</sup> Another form still is λάζομαι, whence λελάσθαι in Hesychius, and λάζυμαι.

λανθάνω 'I am hidden', mid. λανθάνομαι, λήθομαι, 'I forget', from λήθω *Il.* ψ', 323. ω', 363. &c. *Xen. Econ.* 7, 31. fut. λήσω *Plat. Rep.* 5. p. 549 C. λήσομαι<sup>d</sup>. perf. p. λέλησμαι 'I have forgotten', the old form λέλασμαι *Il.* ε', 834. λ', 313. from ΛΑΘΩ<sup>e</sup>. Aor. 1. pass. only in Doric ἐλήσθην, λασθῆμεν for λησθῆναι *Theocr.* 2, 46. aor. 2. act. ἔλαθον, mid. ἐλαθόμην. perf. m. λέληθα 'I am hidden'. Homer has λήθω in a transitive sense *Od.* δ', 221. υ', 85. which is probably the original meaning, 'I cause to forget'.

From aor. 2. ἔλαθον Homer has a new verb λελάθω in a transitive sense, 'to make to forget', *Il.* β', 600.

λούω 'I wash', lengthened from λώω, hence λό' i. e. ἔλωε *Od.* κ', 361. λύεσθαι *Hes. Erg.* 747. fut. λοέσω *contr.* λούσω.

<sup>a</sup> Valck. ad *Herod.* p. 535, 99.

<sup>b</sup> Valck. ad *Herod.* p. 217, 7.

<sup>c</sup> Wess. et Valck. ad *Herod.* p. 232, 3.

<sup>d</sup> An aor. ἔλησα was probably

never in use among the ancients. See Lobeck ad *Phryn.* p. 819. Schæf.

App. Crit. Dem. p. 277 note.

<sup>e</sup> Schæf. ad *Gnom.* p. 187. v. 18.

aor. 1. ἐλόεσσα in Homer, λοέσσαι *Od.* τ', 320. λοέσσας *Il.* ψ', 282. &c. *contr.* ἔλουσα. From the radical form λόω in Attic we chiefly find the pres. p. λούμαι, λούται, λούμενος *Arist. Plut.* 658. imperf. plur. ἔλουμεν *Aristoph. Plut.* 657. 3rd pers. sing. ἔλνο *id. Vesp.* 118. λούω, λούεσθαι are found in Homer and Herodotus, but only in the later Attics<sup>f</sup>.

From λόω comes λοέω, *contr.* λούω, λόεον with v. r. ἐλόεον *Od.* δ', 252. and λονέω, ἐλούεον *Hom. H. Cer.* 289.

## M.

Μαίμᾱω. See μάω.

μανθάνω from ΜΗΘΩ, (*Etymol. M.* p. 450, 14. *Eustath.* 243. *ad Il.* α', p. 28, 45.) as λανθάνω from λήθω. Hence aor. 2. (242) ἔμαθον. fut. (§. 181. 3.) μαθήσομαι, Dor. μαθεῖμαι *Theocr.* 2, 60. from μήθω, μαθέσομαι, μαθεῖμαι. perf. a. μεμάθηκα.

μάρναμαι 'I fight'. imperat. μάρναο *Il.* π', 497. opt. μαρνοίμεθα *Od.* λ', 512. as κρέμω from κρέμαμαι.

μάρπτω 'I seize', fut. μάρψω, aor. ἔμαρψα *Hes. Ἔργ.* 206. and a perf. μεμαρπώς, and aor. 2. with reduplication μέμαρπον *id. Scut. Herc.* 245. Hesiod has also a shortened aor. 2. ἔμαπον *Scut. Herc.* 231. 304. and with the reduplication μεμάποιεν *ib.* 252.

μάχομαι 'I combat', has in the fut. μαχέσομαι and, from μαχέομαι *Il.* α', 272. *Herod.* 9, 167. μαχήσομαι<sup>g</sup>, in Attic μαχοῦμαι §. 181. *Obs.* 2. b.<sup>h</sup> Both forms are used in the derivative tenses. The first, however, is more common. ἔμαχεσάμην in Herodotus, e. g. 1. 18. &c. and in Attic; ἔμαχησάμην in Homer, where some write ἔμαχεσσάμην. perf. p. part. μεμαχημένος *Thuc.* 7, 43. *Plat. Leg.* 1. p. 647 D. *Isocr. Archid.* p. 127 B. (συμ-μεμαχασμένων in 2 MSS. *Xen. Cyrop.* 7, 1, 14. where, however, συμμαχασμένων is the common reading.) In *Plat. Rep.* 2. p. 380 B. is read διαμαχετέων, corruptly for

<sup>f</sup> Piers. *ad Mœr.* p. 248. Interpr. *ad Thom. M.* p. 584. Brunck *ad Aristoph. Plut.* 657. Lob. *ad Phryn.* p. 189.

<sup>g</sup> Fisch. 3 a. p. 130 sq.

<sup>h</sup> Piers. *ad Mœr.* p. 264. *Herodian.* Piers. p. 469. *Thom. M.* p. 601.

-μαχητέον §. 220, 1. Homer has also μαχειόμενος *Od.* ρ', 471. and μαχεούμενον *Od.* λ', 403. ω', 113.

μάω occurs in the pres. only in the Dorians, as μῶ in *Epicharm. Etym. M.* p. 589, 43. elsewhere in the passive form μῶμαι, part. μώμενος *Æsch. Choeph.* 40. *Soph. Œd. C.* 836. from μαόμενος 'desire, long for'. The Dorians, to whom this verb remained peculiar, said also in the imperat. μῶεο *Epicharm. ap. Xenoph. Mem. S.* 2, 1, 20. for μάεο, infin. μῶσθαι (for μᾶσθαι), which is found *Theogn.* 769. (749. *Br.*) See §. 49. *Obs.* 1. Hence aor. 1. mid. ἐμήσατο in Homer and *Æsch. Choeph.* 602. 988.<sup>a</sup>

From this μάω are probably derived the Homeric forms μέματον *Il.* θ', 413. κ', 433. μέμαμεν *Il.* ι', 637. ο', 105. μέματε *Il.* η', 160. μεμάασι. plusq. perf. μέμασαν. imperat. μεμάτω *Il.* δ', 305. υ', 355. part. μεμαώς, μεμανῖα, gen. μεμαώτος and μεμαότος *Il.* β', 818. Allied to this is μέμονα, see *Il.* σ', 156. 176. standing in the same relation to μέμαα as γέγονα to γέγαα.

Another form in Homer is μαιμάω, whence μαιμῶσιν *Il.* ν', 78. or μαιμῶσι *ib.* 75. part. μαιμών, μαιμῶσα *Il.* ο', 542. 742. *Soph. Aj.* 50. μαιμῶσαν. aor. μαιμήσε *Il.* ε', 670.

Of similar derivation, but different meaning, is the Homeric aorist ἐμασσάμην, especially in the compounds ἐπεμάσσατο 'to handle, to touch'. In the pres. and imperf. the form is μαλόμαι also in the sense of 'seek' *Od.* ξ', 355. *Hesiod. Ἔργ.* 530. *Æsch. Choeph.* 782.

μεθύω 'I am intoxicated', occurs in this sense only in the aor. 1. pass. ἐμέθυσθην. ἐμέθυσα belongs, according to its signification, to μεθύσκω 'to make drunk'.

μείρομαι 'I share', occurs in imperat. μείρεο *Il.* ι', 616. ἀπομείρεται *Hes. Ἔργ.* 576. *Theogn.* 801. ἀπομείρεται with v. r. ἀπαμείρεται 'he is separated'. ἀποκεχώρισται *Etym. M.* p. 118, 9. Apollonius Rhodius confirms this orthography, using ἀπαμείρωμεν 3, 186. and ἀπαμείρεται *ib.* 785. for 'deprive'. For if μείρομαι means *particeps fio*, μείρω will mean *participem facio*,

<sup>a</sup> Blomf. Gloss. *Æsch. Choeph.* 40.

consequently ἀμείρω *expertem reddo, privo*, of which ἀμέρδω is another form. Perf. 2. intrans. ἔμμορα §. 163, 2.<sup>b</sup> perf. pass. εἵμαρμαι, εἵμαρται. plusq. perf. εἵμαρτο. part. εἵμαρμένοι, whence εἵμαρμένη 'destiny' used in prose also. μέμορθαι (whence μόρσιμος) §. 189, 2. is Æolic; comp. *Etym. M.* p. 312, 46. In Apollonius Rhodius we find μεμορμένος 3, 1130. μεμόρηται 1, 646. 973.

μέλω, μέλομαι 'I am a concern to any one', fut. μελήσω, μελήσομαι, has, in the poets, Homer, Apollonius Rhodius 2, 217. μέμβλεται, μέμβλετο, μέμβλεσθε formed from μεμέληται, μεμέλητο *Theocr.* 17, 46. μεμέλησθε, as μέμβλωκα. Verb. μελητέον *Plat. Rep.* 2. p. 365 E. perf. mid. μέμηλα §. 194, 2, c.

μηκάομαι 'I bleat', from ΜΗΚΩ, of which some tenses occur in the poets. aor. 2. ἔμακον. part. μακών *Il.* π', 469. perf. μέμηκα, μεμηκώς *Il.* κ', 362. in the feminine also μεμακύναι §. 189. *Obs.* 2.

μίγνυμι, and μίσγω, 'I mix', from μίγω. Hence fut. μίξω. aor. 1. a. ἔμιξα. perf. p. μέμιγμαι. aor. 1. pass. ἐμίχθην. aor. 2. p. ἐμίγην.

μυμήσκω 'I remind', from μνάω. Hence fut. μνήσω. aor. 1. ἔμνησα *Eur. Alc.* 878. ἐμνησάμην 'I reminded myself, thought of', in Homer. perf. p. μέμνημαι, with present sense 'I remember'. Of the other moods see §. 197, b. 204, 5. Fut. μεμνήσομαι 'I will keep in remembrance'. aor. 1. pass. ἐμνήσθην 'I made mention'. pres. μνάομαι (infin. μνάσθαι, part. μνωόμενος, imperf. ἐμνώνοντο, μνάσκετο *Od.* υ', 296. part. μνεώμενος in Herodotus) is merely Ionic.

μολεῖν, ἔμολον, an aorist without a present in use, 'to go': fut. μολοῦμαι in Æschylus and Sophocles. perf. μέμβλωκα. See §§. 40. 187, 7. Hence a new present βλώσκω was formed, as θρώσκω from ἔθορον.

μυκάομαι 'I roar', from ΜΥΚΩ, aor. 2. ἔμυκον with υ short. perf. μέμυκα with υ long.

<sup>b</sup> I consider ἔμμορε *Il.* α', 278. 'has received and now possesses', as a perf.

## N.

*Ναίω* 'I dwell', comes from *ΝΑΩ*, only that this is transitive, 'I set, make to dwell', *ἐνάσσα* in the epic poets; *ναίω*, on the contrary, is intransitive. Hence fut. *ἐνάσσονται* *Apoll. Rh.* 4, 1751. perf. *κατένασθε* for *κατανένασθε* *Arist. Vesp.* 662.<sup>a</sup> aor. 1. pass. *ἐνάσθην*. aor. 1. mid. *ἐνασσύμην*, both 'I dwelt', the latter transitive also in the Attics, 'I made to dwell', *Eurip. Iphig. T.* 1270.<sup>b</sup>

*νέω* occurs in four different senses :

1. 'to heap', *ἐπινέουσι* *Herod.* 4, 62. aor. *ἔνησα*. perf. pass. *νένημαι*, e. g. *νενημένοι ἄρτοι* *Xen. Anab.* 5, 4, 27. *συννέεται* *Herod.* 4, 62. in Homer and Herodotus also *νηέω*, *νήεον* *Il.* ψ', 139. 163. *νῆει* *ib.* 169. aor. *ἐνήησα* *Herod.* 2, 107. comp. 1, 50. 86. also *ἐπ-ενήνεον* *Il.* η', 428. 431.

2. 'to spin', regularly conjugated. It has the derivative *νήθω*.

3. 'to swim', (fut. *νέσομαι* and *νευσούμαι*). aor. *ἔνευσα* *Eur. Hipp.* 475. *Thuc.* 2, 90. 3, 112. perf. *δια-νένευκα* *Plat. Rep.* 4. p. 441 C. Hence *νήχω*, *νήξομαι* *Od.* ε', 364.<sup>c</sup>

4. *νέομαι*, a verb only used by the poets, 'I go, return'. For *νέομαι* Homer has *νεύμαι* *Il.* σ', 136. 2nd pers. pres. *νείαι* for *νέεαι* *Od.* λ', 113. μ', 141. The present has generally the sense of the future. Hence the lengthened form *νίσσομαι*, *νείσομαι*.

*νίζω* 'I wash', supplies its defective tenses by derivatives of *νίπτω*, fut. *νίψω*.

## O.

244. *Οἰδαίνω*, *οἰδάνω* *Il.* ι', 550. 642. supplies its deficiencies (243) from the radical word *οἰδέω*. Hence *ᾤδεε* *Od.* ε', 455. *ᾤδηκα*.

*οῖομαι* and *οἶμαι* 'I think', imperf. *ᾤόμην* and *ᾤμην*. In the

<sup>a</sup> Buttm. L. Gr. 2. p. 191. prefers *κατένασθεν*, the reading of the two best MSS., the syncopated aor. for *-ησαν*. The 2nd pers., however, seems more suitable than the 3rd, and the

perf. absolutely necessary.

<sup>b</sup> Brunck ad *Apollon. Rh.* 1, 1356. Elmsl. ad *Eur. Med.* 163.

<sup>c</sup> Hemsterh. ad *Lucian. T.* 1. p. 368 seq. ed. Bip.



rest of the persons and moods οἶμαι only is the basis: 2nd pers. οἶει §. 203, 1. fut. οἰήσομαι §. 181. *Obs.* 3. aor. 1. ὤηθην.

The active form οἶω and ὀίω is retained in some dialects; in Homer both are frequent. The Spartan woman in *Aristoph. Lysistr.* 156. uses οἶω. In the same manner Homer uses ὀίωμαι with ι long, ὀίσθεις *Il.* ι', 453. ὤισθην *Od.* δ', 453. π', 475. ὀίσατο *Od.* α', 323. τ', 390.

The distinction which according to *Thom. M.* p. 654. the grammarians (οἱ ἀκριβεῖς τεχνικοί) make between οἶμαι and οἴομαι, that the one is applied to certain, unquestionable things, the other to uncertain things, is so nice, that hardly any language, except one merely of books, could ever have observed it, especially as it is so arbitrary. This remark sometimes applies accidentally, as *Demosth. in Mid.* p. 19, 40. *ed. Spald.* but it frequently also does not, as *Xenoph. Econ.* 16, 2. *Isæus* in the note of Sallier on *Thom. M. l. c.*<sup>d</sup> It would perhaps be more correct to say that οἶμαι is used parenthetically, 'me-thinks', and οἴομαι when it determines the construction.

οἶχομαι. fut. οἶχήσομαι. perf. οἶχκα *Hom. Il.* κ', 252. ὄχκα in Herodotus and the Attics. See §. 187, 7. perf. pass. παρωχημένος. See *Buttm.* 2. p. 195 seq.

ΟΙΩ. See φέρω.

ὀλισθάνω, ὀλισθαίνω<sup>e</sup>, 'I slide, slip', from ὀλίσθω. Hence fut. ὀλισθήσω, aor. 1. ὠλίσθησα, perf. ὠλίσθηκα only in later writers, aor. 2. ὤλισθον.

ὀλλυμι 'I destroy', imperf. ἀπώλλυν *Soph. Oed. T.* 1454. *El.* 1360. *Plat. Menex.* p. 244 E.<sup>f</sup> The other tenses from ΟΛΩ. fut. ὀλέσω, Attic ὀλώ -εῖς -εῖ. part. διολοῦσα *Soph. Trach.* 1030. Mid. ὀλοῦμαι. aor. 1. ὤλεσα. perf. a. ὀλώλεκα. aor. 1. p. ὠλέσθην *Æschyl. Ag.* 1613. where we should read with Porson and Blomf. ὀλέσθαι. See *Lob. ad Phryn.* p. 732. (R). perf. 2. ὄλωλα. aor. 2. mid. ὠλόμην. (ὄλετο *Od.* ο', 247.) The

<sup>d</sup> Schæf. ad Dion. p. 360. Of οἶ-  
χωκα see §. 183, 6.

<sup>e</sup> Dawes's Misc. Cr. p. 331. Porson

ad Eurip. Ph. 1398. and on the other  
side Toup. ad Long. p. 280.

<sup>f</sup> Blomf. ad Pers. 658.

part. ὀλόμενος has in the poets the sense of an adjective, 'pernicious': *Eur. Or.* 1370. *Herc. F.* 1062. in Homer ὀλόμενος only.

ὄμνυμι 'I swear', from ὀμοῶ, (whence part. pres. ὁμούντες *Herod.* 1, 153.) fut. ὀμόσω, mid. ὀμό-ομαι, Attic ὁμοῦμαι -εῖ<sup>a</sup> -εῖται. (The Attics use only the fut. mid.<sup>b</sup>) aor. 1. ὤμοσα. perf. act. ὀμώμοκα. perf. pass. 3rd pers. ὀμώμοσται *Arist. Lys.* 1007. and ὀμώμοσται *Eur. Rhes.* 819. part. ὁμωμοσμένος *Demosth.* p. 79. 594. aor. 1. pass. ὁμοθείς *Demosth.* p. 1174.

ὁμόργνυμι 'I wipe off', from ὀμορῶ, fut. ὁμόρξω. aor. 1. mid. ὤμορξάμην.

ὀνίνημι 'I confer benefit', from ὄνημι, ὀνάω. Hence fut. ὀνήσω, aor. 1. ὤνησα. opt. ὀνήσειεν *Plat. Gorg.* p. 512 A. In the pres. pass. it has ὀνίναμαι, ὀνίναται *Plat. Leg.* 7. p. 789 D. ὀνίνανται *id. Gorg.* p. 525 C. ὀνίνασθαι *ib.* B. and ὄνημαι. Hence ὀνήμενος *Od.* β', 33. imperat. ὄνησο *Od.* τ', 68. imperf. with sense of aor. 1. ὤνήμην, ὤνήμεθα *Eur. Alc.* 342. ὤνησο *Lucian. Prom.* 20. ἀπώνητο *Herod.* 1, 168. or ἀπόνητο *Od.* λ', 324. π', 120. ρ', 293. The Attics have in the opt. and infin. aor. 1. mid. ὀναίμην, ὄνασθαι, from ὀνάμην, which, however, occurs only *Eur. Herc. F.* 1371. and is condemned by the grammarians. ὄνατο in Homer is from ὄνομαι, ὄνοσαι, 'to blame, abuse'<sup>c</sup>.

From ὀνίνημι comes ὀνίνησι, the infin. ὀνινάναι *Plat. Rep.* 10. p. 294. (where ὀνίναί, *Bekk. ὀνήναι*, stands), and ὀνίνοιεν (perhaps ὀνίναιεν) in Hesychius.

245. ὄράω 'I see', has of itself only the imperf. ἑώραν, Ion. ὤρων (244) *Herod.* 7, 208. perf. a. ἑώρακα (often a trisyllable with synizesis in ἑω), in later writers also ἑώρακα *Machon. ap. Athen.* 6. p. 244 D.<sup>d</sup> perf. p. ἑώραμαι, with a long. The rest of the tenses are supplied by derivatives from ΟΠΤΟΜΑΙ (for which ὄσσομαι is used) and εἶδω. From ΟΠΤΩ comes fut. ὄψομαι, transitive. aor. 1. ἐπόψατο *Pind. Fr.* p. 587. elsewhere only in later

<sup>a</sup> Piers. ad Mær. p. 276.

<sup>b</sup> Mær. l. c. Thom. M. p. 660. Dawes's Misc. Cr. p. 329. seq.

<sup>c</sup> Phrynich. p. 6. Thom. M. p. 931. et Oudend. Eustath. ad Il. ρ', 25.

p. 1123, 35. Herodian. Piers. p. 451.

Fisch. 3 a. p. 149. Valck. ad Theocr. Adon. p. 362.

<sup>d</sup> Schweigh. ad Athen. 3. p. 442. Meineke ad Menandr. p. 119.

authors<sup>c</sup>. perf. p. ὤμμαι (which *Pollux* 2, 57. quotes from *Isæus*) ὤπται, inf. ὠφθαι, 'to have been seen'. aor. 1. p. ὠφθην. perf. 2. ὤπωπα only in the Ionic writers, e. g. *Herod.* 1, 68. 2, 64. 7, 208. and in the poets, e. g. *Soph. Antig.* 1127. ὀπώπη or ὀπώπει is found *Theocr.* 4, 7. as a perf. 'has seen'. ὀπωπέω occurs *Orph. Argon.* 181. 1020. ὀραθῆναι is found only in later authors. From εἶδω, the aor. 2. active and middle. See εἶδω.

ὀρνυμι 'I move, excite', from OPΩ, whence ὀρονται *Od.* ξ', 104. ὀροντο *ib.* 522. γ', 471. ὀρηται *Hes. Theog.* 782. which however may be opt. and conj. of aor. 2. mid. ὠρόμην. fut. mid. ὀρεῖται *Il.* ι', 140. Another form is ὀρέοντο *Il.* β', 398. ψ', 212. fut. ὀρσω. aor. 1. ὠρσα (poet.) perf. 2. ὄρωρα, intransitive, 'I have risen', and aor. 2. act. ὠρορον, mostly transitive *Od.* δ', 712. τ', 201. but also intransitive *Od.* θ', 539. ὠρορε θεῖος ἀοιδός 'arose'. (See §. 168. *Obs.* 2. p. 267.) *Il.* ψ', 112. ὀρώρει. Hence a new present [ὀρώρω], pass. ὀρώρομαι *Od.* τ', 377. aor. 2. ὠρόμην. 3rd pers. ὠρετο *Il.* μ', 279. ξ', 397. and by syncope (§. 193. *Obs.* 8.) ὠρτο. imperat. ὀρσο. infin. ὀρθαι *Il.* θ', 474. (where ὠρθαι is read). part. ὀρμενος.

The fut. ὀρσω, ὀρσομαι, is again considered as a new theme; hence ὀρσεο in Homer.

ὀσσομαι from ὀπτομαι. See ὀράω, and comp. πέσσω.

ὀσφραίνομαι 'I smell', transitive, lengthened from ὀσφρομαι. Hence fut. ὀσφρήσομαι *Aristoph. Pac.* 151. aor. 2. ὠσφρόμην *Aristoph. Ach.* 179. *Vesp.* 792.<sup>f</sup> ὠσφράμην also occurs in *Herod.* 1, 80. and in later writers ὠσφρήσαμην *Ælian H. An.* 5, 49. and a new pres. ὀσφράομαι *Antiphan. ap. Athen.* 7. p. 299 E. *Lucian. Reviv. T.* 3. p. 166. ὀσφρᾶται τοῦ χρυσίου. *Id. Jup. Trag. T.* 6. p. 241. ὀσφρᾶσθαι according to Grævius; where, however, the MSS. read ὀσφρῆσθαι (a Paris MS. ὀσφρεῖσθαι) or ὠσφρῆσθαι, which is the perf. p. formed according to analogy.

οὐτάω, 'I hit, wound', has in the 3rd pers. aor. 2. οὐτα with a short *Il.* ε', 376. δ', 525. as ἔκτα and οὐτασκε *Il.* ο',

<sup>c</sup> Lobeck ad Phryn. p. 734.

Dawes Misc. Crit. p. 319 seq.

<sup>f</sup> Mæris p. 281. Thom. M. p. 660.

745. as from ΟΥΤΗΜΙ<sup>a</sup>. infin. οὐτάμεναι *Il.* φ', 68. 397. &c. and οὐτάμεν *Il.* ε', 132. for οὐτάναι. οὐτάμενος *Il.* λ', 658. 825. is the part. perf. from οὐτάζω for οὐτασμένος (as ἐηλάμενος for ἐηλασμένος), as appears from βεβλημένοι which accompanies it, and οὐτασται immediately following. The infin. οὐτάμεναι *Il.* φ', 68. 397. or οὐτάμεν *Il.* ε', 132. may be the inf. pres. for οὐτάναι, but it may also be for οὐτάειν οὐτᾶν, as ἀρόμμεναι for ἀρόειν ἀροῦν. From this form οὐτάζω *Il.* η', 273. &c. comes οὐτασται *Il.* λ', 660. οὐτασμένος *Od.* λ', 535. and aor. 1. οὐτασε.

ὀφείλω 'I owe, must', fut. ὀφειλήσω. The aorist ὤφελον occurs only as the expression of a wish, εἴθ' (Ion. αἰθ') ὤφελον (Ion. ὄφελον). The Attic poets probably use ὄφελον in lyric passages and anapaests, as this reading is necessary to restore the metre *Æsch. Pers.* 911. (918.) and *Eur. Med.* 1424. Homer doubles the λ *Il.* ζ', 350. ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἄκοιτις 'I ought to have been', and α', 353. ὤφελλον and ὄφελλον seem to be different, and the former to be used when the wish refers to a permanent, the latter when to a transient condition. I consider therefore ὤφελον as a real aorist. *Hesiod. Erg.* 172. uses ὤφειλον of a permanent condition, so that ὀφείλω and ὀφέλλω appear to have been two forms for one idea. *Soph. Œd. C.* 540. ἐπωφέλησα appears to be equivalent to ὤφελον, notwithstanding the acute explanation of Hermann.

ὀφλεῖν (not ὄφλειν, ὄφλων)<sup>b</sup> 'to owe' or 'be guilty', syn-copated aorist, as the present of which ὀφλισκάνω is used.

## Π.

246. Πάομαι 'I acquire', occurs only aor. 1. ἐπασάμην, perf. πέ-  
(245) παμαι, both with a long. 3rd pers. πέπαται *Eur. Ion.* 687. part. πεπαμένος. It is chiefly poetical, and agrees in meaning with κτάομαι<sup>c</sup>. Different from this is

<sup>a</sup> Heyne ad *Il.* δ', 319.

<sup>b</sup> Elmsl. ad *Eur. Heracl.* 985.

<sup>c</sup> Hemsterh. ad Polluc. 10, 20.  
not. 3. Valck. ad Theocr. Adon.  
p. 383. ad Herod. p. 95, 46. It was

observed by the Schol. Ven. ad *Il.* δ',  
433. that we should write in the perf.  
πέπαμαι, not πέπαμμαι. See Edin.  
Rev. vol. 16. p. 381.

πάσασθαι, with *a* short, 'to eat', perf. πέπασμαι, only Ionic and poetical. Herodotus uses πατέομαι as a present <sup>d</sup>.

πάσχω 'I suffer', from ΠΗΘΩ. Hence aor. 2. ἔπαθον. perf. mid. (πέπηθα). part. πεπαθυῖα *Od.* ρ', 555.<sup>e</sup>

Another form of πήθω was ΠΕΝΘΩ, with which πένθος is related. Hence fut. πείσομαι §. 176. perf. 2. πέπονθα.

From πάσχω, *Epicharm. ap. Etym. M.* p. 662, 11. and *Stesichorus ap. Phot. Lex.* have perf. πέποσχε. Of πέποσθε *Il.* γ', 99. *Od.* κ', 465. ψ', 53. for πεπόνθατε, see §. 198, 3, b.<sup>f</sup>

πείθω. The forms (ἐπιθον) πίθαι, ἐπίθοντο, πιθοίμην occur in Homer and the Attic poets, which Homer has also with reduplication πεπιθεῖν, πεπιθέσθαι, πεπιθών *Pind. Isthm.* 4, 122. fut. πεπιθήσω. part. aor. 1. πιθήσας 'obeying', for in this sense I understand the word, *Il.* ζ', 183.

πελάω, πελάζω. See πίλνημι.

πέλω, πέλομαι, Doric and Poet. for εἰμί, in the imperf. often syncopated, 2nd pers. ἔπλεο, ἔπλευ, 3rd pers. ἔπλε *Il.* μ', 11. ἔπλετο §. 193, 8. These forms have commonly the force of the present. To this belong also the forms ἐπιπλόμενος, περιπλόμενος in Homer and the lyric poets, whose signification 'approaching, revolving', appears to be derived from ἐπί and περί.

πεπορεῖν, an aorist with reduplication for πορεῖν, *Pind. Pyth.* 2, 105.

πέπρωται 'it has been decreed by fate', especially in the part. ἡ πεπρωμένη 'destiny', appears to be formed according to the analogy of the preposition πρό.

πέσσω, πέττω 'I boil', has its fut. πέψω. aor. ἔπεψα. perf. p. πέπεμμαι. part. πεπεμμένος. aor. p. ἐπέφθην. Hence in

<sup>d</sup> Ern. ad Call. H. in Cer. 69, 128. Brunck ad Apoll. Rhod. 1, 1072.

<sup>e</sup> For πήσας *Æsch. Agam.* 1637. Porson and others after him read πταίσας. πήσασκε is quoted *Etym. M.* p. 624, 50. without any authority,

and *Etym. Gud.* p. 429, 4. has ποιήσασκε. *Plat. Rep.* 1. p. 347 C. Bekker has εὐπαθήσοντας.

<sup>f</sup> See other derivations *Fisch.* 3 a. p. 150 seq. *Herm. de Em. Rat. Gr.* p. 292.

later writers pres. πέπτω, which bears the same relation to πέσσω as ἐνίπτω to ἐνίσσω, ὕπτομαι to ὕσσομαι.

ΠΙΕΤΩ, an old form, whence came afterwards πίπτω (πιπέτω), in the poetic dialect of the Attics πίτνω, πιννῶ. Hence the Doric aor. ἔπετον, e. g. κάπετον *Pind. Ol.* 8, 50. for κατέπεσον, κάππεσον §. 38. ἔμπετες for ἐνέπεσες *id. Pyth.* 8, 117. πετόντεσσι *id. Pyth.* 5, 65. πετοῖσαι *Ol.* 7, 126. In the other dialects this is ἔπεσον (ἔπεσα §. 193, 7.), fut. πεσοῦμαι, e. g. *Plat. Rep.* 10. p. 616 A. *Thuc.* 5, 9. Ion. πεσέομαι, as from ΠΕΣΩ §. 183. *Obs.* 3. From ΠΙΕΤΩ, fut. πετήσω, comes also the Homeric πεπτηώς *Od.* ξ', 354. 474. χ', 362. or πεπτεώς *Il.* φ', 503. *Od.* χ', 384. or πεπτώς, πεπτῶτος *Soph. Aj.* 840. for πεπτηκώς from πέπτηκα. For πέπτηκα, however, πέπτωκα is used §. 187, 7.

Πιννῶ occurs only in the present, πίτνω only in the aorist, whence the relation between the forms appears to be the same as between δουπέω and ἔδουπον, κτυπέω and ἔκτυπον, στερέω and ἐστέρην, στερεῖα, in which the present has been formed from the aorist<sup>a</sup>. From πέτω is derived

πέτομαι 'I fly', in Homer and the Attic dialect<sup>b</sup>. The aor. ἐπετόμην becomes by syncope ἐπτόμην *Soph. Aj.* 693. ἐπ-έπτου *Arist. Av.* 118. ἐπ-έπτετο *ib.* 48. opt. ἀνά-πτοιτο *Plat. Phædon.* p. 109 E. conj. ἀναπτῆσθε *Herod.* 4, 132. ἀναπτῶνται *Aristoph. Lys.* 774. inf. πτέσθαι *Soph. Œd. T.* 17. ἐπι-πτέσθαι *Il.* δ', 126. part. ἐκ-πτόμενος *Arist. Av.* 789. From this form, thus contracted by syncope, came again 1) a new present ἵπτημι, mid. ἵπταμαι, which, however, the genuine Attics do not appear ever to have used<sup>c</sup>. Lucian has *D. D.* 20, 5. p. 61. καθιπτάμενοι, *ib.* p. 62. συμπαριπτάμην, although he censures ἵπτασθαι and ἵπτατο as not Attic, *Lexiph.* *T.* 5. p. 203. *Solæc. T.* 9. p. 226. 2) In the fut. πτήσομαι, e. g. ἀναπτῆσθαι *Plat. Leg.* 10. p. 905 A. and πετήσομαι, as from πετάομαι *Aristoph. Pac.* 77. 1126. 3) The syncopated aorist

<sup>a</sup> Matthiæ ad Eur. Suppl. 693. Comp. Reisig Comm. Exeg. ad Soph. Œd. C. 1745.

<sup>b</sup> Mæris p. 311. ubi v. Piers. Thom. M. p. 473. Græv. ad Luc. Solæc. t. 9.

p. 485.

<sup>c</sup> Thom. M. p. 473. Porson ad Eurip. Med. in. Lob. ad Phryn. p. 323 seq.

had also a form in -μι, ἔπτην. ἔξέπτη *Hesiod.* *Ἔργ.* 98. Attic ἀπέπτα *Xen. Anab.* 1, 5, 3. 3rd pers. plur. προσέπταν *Aristoph. Ach.* 865. imp. ἀναπτήτω in *Bekk. Anecd.* p. 392, 12. opt. πταίη *Meleag. Ep.* 90. conj. πτώ, e. g. καταπτῇ *Lucian. Prom.* p. 149. Hence aor. mid. ἐπτάμην, as ἔστην ἐστάμην. ἔξέπτατο *Eur. El.* 949. προσέπτατο *Soph. Aj.* 282. inf. διαπτάσθαι *Eur. Med.* 1. part. διαπταμένη *Plat. Phædon.* p. 70 A.<sup>d</sup>

There was also a form πέταμαι, but not in Attic. In Homer and the Attic poets, e. g. *Æschylus S. c. Th.* 84. *Agam.* 587. *Eur. Or.* 7. 675. is found ποτάομαι *Il.* β', 463. περιποτάται *Soph. Œd. T.* 482. in a chorus, (hence πεπότῃται *Od.* λ', 221. πεποτῃταί *Il.* β', 90. πεποτημένος *Apoll. Rh.* 2, 1043.) with the Ionic flexion ποτέομαι *Od.* ω', 7. and πωτάομαι *Il.* μ', 287. πετάομαι occurs only in later writers, e. g. *Aristot. Metaph.* 3. hence ἐπετάσθην *Anacr.* 40, 6. *Aristot. Hist. An.* 9, 40. This appears to have been confounded with the following πετάννυμι, πετάω.

πετάννυμι 'I spread', from πετάω, appears to be allied to πέτομαι, by which was expressed the spreading of the wings in flying, and afterwards merely that of spreading. Fut. πετάσω, Attic πετώ. aor. 1. ἐπέτασα. perf. p. πεπέτασμαι *Herod.* 1, 62. for which is generally used only πέπταμαι. aor. p. ἐπετάσθην *Il.* φ', 538. *Od.* φ', 50. *Eurip. Cycl.* 495.

Another form is πιννάω *Hesiod. Ἔργ.* 510. and πίννημι. imperat. πίννα *Il.* φ', 7. as ἴστα from ιστάω. πιννάς *Od.* λ', 391. πίνναντο *Il.* χ', 402. πίννω is found *Hes. Sc. H.* 291. in the reading καὶ ἐπιτνον ἀλωῇ, which is confirmed by MSS. and grammarians. See Heinrich's note, p. 197.

πέφνε, πέφνον, ἔπεφνον, a syncopated aorist with reduplication from φένω 'kill', whose participle is accented as a present, πέφνων. conj. πέφνης *Od.* χ', 346. πέφνη *Il.* υ', 172. infin. πεφνέμεν *Il.* ζ', 180. comp. φάω.

πέφραδον, ἐπέφραδον, aor. 2. with reduplication from φράζω,

<sup>d</sup> Thom. M. p. 506. Mæris p. 206. Fisch. 3 a. p. 111. 152. Lobeck ad *Soph. Aj.* 280. The form ἐπτάμην Brunck ad *Soph. Aj.* 282. thinks not to be Attic. Comp. ad *Aj.* 693. Elms-

ley ad *Soph. Œd. T.* 17. would banish πρέσθαι from the Attics. The judgment of Porson l. c. appears the most reasonable. Hermann ad *Soph. Œd. T.* 17. considers πρέσθαι as the present.

πεφραδέτην *Hes. Th.* 475. optat. πεφράδοι *Il.* ξ', 334. inf. πεφραδέμεν *Od.* η', 49. πεφραδέειν *Od.* τ', 477.

πεφυζότες, a defective verb in Homer *Il.* φ', 6. 528. 532. χ', 1. (from φύζα 'flight') 'put to flight, fleeing'. φύζαι aor. occurs in Hesychius, whence φύζις 'flight'. φυζηθέντες is found *Nicand. Ther.* 825. as if from φυζάω, and φυζάναι in Hesychius from φύζημι. Probably πεφυγμένος is derived from φύζω, (taken actively, see *Animadv. in H. Hom.* p. 321.), not from φεύγω.

247. πήγνυμι -νύω 'I make fast', from ΠΗΓΩ. fut. πήξω. aor. 1. (246) ἔπηξα. perf. p. πέπηγμαι *Arrian. Exped. Al.* p. 363. aor. 1. pass. ἐπήχθην. aor. 2. pass. ἐπάγην. perf. 2. πέπηγα intransitive<sup>a</sup>.

πίλνημι, πιλνάω. p. πίλναμαι 'I approach', from πελάω (*Hom. H. in Bacch.* 44. πελάαν infin.) πελάζω. fut. πελάσω and πελώ §. 181. *Obs.* 2. a. Aor. ἐπέλασα. perf. p. πέπλημαι *Od.* μ', 108. The aorist is formed as from a verb in -μι. ἔπληντο *Il.* δ', 449. θ', 63. πλῆντο *Il.* ξ', 468. 438. &c.<sup>b</sup> In the aor. 1. p. the Attics use the form by syncope (ἐπλάσθην doubtful, and) ἐπλάθην, with α long, from πέπλάμαι for πεπέλασμαι<sup>c</sup>, and thence a new present πλάθειν<sup>d</sup>.

πίμπλημι 'I fill', from ΠΛΑΩ, πλήθω, (the latter of which, however, in the pres. signifies only 'to be full') in the pres. follows ἴστημι. πιμπλάσι *Il.* φ', 23. *Herod.* 2, 40. inf. πιμπλάναι. ἐπιμπλέατο *Herod.* 3, 88. for ἐπιμπλαντο. For past time there was another form in -μι, -μαι, ἔπλητο ἔπληντο, or πλῆτο πλῆντο in Homer and Hesiod, in Aristophanes also, *Vesp.* 911. as an imperf. not as an aorist; but also as aorist in the sense of the plusquam perf. for ἐπέπλητο, as *Il.* σ', 50. *Hesiod. Sc. Herc.* 146. τοῦ καὶ ὀδόντων μὲν πλῆτο στόμα, *Aristoph. Vesp.* 1304. ὡς ἐνεπλήτο πολλῶν κάγαθων, 'Ενήλατο 'was full', not 'was filling himself'. It stands as an imperf. *Il.* ξ', 499. as α', 104. πίμπλαντο, *Hesiod. Theog.* 688. and in most places. Hence comes the imperat. πλῆσο *Arist. Vesp.* 603. ἐμπλησο λέγων. opt. πλῆμην, e. g. *Arist. Lys.* 235. ὕδατος ἐμπλήθ' ἢ κύλιξ.

<sup>a</sup> Fisch. 3 a. p. 153.

<sup>b</sup> Ruhnk. Ep. Crit. p. 91.

<sup>c</sup> Brunck et Pors. ad Eurip. Hec.

884. Brunck ad Androm. 24.

<sup>d</sup> Blomf. ad Æsch. Prom. 327.



*Acharn.* 236. οὐκ ἂν ἐμπλήμην (as Brunck reads after Dawes *Misc. Crit.* p. 329 seq.; others read πλείμην πλείο, as βλείμην βλείο, which Brunck, l. c. however, reads also βλῆο; and this would come from ΠΛΕΩ (whence πλέος), to which πλήθω is related, as νήθω to νέω.) part. ἐμπλήμενος *Aristoph. Equ.* 931. *Vesp.* 422.

The rest of the tenses come from ΠΛΑΩ, ΠΛΕΩ or πλήθω. fut. πλήσω. a. 1. ἔπλησα *Eur. Or.* 368. 1369. perf. πέπληκα *Plat. Gorg.* p. 519 A. perf. p. πέπλησμαι. a. 1. p. ἐπλήσθην. In the plusquam perf. *Apoll. Rh.* 3, 271. ἐπεπλήθει, perf. inf. πεπληθέναι *Pherecr. in Bekk. Anecd.* p. 330, 23.

*Obs.* 1. If in composition μ immediately precedes πίμπλημι, μ is omitted before πλ, e. g. ἐμπίπλημι, but ἐνεπίπλασαν\*.

*Obs.* 2. Other forms also occur, as πιπλέω *Herod.* 7, 39. πιμπλεῦσαι *Hes. Th.* 880. from πιμπλέω, and ἐπίμπλων from πιμπλάω in the lyrical fragment *Plut. T.* 2. p. 409 B. (*T.* 9. p. 296. ed. *Hutt.*) and τίπλω *Hesiod. Sc. Herc.* 291. but doubtful. See Heinrich's note, p. 196.

πίμπρημι 'I burn', transitive (in later writers also πιμπράω) like ἴστημι, 3rd pers. plur. πιμπράσι, inf. πιμπράναι, (πρήθω *Il.* i', 589.) hence fut. πρήσω. aor. 1. ἔπρησα. (*Hes. Theog.* 856. has ἔπρεσε). perf. 1. πέπρηκα *Alciph.* 1. 32. perf. p. πέπρησμαι *Arist. Lysistr.* 322. aor. p. ἐπρήσθην.

*Obs.* In composition, as in πίμπλημι, the second μ is omitted after μ, ἐμπίπρημι, but ἐνεπίπρασαν†.

πίνω 'I drink', from ΠΙΩ. Of this the following tenses are 248. in use: 1) the pres. p. πίομαι with ι long, *Pind. Ol.* 6, 147. (247) but usually in the sense of the future, 'I am about to drink'; instead of this, later writers used the form πιούμαι, which, though censured, occurs in *Xenoph. Symp.* 4, 7. §. 183. 2) the aor. 2. act. ἔπιον. For the imperat. πῖε (*Od.* i', 347. *Menand. ap. Athen.* 10. p. 446 E. *Lucian. D. M.* 13, 6.) the Attics use more commonly a form in -μι, πῖθι<sup>h</sup>. A fut. πίσομαι is adduced from Antiphanes by Eustathius *ad Il.* χ', p. 1253,

\* Blomf. Gloss. *Æsch. Pers.* 815. Lobeck *ad Phryn.* p. 95 seq.

† But see Brunck *ad Arist. Lys.* 311.

\* Fisch. 3 a. p. 156. Lob. *ad Phryn.* p. 50 seq.

<sup>h</sup> Mœris p. 322. Thom. M. p. 265. *Athen.* 10. p. 446 A.

57. and the verbal πιστός 'drinkable' seems to refer to an old perf. p. πέπισμαι.

The rest of the tenses in use are formed from ΠΙΩ. perf. πέπωκα. perf. p. πέπομαι. inf. πεπόσθαι *Theogn.* 469. *Br.* aor. p. ἐπόθην. Another derivative from ΠΙΩ is

πιπίσκω 'I give to drink', fut. πίσω *Pind. Isthm.* 6, 108. πίσαιο *Nicand. Ther.* 573.

πιπράσκω 'I sell', derived from περάω, properly 'to transport, to carry any where for sale'. Hence fut. in the epic writers περάσω with a short, Attic περῶ (in the sense of 'to pass over' περάσω has a long, Ion. περήσω §. 180, II.) aor. 1. ἐπέρασα in the epic writers. In the rest of the tenses e is omitted by syncope. perf. a. πέπρακα. perf. p. πέπραμαι. inf. πεπραῖσθαι, Ion. πεπρήσθαι. part. πεπερημένος with v. r. πεπερημένος *Il.* φ', 58. aor. p. ἐπράθην, Ion. ἐπρήθην. The Attics use the form πεπράσσομαι as a fut. pass., not παραθήσομαι<sup>a</sup>.

πίπτω. See πέτω.

πλάζω. See §. 177, c.

πλέω, πλεύσομαι *Thuc.* 2, 89. 7, 60. πλεουσῶμαι (§. 183. *Obs.* 3.) *id.* 8, 1. aor. 1. ἔπλευσα. perf. πέπλευκα *Eur. Iph. T.* 1047. &c. (πεπλωκότα *Eurip. Hel.* 540. *Aristoph. Thesm.* 878. πεπλώκαμεν, perhaps in ridicule of Euripides, *Buttm.* p. 220.) Among the Ionic writers Herodotus has πλέειν, ἔπλευσα and πλώειν, ἔπλωσα, πέπλωκα (but only πλεύσομαι 4, 147. 149.) In the epic poets we find an aor. ἔπλων, e. g. ἐπέπλων *Hes. Erg.* 648. ἐπέπλωμεν. ἐξέπλ. *Apoll. Rh.* 2, 152. 645. whence ἐπιπλώς occurs as a participle *Il.* ζ', 291. like καταβρώς.

πλήσσω, πλήττω (ἐκπλήγυσθαι from πλήγνυμι *Thuc.* 4, 125.) 'I strike'. aor. 2. p. ἐπλήγην, in the compounds 'terrify', ἐξεπλάγην, κατεπλάγην §. 193, 1. perf. πέπληγα, in the active sense, e. g. *Arist. Av.* 1350. Homer has an aorist πέπληγον *Od.* θ', 264. *Il.* ψ', 363. as πεπλήγετο *Il.* μ', 162. πεπλήγοντο *Il.* σ', 31. 51. infin. πεπληγέμεν *Il.* π', 728. ψ', 660. *Buttmann* remarks after *Valckenaer* that the Attics use πατάσσω in the pres. for πλήσσω *L. Gr.* p. 220.

<sup>a</sup> *Mæris* p. 294.

πνέω 'I blow', fut. πνεύσομαι *Eur. Andr.* 556. (not πνεύσω. Hence *Eur. Herc. F.* 887. for ἐκπνεύσετε we should read -ται) and πνευσούμαι *Arist. Ran.* 1221. aor. ἐπνευσα. perf. πέπνευκα *Eur. Phæn.* 1186. The epic perf. pass. πέπνυμαι §. 189, 3. has the meaning of 'reflect, be prudent'. Homer has also from a present form πνύω, imperat. ἄμπνε 'recover thyself, come to thyself again' *Il.* χ', 222. aor. 1. pass. ἀμπνύνθη *Il.* ε', 697. ξ', 436. and aor. 2. mid. but in the passive sense ἄμπνύτο (sync. for ἀνεπνύετο) *Il.* λ', 359. &c.

πρίασθαι 'to buy', does not occur in the pres. indic., but only in the imperat., opt., conj., infin., part. pres., and in the imperf. πρίασο or πρίω, πριαίμην, πρίωμαι, πρίασθαι, πριάμενος, ἐπριαίμην, and in the indic. as an aorist, and in these tenses is preferred by the older Attics to ἐωνούμην, ἐωνησάμην<sup>b</sup>.

πτήσσω 'I crouch', derived from πέτω, hence perf. πέπηκα, part. πεπτηώς 'astonished', πεπτηυῖα 'crouching down' *Apoll. Rh.* 2, 535. In the aor. 2. a form in -μι occurs, καταπτήτην in Homer *Il.* θ', 136. In the rest of the tenses it is regular, πτήξω, ἔπτηξα, ἔπτηχα.

πυνθάνομαι 'I learn by inquiry', derived from πεύθομαι *Od.* γ', 87. *Æschyl. Ag.* 626. 997. *Eur. Iph. T.* 1147. fut. πεύσομαι. perf. πέπυσμαι. (2nd pers. πέπυσαι *Plat. Gorg.* p. 462 C. 2nd pers. pl. πέπυσθε *Eur. Rhés.* 600.) aor. 2. ἐπυθόμην.

## P.

παίνω 'I sprinkle', according to another form ράζω, whence 249. ράσσετε *Od.* υ', 150. and ἐρράδαται §. 204, 6. (248)

ρέζω, ἔρδω and ΕΡΓΩ, different forms of the same word. According to the grammarians ρέζω is the radical word. This in Doric pronunciation is ρέδω (*Hesych.* ρέδει, πράττει, θύει) or ρέδδω, and transposing ρ and ε, ἔρδω or ἔρδω. ρέζω and ἔρδω or ἔρδω both occur in the pres. and imperf. Fut. ρέζω and by transposition ἔρζω *Od.* ε', 360. *Soph. Phil.* 1406. ξυνέρζων *Soph. Tr.* 83. aor. 1. ἔρεξα. imperat. ρέξον, and ἔρξα, ἐρξάτην *Æsch. S. c. Th.* 925. inf. ρέξαι and ἔρξαι *Od.* ψ', 312. ξ', 411.

<sup>b</sup> 1. ob. ad Phryn. p. 138.

ἔρξον *Il.* 8, 37. &c. *Soph. Trach.* 1201. ἔρξαιμι (ἔρξευεν *Soph. Trach.* 935.), ἔρξω, ἔρξαι, ἔρξας *Æschyl. Pers.* 234. 783. *Agam.* 1575. *Soph. Phil.* 117. From ῥέζω comes partic. aor. p. ῥέχθεις *Il.* 1, 250. ῥ', 32. The fut. ἔρξω gave rise to the adoption of a new theme ἔργω. Hence perf. pass. ἔργμαι, εἶργμαι, ἔεργμαι, yet remaining in γέφυραι ἐεργμέναι *Il.* 1, 89. which is otherwise expressed by τετυγμένος, ποιητός<sup>a</sup>. At least the noun ἔργμα presupposes a perf. ἔργμαι. Hence perf. 2. act. ἔοργα<sup>b</sup>. Comp. ἔργω.

ῥέω 'I flow'. fut. ῥεύσομαι §. 179. c. aor. 1. ἔρρενσα, both rarely if ever used in Attic. ῥεύσομαι is found *Eur. Thes. Fr.* 1, 3. ῥέσσειεν *Dan.* 32. but ῥέσαντα *Plat. Rep.* 8. p. 544 E. has been changed on MS. authority to ῥέψαντα. As from ἀκούσω by omitting σ, and making the penultima short, ἀκ-ήκοα is derived, in like manner after the analogy of ῥέσω, the aor. 2. p. ἐρρύνην *Thuc.* 2, 5. 3, 116. *Plat. Rep.* 5. p. 452 D. 6. p. 495 B. *Isocr. enc. Hel.* p. 217 D. fut. ῥύησομαι seem to have been formed, which are more common than the former aor. and fut. This aorist led to the formation of perf. ἐρρύνηκα. *Plat. Rep.* 3. p. 485 D. *Isocr. de Pace*, p. 159 D. Herodotus has ῥεεύμενος 7, 140. as if from ῥέέω.

'PEQ 'I say'. See εἰπεῖν.

ῥήγνυμι, ῥήγνύω 'I break, rend', transitive, from 'PHΓΩ, ῥήσσω, fut. ῥήξω. aor. 1. ἔρρηξα, ἐρρηξάμην. aor. 2. p. ἐρράγην. fut. ῥαγήσομαι. perf. 2. ἔρρωγα §. 194. *Obs.* 3. intransitive. Kindred forms are ῥάσσω and ῥώσσω.

ῥιγέω 'I shudder'. From the old ῥίγω there is a perf. 2. ἔρριγα in use *Hom. Il.* 1, 175. 11, 114. 13, 353. *Od.* 13, 216. From ῥιγοῦν or ῥιγῶν (§. 198, 7.) 'freeze', comes the aorist ἐρρίγωσα *Arist. Plut.* 847.

ῥύομαι, properly the same as ἐρύω, ἐρύομαι, but chiefly in

<sup>a</sup> See Matthiæ Animadv. ad H. Homer. p. 129.

<sup>b</sup> Eustath. ad *Il.* 1, p. 984, 1. Hemsterh. in Lennep. Etymol. p. 846. According to Hermann. de Emend. Rat. Gr. Gr. p. 293. there are two ra-

dical forms, ἔρδω and ἔργω. From the first came ἔρδω and by transposition ῥέζω; from the second ἔοργα, ἔρξω, ἔρξα, and by transposition ῥέξω, ἔρεξα.

the sense of 'rescue, protect', has a syncopated form ἔρυντο *Il. ε'*, 23. &c. for ἐρρύετο, ῥύατ' for ἐρύατο, ἔρυντο *Il. σ'*, 515. inf. ῥύσθαι. The *υ* is chiefly long in Homer, but also short, as *Il. ο'*, 29; in the Attic writers always long<sup>c</sup>.

ῥώννυμι 'I strengthen', from ῥόω or ῥώω, ῥώομαι (in Homer 'to strain, to be active', e. g. *Il. λ'*, 50. *σ'*, 411. 417. as *Thucyd. 2, 8. ἐρρώτο πᾶς ξυνεπιλαβεῖν*), fut. ῥώσω. aor. 1. act. ἐρρώσα. perf. p. ἐρρώμαι. imperat. ἐρρώσο, *vale*, 'farewell'. infin. ἐρρώσθαι. aor. p. ἐρρώσθην.

## Σ.

Σάω<sup>d</sup> and σαόω, old verbs: from the former comes σάουσι 250. *Tyrt. 2, 13. Epigr. ap. Diog. L. 3, 45.* from the latter σαοῖ (249) *Callim. in Del. 22. imperat. σάον Anal. T. 2. p. 41. iv. See Hesych. v. σαοῖ. Suid. v. σάου.* Hence ἐσάωσα, ἐσαώθην in Homer. From σαόω came by contraction σώω, and thence σώεσκον *Il. θ'*, 363. σώοντες *Od. ι'*, 430. (σώετε *Apoll. Rh. 4, 197. σώεσθαι 2, 610. 1010. 3, 307.*) lengthened σώζω. The form σώζω is the basis of σέσωσμαι, σώω of ἐσώθην. σαόω had an aor. or imperf. after the form in -μι, 3rd pers. ind. σάω *Il. π'*, 363. *φ'*, 238. The imperative pres. or aor. σάω is in *Od. ρ'*, 595. Another form was σόω: σόεις occurs in Hesychius; σόης *Il. ι'*, 424. 681. and in the epigram in Diogenes Laertius quoted above, Olympiodorus in *Vit. Platon.* reads σόοι.

σβέννυμι 'I extinguish', from ΣΒΕΩ fut. σβέσω. aor. 1. ἔσβεσα. perf. p. ἔσβεσμαι. aor. p. ἐσβέσθην. The aor. 2. was formed as from a verb in -μι, ἔσβην, inf. σβῆναι, in an intransitive sense, as στήναι<sup>e</sup>, and thence also the perfect ἔσβηκα.

σεύω 'I shake, agitate, drive', from σέω, whence also σείω. σεύται for σέυεται *Soph. Tr. 645.* The augment is ἐσσ. for σεσ. as in verbs beginning with ρ. §. 163, 2. Instead of this there were also the following forms, σόω, σώω<sup>f</sup>, σύω. aor. ἔσενα, ἐσενάμην, §. 185 *Obs.* and without augment σεῦα. perf. pass. ἔσσυμαι *Il. ν'*, 79. *Od. κ'*, 484. plusq. perf. ἐσσύμην, ἔσσυο *Il.*

<sup>c</sup> Buttmann's Lexilog. p. 62 seq.

<sup>d</sup> Buttmann, p. 232. writes σαοῦσι, and Bekker in Theogn. 868. σαοῖ for σάοι. In this way there would be no

σάω.

<sup>e</sup> Ruhnk. ad Tim. Lex. Pl. p. 40.

<sup>f</sup> Ruhnk. Ep. Cr. 2. p. 206.

π', 585. ἔσσυτο, σύτο. The forms of the plusq. perf. are more frequently used as aorists even in the lyrical passages of tragedy. aor. 1. p. ἐσύθην, ἔσσε— in tragic trimeters *Soph. Aj.* 294. συθείς *Eur. Alc.* 558. Hence also an aor. 2. ἐσύην, ἐσύην, in the Laconic pronunciation §. 26. ἔσσοναν, hence Μίνδαρος ἀπέσσονα *Xenoph. Hist. Gr.* 1, 1, 23. See p. 40.<sup>a</sup> From σύω comes the Attic σοῦσθε *Æsch. Suppl.* 843. 849. *Sept. c. Th.* 31. *Aristoph. Vesp.* 456. σοῦσθω *Soph. Aj.* 1414. imper. act. σοῦ *Arist. Vesp.* 209. σοῦται *Æsch. Choeph.* 639. σοῦνται *Pers.* 25.<sup>b</sup> Hence also the Homeric λαοσσόος.

σκεδάννυμι 'I dissipate', from σκεδάω fut. σκεδάσω, Attic σκεδῶ. aor. act. ἐσκέδασα. perf. p. ἐσκέδασμαι. aor. p. ἐσκεδάσθην. Another form is σκιδνάω, σκίδνημι, διασκιδνάω *Hesiod. Th.* 875. σκιδναμαι *Il.* λ', 308. *Thuc.* 6, 98. as πετάω πίτνημι, πελάω πίλνημι. Further κεδάω, whence κεδόωνται *Apoll. Rh.* 4, 500. κεδαίω, -ομαι *Apoll. Rh.* 2, 626. and κίδνημι.

σκέλλω 'I dry up', transitive, κατεσκέλλοντο *Æsch. Prom.* 480. fut. σκελῶ, σκελοῦμαι, σκελοῦνται in Hesychius. Another form was σκήλω or σκάλλω, whence aor. 1. conj. σκήλη *Il.* ψ', 191. opt. σκήλειεν and infin. σκήλαι in Hesychius. In aor. 2. a syncopated form like the verbs in -μι, opt. ἔσκλην, ἀπέσκλη, ἀποσκληῖν (like σταῖν) in Hesychius. infin. ἀποσκληῖναι, and so perf. a. ἔσκληκα. part. ἐσκληῶτες *Apoll. Rhod.* 2, 53. all with an intransitive signification, 'withered', as ἔστηκα, ἔστην. fut. σκλήσομαι.<sup>c</sup>

σμήχω 'I wipe', has in the fut. aor. act. σμήσω, ἔσμησα, σμήσαι, from the radical word σμάω, Ion. σμέω<sup>d</sup>, (*Herod.* 2, 37. διασμέωντες for διασμώντες). Of σμήχω only aor. 1. p. ἐσμήχθην is in use.

στερέω 'I deprive'. From στέρομαι, which occurs in *Xenophon* and elsewhere (equivalent in sense to ἐστέρημαι. See *Buttm.* p. 230.); the tragic writers use aor. 2. στερείς, and

<sup>a</sup> Herm. de Em. Rat. Gr. Gr. p. 294.

<sup>b</sup> Valck. ad Theocr. Adon. p. 265. Hesych. t. 2. p. 1237 seq. v. Σοῦ, σοῦσι, σοῦσθε, σοῦται.

<sup>c</sup> H. Steph. Thes. t. 3. p. 804. 814 sqq. Hemsterh. ad Luc. t. 1. p. 539. Piers. ad Mærid. p. 49 seq.

<sup>d</sup> Thom. M. p. 802. Mæris p. 355. Phryn. p. 108. Valck. ad Herod. p. 272, 58. 603, 95. Ruhnck. ad Tim. p. 222. considers the σ in σμήσω as an Attic interchange of ξ and σ, as in παίσω.

aor. 1. a. στέρεσαι *Od.* ν', 262. (See §. 173. §. 193, 5.) aor. 1. p. στερθέμεν *Hesych.* or στερθῆμεν (§. 205.) from στερέσω, στέρσω, ἐστέρθην.

στεύται, στεῦτο in Homer, the same as ἵσταται, ἵστατο, as *Od.* λ', 583. more frequently for ὑφίσταται, *profitetur*, is probably derived from στάω, the radical form of ἵστημι, *Ion.* στέω §. 10, 1. and with the digamma στέFω, στεύω (as χέω, χεύω), στεύεται, στεῦται (like σεύεται, σεῦται). *Æschylus* has also the 3rd pers. pl. στεῦνται *Pers.* 49. in anapæstics<sup>e</sup>.

στορέννυμι, στόρνυμι, from ΣΤΟΡΕΩ, and στρώννυμι §. 221, I, 5. has fut. στορέσω and στρώσω. aor. 1. ἐστόρεσα and ἐστρωσα. perf. p. ἔστρωμαι, *Æol.* ἐστόρημαι<sup>f</sup>. aor. p. ἐστορέσθην *Hippocr.* T. 1. p. 34.

σώζω. See σώω.

## T.

ΤΑΛΑΩ (hence ταλάσσης *Il.* ν', 829. ο', 164. ταλασίφρων, 251. ταλαύριος) commonly ΤΛΑΩ 'I bear, dare'<sup>ε</sup>. fut. τλήσομαι. (250) perf. τέτληκα, pl. τέτλαμεν *Od.* ν', 311. *Hom. H. Cer.* 148. 217. part. τετληώς in the poets. Homer has also the imperat. τέτλαθι *Il.* α', 586. τετλάτω *Od.* π', 275. opt. τετλαίην *Il.* ι', 373. infin. τετλάμεναι *Od.* ν', 307. or τετλάμεν (τετλάναι) *Od.* γ', 209. ζ', 190. See §. 198, 3. In the aor. 2. it has the form -μι, ἔτλην (3rd pers. plur. ἔτλαν *Il.* φ', 608.) ἔτλησαν *Soph. Phil.* 872. *Eur. Suppl.* 173. or ἔτλασαν *Soph. Phil.* 1201. imperat. τλήθι. opt. τλαίην. conj. τλώ (*Eurip. Alc.* 276.). infin. τλήναι. part. τλάς.

ΤΑΩ, the radical word of τείνω, (properly 'to stretch out the hand' in order to take hold of anything). imperat. τῆ *Il.* ζ', 219. *Od.* ε', 346. θ', 477. ('take'). From this appears to be derived ΤΑΖΩ or ΤΑΓΩ. perf. 2. τέταγα. and aor. 2. with reduplication τεταγών *Il.* α', 591. ο', 23. Also τέτακα, τέταμαι under τείνω are derived by many from τάω<sup>h</sup>.

ΤΕΚΩ. See τίκτω.

<sup>e</sup> Eust. ad *Il.* γ', p. 387, 29. λ', 848. where, however, he is wrong in referring to this the Homeric στέομεν.

<sup>f</sup> Greg. p. (296) 623. et Koen.

<sup>g</sup> Pors. ad *Eurip. Ph.* 1770,

<sup>h</sup> *Herm. de Em. Rat. Gr. Gr.* p. 295.

τέλλω, pres. and imperf. p. *Pind. Ol.* 1, 122. *Pyth.* 4, 457. 'I arise, raise myself': aor. 1. ἔτειλαν ὁδόν *Ol.* 2, 126. 'they completed', ἤνυσαν. In Homer and other writers the compounds only are found: ἀνατέλλειν 'grow up, cause to ascend', (whence ἀνατέλλεται ὁ ἥλιος, ἀνατολή) ἐπιτέλλειν 'join to, enjoin upon'. περιτέλλεσθαι 'revolve in a circle', e. g. περιτελλομένων ἐναντῶν, equivalent to περιπλομένων.

τέμνω 'I cut', (Ion. τάμνω *Herod.*) fut. τεμῶ (§. 182. *Obs.* 2.) Ion. ταμέω. aor. ἔτεμον, rarely in the Attics ἔταμον (§. 193, 2. *not.*). aor. mid. ἐτεμόμην, e. g. *Thuc.* 7, 46. more frequently ἐταμόμην. perf. τέτμηκα, τέτμημαι §. 187, 6. aor. pass. ἐτμήθην. Of the epic form τμήγω see §. 252. Only in *Orph. Argon.* 366. is found a syncopated aorist with the reduplication ἐτέμμετο for ἐτέμετο 'was cut through'.

τέρπω 'I delight', τέρπομαι, *delectare* and *delectari*, has in the aor. in Homer, besides the form ἐτέρφθην (used also in the Attics) *Od.* θ', 131. ρ', 174. *τερφθείη* *Od.* ε', 74. also (ἐτάρφθην) *τάρφθεν* *Od.* ζ', 99. τ', 213. 251. φ', 57. aor. 2. p. ἐτάρπην *Il.* λ', 779. ω', 633. &c. inf. *ταρπήμεναι* *Il.* ω', 3. and *ταρπῆναι* *Od.* ψ', 212. aor. 2. mid. ἐτάρπετο *Il.* τ', 19. *ταρπόμεθα* *Il.* ω', 636. &c. But *τραπείομεν* *Il.* γ', 441. or ξ', 314. comes from *τρεπέσθαι* for *τραπῶμεν*, as *Od.* θ', 292.

τερσαίνω 'dry', whence aor. 1. act. *τέρσηνε* *Il.* π', 529. but also aor. 2. pass. *τερσήμεναι* *Od.* ζ', 98. *τερσῆναι* *Il.* π', 519. from *τέρσω* *Od.* ε', 152. η', 124.

τετιημένος 'sorrowful', and *τετιηώς* in the phrase *τετιηότι θυμῷ*. also 2nd pers. dual. *τετίησθον* *Il.* θ', 447. from an obsolete present *τιέω*.

τέτμον or ἔτετμον 'I met with', a defective aorist in Homer.

τετραίνω 'I bore through', in Homer, Herodotus, and the Attics: fut. *τετρανέεις* *Herod.* 3, 12. aor. 1. ἐτέτρηνα, *τέτρηνε* *Il.* χ', 396. *Od.* ε', 247. &c. ἐτετρηνάμην. aor. p. *τετρανθείσα* *Lycophr.* 781. in other tenses from ΤΡΑΩ or ΤΡΕΩ (from *τορέω* §. 221.) aor. 1. ἔτρησα. perf. p. *τέτρημαι*.

τέτρηχα, perf. from *ταράσσω*, syncopated by the Attics into *θράσσω* 'I am agitated, restless' *Il.* β', 95. η', 346. Hence



Ion. *τρηχύς*, Att. *τραχύς*, and in later writers a pres. *τρήχω* Nicand. *Ther.* 521.

*τεύχω* has three senses: 1. 'to make, execute, construct', and in this sense, besides the pres. and imperf., are found fut. *τεύξω*, *τεύξομαι* *Il.* τ', 208. aor. *ἔτευξα*. perf. *τέτευχα* in the passive sense *Od.* μ', 423. *βοὸς ῥινοῖο τετευχώς*. perf. p. 3rd pers. pl. *τετεύχεται* *Il.* ν', 22. *Od.* τ', 563. 'are built, made', (in the other places equivalent to *εἰσί*, as *τέτυκται*, *τέτυξαι* is almost always in sense the same as *ἐστί*, *εἶς*). part. *τετυγμένος* 'made'. The aorist with the reduplication *τετυκεῖν* *Od.* ο', 77, 94. *τετύκοντο* *Il.* α', 467. &c. *τετυκέσθαι* *Od.* φ', 428. is perhaps better derived from *ΤΥΚΩ*, whence *τύκος*, *τύκισμα*, if these forms have not been derived from the aorist. For *τετεύχeton* *Il.* ν', 346. we should probably read *ἐτεύχeton*, otherwise it will be an imperf. with reduplication for *ἐτευχέτην* according to §. 195. *Obs.* 1. The aor. 1. *ἐτύχθην* 'to be prepared, made, to happen', forms the transition to the second meaning. From this *τεύχω* comes *τιτύσκομαι* *Il.* φ', 342. *τιτύσκετο* *θεσπιδᾶες πῦρ* 'he prepared'.

2. 'to happen, to be anywhere', among the Attics only in the forms *τυγχάνω*, *ἐτύγγανον*, *ἔτυχον*, also *τετύχηκα* *Plat. Prot.* p. 340 E. *Xen. Symp.* 1, 4. (but *Rep.* 7. p. 521 E. is now read *τετεύτακε*<sup>a</sup>). Herodotus has also *ἐτετεύχεε ἐπισπόμενος* 3, 14. Homer uses in this sense frequently the 3rd pers. perf. p. *τέτυκται* 'is', e. g. *Il.* δ', 84. ξ', 246. ο', 207. &c. in other places 'to be prepared' *Il.* γ', 101. comp. σ', 120. as *ἐτύχθην*: also *τετύχηκε* *Il.* κ', 88. So also fut. *τεύξεσθαι* *Il.* ε', 653. Hence *τιτύσκομαι* *Il.* ν', 23.

3. 'to hit a mark, to obtain' (by accident): fut. *τεύξομαι* *Od.* τ', 314. *Eur. Hec.* 42. &c. aor. *ἐτύχησα* *Il.* ο', 581. ψ', 466. *τυχήσας*, in the Attic writers only *ἔτυχον*, *τυχών*. perf. *τετύχηκα* *Thuc.* 1, 32. *Xen. Mem.* 1, 4, 14. *Hist. Gr.* 7, 1, 5. So *τέτευχα* perf. *Euryph. ap. Gale*, p. 665. *Orell.* p. 300. From this *τεύχω* comes *τιτύσκομαι* 'aim'.

*τίκτω* 'I bring forth', from *τέκω*: fut. *τέξω* *Od.* λ', 249. *Æsch. Prom.* 857. 875. *Eurip. Troad.* 742. and more com-

<sup>a</sup> Ast. ad *Plat. Leg.* p. 563 seq. Lob. ad *Phryn.* p. 395. Comp. *Thom. M.* p. 842.

monly τέξομαι. Comp. §. 184 Obs. p. 283. inf. τεκεῖσθαι *Hom. H. Ven.* 127.<sup>a</sup> aor. 2. ἔτεκον (rarely ἔτεξα *Arist. Lys.* 553. ἐντέξῃ, elsewhere only in later authors, *Lob. ad Phryn.* p. 743.<sup>b</sup>). perf. τέτοκα. τεχθείς occurs only in the spurious fragment of the *Danae* of Euripides.

τιτρώσκω 'I wound', from τρώω, τρώει *Od. φ'*, 293. and in Hesychius, from τορέω. Thus also τρώεσθαι. fut. τρώσω. aor. act. ἔτρωσα. perf. p. τέτρωμαι. aor. p. ἐτρώθην. The radical word appears to be τείρω, perf. 2. τέτορα, whence τόρω, τορέω, see below, and by syncope τρέω, τράω (hence τιτράω, τριβώ), τρώω, τρώω (τιτρώσκω), τρύω (τρύχω).

252. ΤΛΑΩ, ΤΛΗΜΙ. See ταλάω.

(251) τμήγω *Il. π'*, 390. *Apoll. Rh.* 4, 707. formed from τέμνω, τέτμηκα. Hence in Homer διέτμαγεν, i. e. -τμάγησαν, διέτμαγον actively *Od. η'*, 276. *Apoll. Rh.* 3, 343. (διέτμαγον *ib.* 2, 298. 'they separated themselves', should probably be διέτμαγεν.) ἔτμηξεν *Apoll. Rh.* 2, 481. 4, 409. διατμήξειαν 3, 1047. τμήξας *Il. λ'*, 146. ἀποτμηγέντες *Apoll. Rh.* 4, 1052. ὑπετμήξαντο 4, 328.

τορεῖν, aor. 2. whence ἔτορε *Il. λ'*, 236. elsewhere τορέω, τορήσω, τετορήσω *Arist. Pac.* 381. τορήσας *Hom. H. in Merc.* 119. ἀντιτορήσων, &c.

τόσσας, a defective aorist *Pind. Pyth.* 3, 48. ἐπέτοσσε *Pyth.* 4, 43. 10, 52. equivalent to τυχεῖν 'meet with'.

τρέφω 'nourish', fut. θρέψω §. 36. perf. act. τέτροφα *Soph. Œd. C.* 186. §. 186, 4. perf. p. τέθραμμαι. infin. τεθράφθαι (τετράφθαι is from τρέπω). aor. 1. ἐθρέφθην *Eur. Hec.* 351. 600. aor. 2. ἐτράφην. The aor. 2. act. ἔτραφον has in Homer an intransitive or passive sense *Il. φ'*, 279. ὃς ἐνθάδε γ' ἔτραφ' ἄριστος. ἐτραφέτην *Il. ε'*, 555. τραφέμεν *Il. η'*, 199. σ', 436. for which he elsewhere uses ἐτράφην, τραφῆναι. The perf. τέτροφα has also an intransitive sense *Il. ψ'*, 237. The Dorians and Æolians said τράφω *Bæckh ad Pind. Pyth.* 2, 44.

<sup>a</sup> Buttmann *L. Gr.* p. 406. Obs. conjectures τεκέσθαι.

<sup>b</sup> *Lob. ad Phryn.* p. 743. The reading in Aristophanes, κατ' ἐντέξῃ

τέτανον, is suspicious, both from the form and because ἐντρέινειν was to be expected rather than ἐντρέικειν.

τρέχω 'I run', fut. θρέξομαι *Arist. Ran.* 193. *Nub.* 1005. *ed. Herm.* aor. act. ἔθρεξα rare<sup>c</sup>. It more commonly takes its tenses from ΔΡΕΜΩ, fut. δραμοῦμαι (δραμέονται *Herod.* 8, 102.) aor. 2. ἔδραμον. perf. a. δεδράμηκα. perf. p. δεδράμημαι *Xen. Œc.* 15, 1. perf. 2. δέδρομα.

τυγχάνω. See τεύχω.

## Υ.

Ὑπισχνέομαι 'I promise', from ὑπίσχομαι (*Herod.* 7, 104.) 253. ὑπέχομαι, follows ἔχω. fut. ὑποσχήσομαι. perf. ὑπέσχημαι. (252) aor. 1. ὑπεσχήθην. imperat. ὑποσχέθητι *Plat. Phædr.* p. 235 D. aor. 2. ὑπεσχόμεν.

## Φ.

ΦΑΓΩ or ΦΗΓΩ 'I eat', only in the fut. (in the later writers alone) φάγομαι §. 183. and in the aor. 2. ἔφαγον. The rest of the tenses are formed from ἐσθίω, and in Homer ἔδω. See ἐσθίω.

φάω, the radical word of φημί, φαίνω and πέφαται.

1. 'I say'. See φημί §. 215. φάσκω arose from the form φάσκε for ἔφην. Another form πιφάσκω *Il.* κ', 478. see 2. From φάω in this sense Apollonius Rhodius 2, 500. has πέφαται, i. e. λέγεται.

2. 'I appear'. *Od.* ξ', 502. φάε δὲ χρυσόθρονος Ἥως. Hence a) φαεῖνω in Homer, and φαίνω, fut. φανοῦμαι and φανήσομαι §. 194 *Obs.* aor. 1. ἔφηνα. perf. a. πέφαγκα. perf. p. πέφασμαι -φανσαι -φανται §. 196, 3. aor. 2. ἐφάνην. For ἐφάνη Homer has φάνεσκε *Il.* λ', 64. *Od.* λ', 586. μ', 241. See §. 199. for ἐφάνθην. aor. 1. p. φαάνθην &c. ἐφάνθην is used in the sense of *declarari*, *Soph. Œd. T.* 525. ἐφάνην in the sense of 'appear'. See *Buttm.* p. 244. Homer has also a fut. 3. πεφήσεται *Il.* ρ', 155. b) πιφάσκω and πιφάυσκω, -ομαι, which is used, as ἀναφαίνειν, e. g. θεοπροπίας ἀναφαίνεις *Il.* α', 87. *declarare*, πίφανσκε *Il.* κ', 478. πιφάυσκεο *Il.* φ', 99. 'give a sign' *Il.* κ', 502.

3. 'kill'. In this sense occurs perf. p. πέφαται *Il.* ο', 140. ρ', 689. τ', 20. 27. *Od.* χ', 24. 3rd pers. pl. πέφανται *Il.* ε',

<sup>c</sup> Piers. ad *Mœr.* p. 187. Lob. ad *Phryn.* p. 719.

531. *ο'*, 563. infin. *πεφάσθαι* *Il.* *ω'*, 254. fut. *πεφήσομαι* *Il.* *ν'*, 829. *ο'*, 140. where also the short vowel of the perf. is lengthened again in the 3rd fut., as in *δέδεσσαι*, *δεδήσομαι*. *λέλυσαι*, *λελύσομαι*. From this *φάω* came *ΦΕΝΩ* (as from *ΤΑΩ* *ΤΕΝΩ*, *τείνω*, from *ΓΑΩ*, *ΓΕΝΩ*, *γείνομαι*, from *ΚΤΑΩ* *κτείνω*), and hence *φόνος*, *πέφνον*. Eustathius *ad Il.* *ρ'*. p. 1123, 19. derives *σφάζω* from *φάω* or *φάζω*.

254. *φέρω* 'I bear', only in the pres. and imperf. *φέρετε* for  
(253) *φέρετε* *Il.* *ι'*, 171. but the verbal *φερτός* refers to several tenses either actually in use, or invented according to analogy, fut. *φέρσω* (*Eustath.* *ad Od.* *κ'*. p. 1665, 14.). perf. *πέφερμαι*, *πέφερται*, the derivatives *φορέω*, *φρέω* to the perf. 2. *πέφορα*. The tenses wanting in *φέρω* are supplied by derivatives from *ΟΙΩ*, *ΕΝΕΚΩ* and *ΕΝΕΓΚΩ*, Ion. *ἐνείκω* (*ἐνείκέμεν* *Il.* *τ'*, 194. *ἐνείκη* *Hes.* *Ἔργ.* 561. *συνενείκεται* *id.* *Sc. Herc.* 440.) fut. *οῖσω*, *οῖσομαι*. Hence a new theme *οῖσω*, imperat. *οῖσε* in Homer and the Attic writers<sup>a</sup>. fut. p. *οῖσθήσομαι* (as from *ῥίσθην*, (*ῥίσθην* *Dem. in Leoch.* p. 1094, 8.<sup>b</sup> *ἔξοισθήσεται* *Eur. Suppl.* 563. a verbal *οῖστός*, as *ἀνώιστος* (*ἀνώστος*) *Herod.* 6, 66. (as from *ῥίσμαι*, *ῥίσται*) and in the aor. 1. act. inf. *ἀνώσαι* *Herod.* 1, 157. for *ἀνοιστός*, *ἀνοῖσαι*. *Xen. Anab.* 5, 5, 2. *διοῖσειν* should be *δίησοιεν*. aor. 1. act. *ἤνεγκα* and *ἤνεγκον*, both Attic, and found together *Arist. Thesm.* 742. though the remaining moods are chiefly derived from *ἤνεγκον*. imperat. *ἔνεγκε*. inf. *ἐνεγκεῖν*, although *ἐνέγκαιμι* *Isocr. Panath.* p. 261 B. *Xen. Symp.* 2, 3. partic. *ἐνέγκας* *Xen. Mem.* S. 1, 2, 53. 2, 2, 5. also occur. The Ionians and Dorians instead of this use *ἤνεικα* *Herod.* 2, 146. *ἔξένεικε* *ib.* 151. from *ἐνέκω*<sup>c</sup> or *ΕΝΕΙΚΩ*. Pindar uses both forms, the second *ἔνεικα -ον*, when the metre requires a short syllable<sup>d</sup>. perf. act. *ἐνήνοχα*. perf. p. *ἐνήνεγμαι*, Ion. *ἐνήνεγμαι* *Herod.* 2, 12. 121, 1. 6. 9, 41. aor. p. *ἠνέχθην*, Ion. *ἠνείχθην* *Herod.* 1, 66. 84. 116. 173. &c. fut. p. *ἐνεχθήσομαι*<sup>e</sup>.

The derivative *φορέω* is regularly conjugated; of *φορήμεναι* *Il.* *ο'*, 310. and *φορήναι* *Il.* *β'*, 107. see §. 201, 10.

<sup>a</sup> Mœris p. 285.

<sup>b</sup> Pors. Adv. ad l. Eur.

<sup>c</sup> Gregor. p. (226) 477. et Koen.

<sup>d</sup> Bœckh ad Pind. Pyth. 9, 6.

<sup>e</sup> Fisch. 3 a. p. 185.

*φρέω*, the derivative of *φορέω*, is used only in composition, *ἐκφρεῖν* 'to bring out', *εἰσφρεῖν* 'to bring in, admit', *διαφρεῖν* 'to bring through, give passage to'<sup>f</sup>. In the imperat. it has this form in *-μι*, *εἰσφρες*, which, however, occurs only in the grammarians. The old grammarians derive it from *προ-ῶ*, as *φροῖμιον φρουδος*, from *προῖμιον πρόδος* §. 35. *Obs.* 2. but more probably it is formed by syncope from *φόρημι*, *φρήμι*.

*φθάνω* 'I come before, anticipate', from *φθάω* fut. *φθάσω*, only in later authors. aor. 1. *ἔφθασα* *Thuc.* 3, 5. 49. &c. perf. act. *ἔφθακα*, both with *a* short. Besides *φθάσω* there is another fut. *φθήσομαι* in Homer. The aor. 2. is *ἔφθην*, as from a form in *-μι*, optat. *φθαίην*, conj. *φθῶ*, inf. *φθῆναι*, part. *φθάς*, aor. 2. mid. p. *φθάμενος*<sup>g</sup>.

\**φθίω* and

*φθίνω*, the former transitive, 'I destroy'. *φθισαν* *Od.* v', 67. but with short *ι* *ἀποφθίσαι* *Soph. Trach.* 709. 1045. *Aj.* 1027. *Æd. T.* 1198. the latter intransitive, 'I perish', as *δύνω* and *δύνω*. The former in the passive means 'to die', and therefore the latter takes its tenses from the middle voice of *φθίω*, fut. *φθίσομαι*, perf. *ἔφθιμαι*. 3rd pers. pl. *ἔφθινται* *Æsch. Pers.* 923. imperat. *φθίσθω* *Il.* θ', 429. inf. *φθίσθαι* *Od.* ξ', 117. part. *φθίμενος* for *ἐφθιμένος*. plusq. perf. *ἐφθίμην* *Il.* α', 251. This plusq. perf. is also a syncopated aorist for *ἐφθιόμην* *Od.* δ', 363. σ', 268. *Æsch. Pers.* 317. 375. *Soph. Æd. T.* 962. 970. *Phil.* 346. *Eurip. Alc.* 414. 3rd pers. *φθίτο* *Od.* λ', 330. for *ἐφθιέτο* (for the sense requires *ᾤλετο ἄν*, not *ὄλοιτο ἄν*), as *λύτο*. opt. *φθίμην* *Od.* κ', 51. *φθίης* *Od.* β', 368. is probably conj.

Other forms of *φθίω*, *φθίνω* are *φθίδω*, *ἀπέφθιθον*, with the preferable v. r. *ἀπέφθιθεν* *Od.* ε', 110. 133. η', 251. ψ', 331. *φθινέω*, *κατεφθινηκότες* *Plut. Cic.* 14. (*καταφθινεῖν* suspicious *Eur. Alc.* 633.) *φθινύθω*. From *ΦΘΕΩ* Hesychius *T.* 2. p. 1503. quotes *φθεῖ*, *θνήσκει*, and *φθείης*, *φθαρείης*, as from *ΦΘΗΜΙ*, and *φθήσονται* *Il.* ψ', 444. he explains by *διαφθαρήσονται*. Hence also *φθείρω* and *φθόη*.

*φύω* 'I bring forth', has in the fut. *φύσειν*, *φύσεσθαι* *Plat.*

<sup>f</sup> Wolf ad Demosth. Lept. p. 276. ad Eur. El. 1028.  
Brunck ad Soph. Æd. C. 277. Seidler <sup>g</sup> Thom. M. p. 895. Mæris p. 396.

*Leg.* 8. p. 831 A. 836 D. perf. πέφυκα (also πέφνα §. 198, 3.). and aor. 2. ἔφυν (3rd pers. pl. ἔφυν for ἔφυσαν *Pind. Pyth.* 1, 62. as ἔγονον, ἔδον), inf. φύναι, part. φύς in an intransitive sense, 'being produced, constituted by nature'. The opt. is probably found *Theocr.* 15, 94. μὴ φυῖη, *Μελιτῶδες*---. conj. φυῇ *Plat. Rep.* 3. p. 415 C. 5. p. 473 D. 6. p. 494 B. 496 B. *Epist.* 7. p. 343 E. φυῶσι *Plat. Rep.* 10. p. 597 C. but ἐφύην, φυῆναι, φυεῖς, are later Hellenic forms.

## X.

255. Χαίρω 'I rejoice', fut. in Attic χαίρήσω §. 181, 3. and χα-  
(254) ρήσομαι in the other dialects<sup>a</sup>. From the form χαρήσω comes the perf. κεχάρηκα *Arist. Vesp.* 764. part. κεχαρηκώς in *Herod.* 3, 42. κεχαρηώς in Homer, perf. p. κεχάρημαι *Arist. Vesp.* 389. plusq. perf. κεχάρητο *Hes. Sc. II.* 65. part. κεχαρημένος *Hom. H. in Bacch.* 10. *Eurip. Iph. A.* 200. (lyric.) *Theocr.* 27. ult. also κέχαρμαι (χαίρω, χαρῶ, κέχαρκα), κεχαρμένος *Eurip. Or.* 1120. aor. 2. ἐχάρην. aor. 2. with reduplication κεχαρόμην *Il.* π', 600. Hence κεχαρήσω *Il.* ο', 98. An aor. 1. mid. also is found ἐχηράμην, χήρατο *Il.* ξ', 270. *Apoll. Rh.* 4, 55. 1628. *Epigr. Leonid. Tar.* 65. (*Anal. Br. T.* 1. p. 237.)<sup>b</sup>

χανδάνω 'I receive, or hold', from ΧΗΔΩ, which comes from ΧΑΩ, ΧΑΖΩ. (See κάζω.) aor. 2. ἔχαδον. χάνδω (see §. 221, I, 1. II, 3. seems to have formed the transition from χήδω to χανδάνω. Hence perf. κέχανδα. fut. χείσομαι *Od.* σ', 17. for χήσομαι, as some explain πείσομαι to be put for πήσομαι *Etymol. M.* p. 668, 43. Others derive it from χείω (i. e. χέω Ion. for χάω), as *Athen.* 11. p. 477 D.<sup>c</sup> But the analogy of σπείσω and πείσομαι leads us to a present χένδω, which has the same relation to χήδω as πένθω has to πήθω.

χέω 'I pour', conj. χείη *Od.* ι', 10. fut. χεύσω §. 179, c. aor. 1. ἔχευα and ἔχεα §. 185. *Obs.* conj. χείη *Il.* ξ', 165. perf. act. κέχυκα. perf. pass. κέχυμαι. aor. pass. ἐχύθην. The grammarians mention also a fut. χέω, see §. 182. *Obs.* 1.

<sup>a</sup> Thom. M. p. 910. Mæris p. 403. ad Phryn. p. 740.

Fisch. 3 a. p. 196.

<sup>c</sup> Valck. ad *Theocr.* Adon. p. 255.

<sup>b</sup> Of the aorist ἐχαίρησα, see Lob.

The conj. χέω is used as a fut. *Il.* η', 336. *Od.* β', 222. The plusq. perf. κέχυτο is found as an aor. *Il.* ε', 696. π', 123. 344, &c. and so χύτο, χύντο, ἔχυτο *Il.* ν', 544. π', 414. υ', 282. ψ', 385. &c. (§. 164. *Obs.*) only that the last are never used as plusq. perf. and are more correctly considered as syncopated aorists. Besides χέω and χέω, the forms χύω (whence κέχυκα, χυτή γαῖα) and χόω (whence χώννυμι) seem to have existed. χέειν σῆμα is found *Od.* α', 291. which is elsewhere χωνύναι σῆμα.

χρή 'it is necessary', oportet, impers. opt. χρεῖν<sup>d</sup>. conj. χρῆ<sup>e</sup>. inf. χρῆναι (in Euripides *Hec.* 264. *Herc. F.* 828. χρῆν<sup>f</sup>). imperf. ἐχρῆν, and more frequently χρῆν<sup>g</sup> (never ἔχρη, which in *Æsch. Prom.* 1430. has been introduced by Schütz). part. χρεών from the Attic dialect for χράον §. 70. fut. χρήσει.

*Obs.* 1. χρῆς as 2nd pers. is quoted by Suidas v. χρή from Cratinus, νῦν γὰρ δὴ σοι πάρα μὲν θεσμοὶ τῶν ἡμετέρων, πάρα δ' ἄλλ' ὅτι χρῆς.

*Obs.* 2. χρεών as indeclin. occurs in Eurip. *Herc. F.* 21. εἵτε τοῦ χρεών μετὰ. Compare *Hippol.* 1256.

*Obs.* 3. ἀπόχρη 'it suffices', derived from χρή (*Herod.* 1, 168. κατὰ χρῆ. 3rd pers. pl. ἀποχρῶσι *Herod.* 5, 31.) is also used personally. imperf. ἀπέχρη (*Herod.* 7, 70. κατέχρη, as 1, 66. in some MSS.). infin. ἀποχρῆν *Dem.* p. 46, 10. 52, 12. (Herodotus uses ἀποχρᾶν 3, 138. 9, 94. as he uses χρᾶσθαι for χρῆσθαι.) partic. ἀποχρῶν -ῶσα -ῶν. aor. ἀπέχρησε *Herod.* 7, 196. fut. ἀποχρήσει. Herodotus uses also the middle ἀπεχράτο 1, 102. 'he contented himself,' and ἀπεχρέετο 'it sufficed,' 8, 14. partic. ἀποχρεώμενος 'contented,' 1, 37.

χρώννυμι, χρωννύω 'I colour,' from χρώω, χρώω, χρώζω *Alexis ap. Athen.* 3. p. 124 A. fut. χρώσω. aor. a. ἔχρωσα. perf. pass. κέχρωσμαι.

χώννυμι, χωννύω 'I heap up', a common form for the Attic χόω, χούν<sup>h</sup>.

<sup>d</sup> Dawes Misc. Cr. p. 324. Brunck ad *Ed.* T. 555. 791. ad Arist. *Lys.* 113.

<sup>e</sup> Brunck ad Arist. *Lys.* 133.

<sup>f</sup> Pors. et Herm. ad Eur. l. c. also in Sophocles, according to Eustathius, *Il.* p. 751, 55.

<sup>g</sup> Fisch. 3 a. p. 199. Götting ad

Theod. p. 218. maintains with probability that χρῆν is an infinitive; but in usage it obtained the force and construction of an imperfect.

<sup>h</sup> Mæris p. 411. Thom. M. p. 916. Fisch 3 a. p. 200.

## Ω.

ὠθέω 'I push', from ΩΘΩ fut. ὤσω, more rarely ὠθήσω *Soph. Aj.* 1265. *Aristoph. Eccl.* 300. aor. 1. a. ἔωσα. inf. ὠσαι. perf. a. ἔωκα *Plut. T.* 7. p. 156. *ed. H.* perf. p. ἔωσμαι. aor. p. ἐώσθην. fut. p. ὠσθήσομαι<sup>a</sup>. Concerning the augment see §. 161.

ὠνέομαι is used by the genuine Attics only in the pres. indic. perf. ἐώνημαι, fut. ὠνήσομαι. ἐωνούμην only in Demosthenes and Xenophon, elsewhere ἐπριάμην. See πρίαμαι.

## Of PARTICLES.

256. The Particles are Adverbs, Conjunctions, Prepositions, and  
(255) Interjections. As the conjunctions and prepositions will occur again in the Syntax, they will be omitted here, and the adverbs only considered.

## Adverbs

are properly epithets of verbs, which fix more accurately the meaning of the verbs with respect to certain defining circumstances or relations; but they are also joined to adjectives and to other adverbs.

1. The greater number of those which express the manner in which a verb is to be understood, have

a) the termination -ως, and are formed from adjectives of the second declension (ος) and participles, by changing -ος into -ως, or from the genitive case of adjectives of the third declension, by the same change (e. g. ἀληθής, ἀληθέος, ἀληθέως, contr. ἀληθῶς. ἡδύς, ἡδέος, ἡδέως. χαρίεις, χαρίεντος, χαριέντως. εὐδαίμων, εὐδαίμονος, εὐδαιμόνως<sup>b</sup>).

b) Others which are derived from substantives or verbs, have the termination -δην, which is annexed immediately to the chief syllable of the perf. of the verb, instead of the termination -ται; but the *lene* preceding is changed before the *middle δ* (§. 13.)

<sup>a</sup> Fisch. 3 a. p. 201. Pors. ad Eurip. Med. 336. Elmsl. ad Med. 329.

<sup>b</sup> Fisch. 1. p. 303.



into the middle consonant corresponding to it, §. 34. Thus γέγραπται, γράβδην. κέκρυπται, κρίβδην. πέπλεκται, πλέγδην. εἴληπται, συλλήβδην. εἴρηται, -ρήδην, διαρρήδην. βέβληται, ἀμβλήδην, παραβλήδην. ἔσταται (from ἵστημι), -στάδην, συστάδην, ὀρθοστάδην. [βέβηται from βαίνω §. 225.] βάδην, σύδην from σέσεται. In ἀνέδην from ἀνίημι, ἀν-εῖται, the same change of the diphthong into the short vowel takes place which took place in ἀν-έθην. From πρίαμαι is derived ἀπριάτην *Od.* ξ', 317. *Il.* α', 99. from αἴσσω, αἴκται συναίκτην *Hes. Sc.* 189. where others read -αἴγδην, as ἀπριάδην. Adverbs derived from substantives, change the termination of these substantives into -άδην. λόγ-ος, λογ-άδην, καταλογάδην. σπορ-ός, σπορ-άδην. ἀμβολ-ή, ἀμβολ-άδην. Some have instead of -άδην the termination -ίνδην, e. g. ἀριστίνδην, πλουτίνδην<sup>c</sup>; others -δῖς, as ἀμοιβηδῖς, in imitation of which is formed ἄμνδῖς for ἄμα, χαμᾶδῖς for χαμάζε<sup>d</sup>.

A similar class of adverbs end in -ίνδα, and signify kinds of games, as ὅστρακίνδα, φαινίνδα, διελκυστίνδα<sup>e</sup>.

c) Some, derived from substantives, change the terminations 257. -α, -η, -ος, -ον of the nominative or (third decl.) genitive into -ηδόν, (256) more rarely -αδόν, e. g. σπείρα, σπειρηδόν. ἀγέλη, ἀγεληδόν. πλίνθος, πλινθηδόν. τετράποδον, τετραποδηδόν. κύων, κυνός, κυνηδόν. They express a comparison, and correspond with the Latin adverbs in -atim, e. g. ἀγεληδόν, *gregatim*, 'in flocks'; σωρηδόν, *catervatim*, 'in heaps'; βοτρυδόν 'in clusters'<sup>f</sup>.

d) Some adverbs, derived and compounded from substantives and verbs, have the termination -εῖ or -ί and -τί. It is difficult to determine what adverbs should have the termination -ί, and what -εῖ; since, on the one hand, the orthography of MSS. varies, and the ancients themselves were uncertain; and on the other, a sure standard of judgement is wanting. The proper adverbial termination appears to have been -ί, and this was changed into -εῖ, when in the original form ε or η preceded the termination; and hence it appears that the following rules should be observed:

<sup>c</sup> Fisch. i. p. 305 sq.

<sup>d</sup> Fisch. i. p. 302.

<sup>e</sup> Schweig. ad Athen. i. p. 130. 249.

<sup>f</sup> Fisch. i. p. 297 sq.

1. Adverbs formed after the analogy of the third pers. pass. end in *ι*, e. g. *ἀστενακτί* (*ἐστένακται*), *ἀνοιμωκτί*, *ἀστακτί*, *ἀγελαστί*, *ἀνωμοτί*, *ἀκλαυστί*, *ἀμεταστρεπτί*, *ἀκηρυκτί*, *ἀκλητί*, *ἐγερτί*, *ἀνουτητί*, *ἀνωϊστί*, *μελειϊστί*: and so the adverbs *ἀνδριστί*, *Δωριστί*, *βαρβαριστί*, *Ἀργολιστί*, *Πελοποννασιστί*, *Σκυθιστί*, *βοϊστί*, *τετραποδιστί*<sup>a</sup>.

2. Adverbs immediately derived from compound adjectives, which are themselves derived from nouns of the third declension, if a consonant precedes the termination, have *ι*, as *αὐτοφυχί*, *αὐτοχειρί*, *ἐθελοντί*, *έκοντί*.

3. Adverbs derived from nouns in *α* or *η*, gen. *ης*, or from adjectives compounded with such nouns, further those derived from adjectives which in the gen. have *ε* before *ος*, end in *εῖ*, e. g. *ἀμαχεί* (but *ἀμαχητί*), *ἀνατεί*, *ἀσπουδεῖ*, *αὐτοβοεῖ*, *νηποινεῖ*, *πανθοινεῖ*, for the *η* of the nouns passes into *ε*. *αὐτοετεί* (from *έτος*, *έτε-ος*), *ἀκηδεῖ*, *αὐτολεξεῖ*.

The same thing takes place with adverbs which are derived from nouns of the second declension in *ος*, *πανδημεί*, *πανοικεῖ*, *πανωλεθρεῖ*, *πανομιλεῖ*, *τριστοιχεῖ*. We find however, frequently, *πανοικί*, *ἀμισθί*, *ἀμοχθί*<sup>b</sup>.

Some appear to adopt the termination *-τι* for *-δον* or *-δην*, e. g. *τετραποδητί* in Polybius, as *τετραποδηδόν* in Aristophanes. So *πασσυδί*, or according to the old orthography *πανσυδί*, is the reading of the most numerous and best MSS. *Thuc.* 8, 1. from *σύδην*.

From these must be distinguished the adverbs *μεγαλωστί*, *νεωστί*, where the termination *-τι* only strengthens the adverbial termination *-ως*<sup>c</sup>.

It will be shown in the Syntax, that many datives and accusatives feminine are used as adverbs. The following are also used adverbially: *εἰεν* §. 216, 3. the imperatives *ἰδού*, *ἄγε*, *φέρε*, *ἴθι*,

<sup>a</sup> Koen ad Greg. p. (37 seq.) 90 seq.

<sup>b</sup> See Apoll. Dysc. in Bekk. Anecd. p. 57 seq. Fisch. 1. p. 298 seq. Blomf. Gloss. ad Æsch. Prom. 216. Göttl. ad Theodos. p. 229 sq. Valck. ad Theocr.

10. Id. p. 228. Brunck ad Arist. Eccl. 1020. Hermann ad Soph. Aj. 1306. Reisig Comm. Exeg. in Soph. Œd. C. 1638.

<sup>c</sup> Apoll. l. c. p. 572, 13.

ἄγρει (pl. ἄγετε *Il.* η', 193. ἴτε, ἀγρεῖτε), τῇ §. 251. ὤφελον §. 245. From ἴδε there is a compound word ἡνίδε and ἦν ἰδοῦ 'see', from ἦν *ecce* and ἴδε<sup>c</sup>.

e) The adverbs which are formed from prepositions have the termination ω, as ἔξω, ἄνω, κάτω, εἴσω, from ἔξ, ἀνά, κατά, εἰς. Some other adverbs also have the same termination, as ἄφνω 'suddenly', οὕτω 'thus', before a vowel ἄφνω *Apollon.* *Rh.* 4, 580. and οὕτως. (Of οὕτως and ἰδίως see p. 79. note <sup>f</sup>.)

f) Adverbs in -άκις are for the most part derived from numerals, and answer to the question 'how often?' τετράκις, πεντάκις, ἑξάκις, ἐπτάκις, &c. 'four times', &c. According to this analogy are formed ὀλιγάκις, τοσαυτάκις, πολλάκις (shortened πολλάκι), πλεονάκις, πλειστάκις<sup>d</sup>.

g) Adverbs in ξ are chiefly derived from verbs, and follow the analogy of the futures, as ἐναλλάξ, παραλλάξ, ὁδᾶξ (from ὁδάζω), ὀκλάξ (from ὀκλάζω), ἐπιμίξ, ἀπρίξ (from πρίζω for πρίω). In others the γ or κ of the root with the adverbial σ passes into ξ, as πύξ (πυγμή, πύκτης), λάξ (λακτίζω); and in others it is a mere adverbial termination, ἄπαξ, μούναξ, διαμπαξ, κουρίξ, πέριξ, γνύξ<sup>e</sup>. Ἀψ and μάψ end in ψ.

h) Other adverbs end in c, as ἀτρέμας, ἐκάς, ἔμπα, ἀγκάς, ἀνδρακάς, πολλάκις, ἀμφίς, μέχρις, ἄχρις, ἀντικρυς, αὐθίς 'again', ἰθύς, εὐθύς. Of some the form without c is also found, the sense remaining the same, as ἀτρέμα, ἔμπα, πολλάκι, μέχρι, ἄχρι, ἀντικρυ; in others the sense is altered, as αὐθί 'here, there', ἰθύς, εὐθύς 'immediately', but ἰθύ, εὐθύ 'strait' (though *Eurip. Hipp.* 1211. uses εὐθύς for εὐθύ). See p. 79. 1.

i) Many adverbs end in α, and the neuter plur. of adjectives are often used adverbially, ἅμα, θαμά (also θαμάκις), λίγα, λίπα, μάλα, σάφα, σφόδρα, τάχα, ὦκα.

The other adverbs of this class must be learnt by practice. (237)

2. Adverbs of place, as ἐνταῦθα 'here', ἐκεῖ 'there', ἐγγύς 258. 'near', πόρρω 'far', δεῦρο 'hither', ἄνω 'above', κάτω 'below', ἔξω 'without', ἔσω 'within'. In these a threefold re-

<sup>c</sup> Valck. ad Theocr. 10. Id. p. 39.  
Koen ad Greg. p. 286. ed. Schæf.

<sup>d</sup> Fisch. 1. p. 301 seq.

<sup>e</sup> Fisch. 1. p. 306 seq.

lation obtains, according as they refer to a state of rest in a place, motion to a place, or removal from a place, in answer to the questions, where? whither? whence? For each of these relations there is a particular termination in the derivative adverbs:

a) 'where?' Here the terminations *θι*, *σι*, *χοῦ* are annexed.

*θι*, e. g. ἀγρόθι 'in the country', ἄλλοθι 'elsewhere', οὐδαμόθι 'nowhere', ἀμφοτέρωθι 'on both sides'. They are formed from the nomin. and genit. in *ος*, and from the genit. *ης* by omitting *ς*. Since nouns with this termination sometimes stand as genitives (e. g. Ἰλιόθι πρό *Ιλ. θ'*, 557. ἠώθι πρό *Ιλ. λ'*, 50. &c.) and along with others the common termination also of the genitive occurs in the same sense, e. g. ὄθι, poetic, and οὗ, πόθι and ποῦ, these adverbs must originally have been genitive cases, like the forms in *θεν* §. 87. p. 161.

*σι* chiefly in the name of cities, as Ἀθήνησι (α), Θήβησι 'at Athens, Thebes'. Thus also θύρῃσι 'without', *foris*. Probably these are originally datives plur. from the Ionic dialect, §. 68, 7. as Herodotus frequently has ἐν Ἀθήνησι<sup>a</sup>. Afterwards, however, this *σι* was considered in the Attic dialect merely as an adverbial termination, and no longer as a termination of the dative plur.; the termination was *-ησι* when a consonant, *-ᾱσι* when a vowel or *ρ* preceded; it was annexed also to other names, preceded by *α*, as Ὀλυμπίασι 'at Olympia'<sup>b</sup>. Πλαταιᾶσι *Thuc.* 4, 72. Θεσπιάσι *Isocr. Plat. p.* 199 B. Μουνυχίασι *Thuc.* 8, 92. The accent is determined by that of the place itself, Ὀλυμπία, Μουνυχία, but Πλαταιαί, Θεσπιαί.

*χοῦ*, e. g. πανταχοῦ (also πανταχόθι) 'everywhere', ἄλλαχοῦ 'elsewhere', ἐνιαχοῦ 'in divers places', (also as an adverb of time, 'sometimes'.)

259. Under this head are reckoned also the adverbs in *-χῆ*, παν-  
(258) ταχῆ, ἀλλαχῆ, ἐνιαχῆ, which occur as adverbs of place in *Aristoph. Av.* 1008. 1020. *Thuc.* 7, 43. *Eurip. Phœn.* 272.

<sup>a</sup> Wyttenb. ad *Plut. de Ser. Num.* Vind. p. 16. (*Animadv.* t. 2. p. 1. p. 332.)

<sup>b</sup> Hemsterh. ad *Lucian.* t. 1. p. 338. Schweigh. ad *Athen.* 1. p. 61. Fisch.

§ a. p. 208. *Elmsl. ad Eur. Med.* 466. not. a. Dobree ad *Arist. Pac.* 941. Of θύρασι, not θύραισι, see also *Elmsl. ad Soph. Œd. C.* 401.

πανταχῇ signifies also 'in every way', ἀλλαχῇ 'otherwise', and according to some, πανταχῇ has always this sense, whilst πανταχοῦ only is the adverb of place<sup>c</sup>: this distinction, however, is not universally observed, even by those who maintain it.

Other adverbs of place answering to the question 'where?' have only the termination -οῦ, and some appear to be actually genitives, as οὗ 'where?' (also ὅθι,) αὐτοῦ (αὐτόθι) 'there'. Hence some consider also the adverbs ποῦ (πόθι) as interrogative particles, 'where?' and ποῦ 'anywhere'? ὅπου, as genitives from obsolete nominatives πός and ὅπος, which occur also in the form πῇ, πῇ and ὅπη, as datives of the feminine gender (ῃ). In the same manner also many other adverbs were formed in ου, where no nominative can be supposed, as ἀγχοῦ, ὑψοῦ (ὕψοθι), μηδαμοῦ, οὐδαμοῦ (οὐδαμόθι), τηλοῦ (τηλόθι)<sup>d</sup>.

Others have the termination -η, some of which are actually datives of the feminine gender, e. g. τῇ 'there', ῇ 'where', as a relative, κείνῃ 'there', ἀλλῇ 'in another place', πῇ 'whither, in what direction?' Thus also μηδαμῇ, μηδαμᾶ, and οὐδαμῇ, -ᾶ, also μηδαμά, οὐδαμά with *a* short. They serve also to express the manner, τῇδε 'therein, therefore', ῇ 'as', πῇ 'how?' The difference between πῇ, ὅπη, and ποῖ, ὅποι as adverbs of place, is difficult to ascertain, as the MSS. are uncertain, owing to the similarity in pronunciation in the diphthongs, and editors have altered according to arbitrary and often contrary principles. It might seem that the forms differ not in signification but only in grammatical gender, ποῖ as neut. πῇ as fem. See *Schæf. ad Phalar. Ep. p. 296.* Hermann, on the contrary, *ad Eur. Herc. F. 1236.* supposes that ποῖ denotes merely motion, but πῇ, πᾶ motion with continuance in the place towards which anything has moved. It might with equal justice be assumed that πῇ properly means 'in what direction?' and therefore merely motion generally, ποῖ also continuance in a place. It depends on the pleasure of the speaker whether he will also express the circumstance of continuance, or merely the motion, and therefore πῇ φύγω; is as correct as ποῖ φύγω; But ποῖ and πῇ are often

<sup>c</sup> Brunck ad Arist. Lys. 1230. see Elmsl. ad Med. 358.  
ad Eur. Andr. 897. Suid. v. παν-  
ταχῶς. Of the orthography ῇ or ῃ,  
<sup>d</sup> Fisch. 3 a. p. 206.

used where we express merely rest, consequently for  $\pi\omega\hat{\upsilon}$ , especially when motion is implied in the verb, or the idea of motion may be readily connected with it. See §. 596. *Obs.*

*Obs.* The Dorians and Æolians instead of  $-\hat{\eta}$  had  $-\epsilon\hat{\iota}$ , e. g.  $\alpha\upsilon\tau\epsilon\hat{\iota}$ ,  $\tau\alpha\upsilon\tau\epsilon\hat{\iota}$ ,  $\tau\eta\eta\epsilon\hat{\iota}$ ,  $\epsilon\hat{\iota}$ , which also appears to have arisen from the old mode of writing the dative of the feminine gender<sup>a</sup>.

Another termination is  $-\sigma\hat{\iota}$ . Of these  $\Pi\upsilon\theta\sigma\hat{\iota}$  is really a dative of  $\Pi\upsilon\theta\hat{\omega}$ , as  $\Pi\upsilon\theta\sigma\hat{\iota}$   $\epsilon\hat{\nu}\iota$  *Il.* i', 405. Thus  $\hat{\iota}\sigma\theta\mu\sigma\hat{\iota}$ ,  $\sigma\hat{\iota}\kappa\sigma\hat{\iota}$ ,  $\pi\sigma\hat{\iota}$ , an old mode of writing for ( $\epsilon\hat{\nu}$ )  $\hat{\iota}\sigma\theta\mu\hat{\omega}$ ,  $\sigma\hat{\iota}\kappa\hat{\omega}$ ,  $\pi\hat{\omega}$ . According to this analogy the adverbs  $\text{Μεγαρο}\hat{\iota}$ ,  $\hat{\alpha}\rho\mu\sigma\hat{\iota}$  'lately', and the Doric  $\epsilon\hat{\nu}\delta\sigma\hat{\iota}$ ,  $\epsilon\hat{\xi}\sigma\hat{\iota}$ , for  $\epsilon\hat{\nu}\delta\sigma\omega$ ,  $\epsilon\hat{\xi}\omega$ , are formed<sup>b</sup>. (*R.*)

260. b) 'whither?' e. g.  $\epsilon\hat{\kappa}\epsilon\hat{\iota}\sigma\epsilon$  'thither',  $\delta\epsilon\hat{\upsilon}\rho\sigma\epsilon$  'hither' (also as  
(259) an imperative, 'come hither', in an address to several,  $\delta\epsilon\hat{\upsilon}\tau\epsilon$  from  $\delta\epsilon\hat{\upsilon}\rho$  'τε *Arist. Eccles.* 882.)  $\epsilon\hat{\iota}\sigma\omega$ ,  $\epsilon\hat{\xi}\omega$  'inward'. The termination  $\delta\epsilon$ , according to another pronunciation  $\sigma\epsilon$ , is generally annexed to the accusative case, without alteration, e. g.  $\sigma\hat{\iota}\kappa\sigma\hat{\iota}\nu\delta\epsilon$ ,  $\pi\epsilon\delta\hat{\iota}\sigma\hat{\iota}\nu\delta\epsilon$ ,  $\kappa\lambda\hat{\iota}\sigma\hat{\iota}\eta\delta\epsilon$ ,  $\alpha\lambda\alpha\delta\epsilon$ ,  $\epsilon\lambda\epsilon\upsilon\sigma\hat{\iota}\nu\alpha\delta\epsilon$ ,  $\mu\alpha\pi\alpha\theta\hat{\omega}\nu\alpha\delta\epsilon$ ,  $\mu\epsilon\gamma\acute{\alpha}\rho\alpha\delta\epsilon$ . If  $\epsilon$  precedes the  $\delta$ , instead of  $\sigma\delta$  is put  $\zeta$ , as  $\hat{\alpha}\theta\acute{\eta}\nu\alpha\zeta\epsilon$ ,  $\theta\acute{\eta}\beta\alpha\zeta\epsilon$ ,  $\theta\acute{\upsilon}\rho\alpha\zeta\epsilon$ , for  $\hat{\alpha}\theta\acute{\eta}\nu\alpha\sigma\delta\epsilon$  &c. When this had once obtained as the termination of adverbs of place, it was annexed also to other words, without respect to the form of the accusative, e. g.  $\hat{\omicron}\lambda\upsilon\mu\pi\acute{\iota}\alpha\zeta\epsilon$ ,  $\mu\omicron\upsilon\nu\chi\acute{\iota}\alpha\zeta\epsilon$ ,  $\theta\rho\acute{\iota}\omega\zeta\epsilon$ , from  $\hat{\omicron}\lambda\upsilon\mu\pi\acute{\iota}\alpha$ ,  $\mu\omicron\upsilon\nu\chi\acute{\iota}\alpha$ ,  $\theta\rho\acute{\iota}\alpha$ .  $\epsilon\hat{\rho}\alpha\zeta\epsilon$  (Doric  $\epsilon\hat{\rho}\alpha\sigma\delta\epsilon$  *Theocr.* 7, 146.) from  $\epsilon\hat{\rho}\alpha$  'the earth',  $\chi\alpha\mu\acute{\alpha}\zeta\epsilon$ . Thus also  $\phi\acute{\upsilon}\gamma\alpha\delta\epsilon$ , for  $\epsilon\hat{\iota}\varsigma$   $\phi\upsilon\gamma\acute{\eta}\nu$ , in Homer,  $\sigma\hat{\iota}\kappa\alpha\delta\epsilon$  for  $\sigma\hat{\iota}\kappa\sigma\hat{\iota}\nu\delta\epsilon$ , in Homer and the Attics.

Adverbs in  $-\sigma\epsilon$  have  $\sigma$  or  $\omega$  before the termination,  $\hat{\upsilon}\psi\acute{\omicron}\sigma\epsilon$ ,  $\tau\eta\lambda\acute{\omicron}\sigma\epsilon$ ,  $\mu\omicron\lambda\lambda\alpha\chi\acute{\omicron}\sigma\epsilon$ ,  $\pi\alpha\nu\tau\acute{\omicron}\sigma\epsilon$ ,  $\epsilon\tau\acute{\epsilon}\rho\omega\sigma\epsilon$ ,  $\epsilon\kappa\alpha\tau\acute{\epsilon}\rho\omega\sigma\epsilon$ <sup>c</sup>.

*Obs.* 1. The Dorians instead of  $-\delta\epsilon$  used the termination  $-\acute{\epsilon}\epsilon\varsigma$ ,  $-\delta\epsilon\varsigma$ , as  $\sigma\hat{\iota}\kappa\alpha\delta\epsilon\varsigma$ . Homer also has  $\chi\alpha\mu\acute{\alpha}\delta\epsilon\varsigma$ , as well as  $\chi\alpha\mu\acute{\alpha}\zeta\epsilon$ <sup>d</sup>.

*Obs.* 2. Homer annexes this  $-\delta\epsilon$  to accusatives which have an adjective, as  $\text{Κώνινδ' } \epsilon\hat{\upsilon}\nu\alpha\hat{\iota}\omicron\mu\acute{\epsilon}\nu\eta\eta\eta$  *Il.* ξ', 255. and even uses it twice, as  $\sigma\hat{\iota}\nu\delta\epsilon$   $\delta\acute{\omicron}\mu\sigma\sigma\delta\epsilon$  *Il.* π', 445. &c.  $\acute{\alpha}\hat{\iota}\delta\acute{\omicron}\sigma\delta\epsilon$  is a similar idiom to  $\epsilon\hat{\iota}\varsigma$   $\acute{\alpha}\hat{\iota}\delta\omicron\varsigma$  or  $\epsilon\hat{\iota}\varsigma$   $\acute{\alpha}\delta\omicron\nu$ , sc.  $\sigma\hat{\iota}\kappa\omicron\nu$ . In the same manner  $\eta\mu\epsilon\tau\epsilon\rho\acute{\omicron}\nu\delta\epsilon$ , sc.  $\delta\acute{\omicron}\mu\omicron\nu$ , *Od.* θ', 39.

- c) 'whence?' Termination  $\theta\epsilon\upsilon$ .  $\acute{\alpha}\gamma\chi\acute{\omicron}\theta\epsilon\upsilon$  in Herodotus,  $\alpha\hat{\nu}$ -

<sup>a</sup> Koen ad Greg. p. (160) 351.

<sup>c</sup> Fisch. 3 a. p. 212.

<sup>b</sup> Koen ad Greg. p. (168) 367 sqq.  
Fisch. 3 a. p. 208.

<sup>d</sup> Koen ad Greg. p. (106) 230.  
Fisch. 3 a. p. 213.

δαμόθεν, τηλόθεν, οὐρανόθεν, Ἀθήνηθεν, χαμάθεν 'from heaven, from Athens', &c. This form is principally used instead of the preposition ἐκ, with the genitive, even where no determinate place is implied, e. g. Πυθόθεν *Pind. Isthm.* 1, 92. θεόθεν, Διόθεν 'from the gods, from Jupiter'<sup>e</sup>.

That this termination appears to have been originally a genitive form, has been observed §. 87. In the Ionic dialect it becomes in the poets θε, on account of the metre, e. g. ἔκτοσθε, Σικυωνόθε *Pind. Nem.* 10, 80. and so τουτόθε *Theocr.* 4, 10. τῆνῳθε *id.* 3, 10.

3. Some adverbs express a reciprocal relation to each other, 261. the simple forms standing as relatives, those with unchanged termination and prefixed π as direct interrogatives, and with the addition of ὁ indirect interrogatives and relatives. If τ is prefixed instead of π they become demonstratives.

Simple Relatives.	Direct Interrog.	Indir. Int. Relat.	Demonstr.
ἧ, whither, where.	πῆ, whither?	ὅπῃ	τῇ (poet.) there, thither.
ἡνίκα, when.	πηνίκα, at what time?	ὅπηνίκα	τηνίκα, at that time.
ῶθεν, whence.	πόθεν, whence?	ὁπόθεν	τόθεν (poet.), thence.
οἶ (poet.), whither.	ποῖ, whither?	ὅποι	
ὅτε, when.	πότε, when?	ὁπότε	τότε, then.
οὖ, where.	ποῦ, where?	ὅπου	
ὥς, as.	πῶς, how?	ὅπως	τῶς (poet.), so.

The adverbs of the second series are used also indefinitely, and are then enclitic; πῇ 'in any way', ποθέν 'from any quarter', ποί 'in any direction', ποτέ 'at any time', ποῦ 'anywhere', πῶς 'any how'. πηνίκα alone, as it means 'at what time of the day', from its nature does not admit of being used indefinitely.

The ὁ, which being prefixed makes the direct interrogatives indirect or relative, is found also in the Homeric dialect in ὅτις from τίς. See §. 153. *Obs.* 1. The neuter and oblique cases of the article have the same relation as the indirect interrogatives or relatives, and the demonstratives ὁ, ὃ, τό, οὖ, τοῦ, &c.

<sup>e</sup> Fisch. 1: p. 299. 3 a. p. 209 seq.

The same analogy takes place also in *πότερος, ὀπότερος. ἡλίκος, πηλίκος, ὀπηλίκος, τηλίκος. οἶος, ποῖος, ὀποῖος, τοῖος* (poet. whence *τοιόσδε* and *τοιούτος* §. 150. *Obs.* 1. and 5.). *ὅσος, πόσος, ὀπόσος, τόσος* (poet. whence *τοσόσδε* and *τοσουτός*).

With regard to the rest of the adverbs, the following only require a particular remark :

a) ὥς 'as', (as an interrogative, relative, and particle of time,) is to be distinguished from ὡς, which, particularly in the poets, occurs in the sense of οὕτως 'thus'. The corresponding particle to ὥς is τῶς 'thus', which is used only by the poets.

b) The enclitic πως in Homer often omits ε before consonants and vowels, e. g. *Il.* γ', 169. and is most commonly joined with μή, μή πως ('lest', and with the imperative 'not', 'not yet') and οὐ, οὐ πως 'not yet'. Elsewhere it constitutes the first part in composition, e. g. *πώποτε* 'ever', *οὐπώποτε* 'never yet'.

c) Other particles also are annexed to adverbs, as *περ, ὥσπερ, &c. οὖν, ὅπως οὖν, ὅπου οὖν*, or the enclitic *δε, τηνικάδε, ἐνθάδε, ἐνθενδε*. Instead of the termination *-αδε* is used *-αῦτα*, analogous to *τ-άδε, τ-αῦτα*, e. g. *τηνικαῦτα, ἐνθαῦτα*, Attic *ἐνταῦθα*, and for *-ενθε, -εὔτεν*, as *ἐνθεῦτεν*, Attic *ἐντεῦθεν*.

d) To several demonstrative particles *ι* *paragogicum* is annexed, e. g. *νῦν, νυνί. οὕτως, οὕτωςί. ἐντεῦθεν, ἐντευθενί*. Thus also *δενρί* for *δεῦρο*. This *ι* serves to add strength to the signification. The *ι* in the Attic *οὐχί, ναιχί*, is different from this.

### The Degrees of Comparison

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are used in adverbs, as in adjectives. See §. 132. It is to be observed, however,

1) of adverbs in *-ῶς*, which come from adjectives in *-ος, -ης*, that instead of a comparative and superlative in *-ως*, the neuter sing. in the compar. and the neuter plur. in the superl. are used, e. g. *σοφῶς, σοφώτερον, σοφώτατα. αἰσchrῶς, αἰσχρον, αἰσχιστα. ἀσφαλῶς, ἀσφαλέστερον, ἀσφαλέστατα*. This is especially the case in those which are derived from adjectives



making *-ίων* and *-ιστος* in the comp. and superl. We find; however, not unfrequently comp. and superl. in *-ως*, *χαλεπώτερος* *Thuc.* 2, 50. 4, 39. *ἀγριώτερος* *Plat. Euthyd.* p. 285 A. *ἐνδεεστέρος* *id. Phædon.* p. 75 A. *εὐμενεστέρος* *Isocr. Paneg.* p. 49 B. *συντομωτέρος* *ib.* p. 54 D. *ἐρρωμενεστέρος* *id. π. ἀντιδ.* §. 297. *Bekker*, &c. especially *μειζόνως*. The superlative in *-ως* is very rare, *ξυντομωτάτως* *Soph. Œd. C.* 1579. *ικανωτάτως* *Hipp.* p. 7, 23.<sup>a</sup> The termination *-ον* is also found in the superl. *πανύστατον* *Eur. Hec.* 411. (with which may be reckoned *ὑστατον*, *πύματον*), but *Herc. F.* 455. *πανύστατα*. In the same manner also are compared adverbs which are not derived from adjectives, e. g. *μάλα*, *μᾶλλον*, *μάλιστα*. *ἄγχι*, *ἄσσον*, *ἄγχιστα*.

2) Adverbs in *-ω* formed from prepositions have in the compar. and superl. the same termination, e. g. *ἄνω*, *ἀνωτέρω*, *ἀνωτάτω*. *κάτω*, *κατωτέρω*, *κατωτάτω*. In the same manner the prepositions which are compared in the sense of adverbs, e. g. *ἀπό*, *ἀπωτέρω*. This is imitated by some other adverbs, e. g. *ἐγγύς*, *ἐγγυτέρω*, *ἐγγυτάτω* (but also *ἐγγύτατα*<sup>b</sup>). *ἀγχοῦ*, *ἀγχοτέρω*. *ἐκάς*, *ἐκαστέρω*, *ἐκαστάτω*. *ἐνδον*, *ἐνδοτέρω*, *ἐνδοτάτω*<sup>c</sup>. Yet instead of these we find as frequently *ἐγγύτερον*, *ἐγγιον*, *ἐγγιστα*. *ἄσσον*, *ἄγχιστα*. The other variations see §. 126 seq.

*Obs.* The distinction between adverbs and conjunctions is not thoroughly determined, since some grammarians consider particles as adverbs, which others refer to the conjunctions, and *vice versa*. If, however, that be regarded as the characteristic mark of a part of speech, which is found in most of the words belonging to that class, then the characteristic of an adverb consists in this, that it determines the sense of another word joined with it (a verb, an adjective) more accurately in the case in question, or indicates the form of an entire proposition, as it is in itself, without reference to its relation to other propositions: and the characteristic of conjunctions is this, that they determine the mutual relation of propositions to each other, or even merely that of one proposition to another. These characteristic marks on the one hand apply to most of the adverbs, generally acknowledged as such, which all con-

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<sup>a</sup> Elmsl. ad *Eur. Heracl.* 544. et Addend.

<sup>b</sup> Heind. ad *Plat. Soph.* p. 441.

<sup>c</sup> Fisch. 2. p. 113—119.

tain absolute definitions of time, place, quality, or form, referring to the word with which, or to the proposition in which, they occur; and also to words, as *καὶ μά, οὐ μά, νή, εἴπον, ἡ μήν, μῶν, ἀρα, ἦ*, which by their nature cannot express a relation of one proposition to another; as well as to words which occur only in composition, and which define the quality of the word with which they are compounded, as *αρι, ερι, βου, ζα, ρη, εως, α*, which are usually, but improperly, called "inseparable prepositions." On the other hand, they apply equally to far the greater part of the conjunctions; but in this case we must also consider as belonging to the latter, such words as *ἢ* 'than' (which according to the characteristic sign above mentioned is clearly distinct from *μᾶλλον, μάλιστα*, which are generally ranged in the same class with it), *ὥς, ὥσπερ, καθάπερ* 'as.' That, according to this principle, some particles are referred to the conjunctions, though they correspond to others which by the marks before laid down should be adverbs, will not overthrow this distinction, any more than the distinction between *ὁ* and *ὅς* is affected by the circumstance that these words in certain combinations refer to each other, and were originally one. Thus, the same particle is sometimes considered as an adverb, and sometimes as a conjunction, as *γε*, when referring to a proposition following, is a conjunction, and, as a restrictive particle, an adverb; *τοί, δὲ*, when they express a consequence, are conjunctions, but as affirmative particles they are adverbs. Other distinctive characters (as that adverbs indicate objective qualities of things, but conjunctions only subjective modes of conception, or that adverbs are intelligible by themselves, and convey a definite idea, but conjunctions only when in connection with other words,) require many limitations, and at the same time are consequences of the above-mentioned distinctive characters: for a word which indicates only the form of a relation cannot of itself convey any clear idea, and relations rest, for the most part, merely upon subjective conceptions.

## S Y N T A X.

### *Of the Article.*

THE Article serves to signify, that the noun with which it stands indicates either a determinate object amongst several, which are comprehended under the same idea, or the whole species. The use of it, however, is very different in the old Greek poets and the Attic writers; the latter use it whenever the noun does not signify, altogether indeterminately, any member whatever of a class, without reference to one in particular (consequently, where in English the indefinite article *a*, *an*, cannot be used); Homer however, Hesiod, and other old poets, for the most part, use it only in the sense of the demonstrative pronoun *this*, even without the addition of a noun. In these poets, therefore, the article regularly is never used with proper names<sup>a</sup>. This distinction is most clearly shown, by comparing the passage in Homer *Il. α'*, 12—43. with the relation of the same circumstance in Plato *Republ.* 3. *p.* 393 D.—394 A. *Bip.* So 1st. *Il. α'*, 12. ὁ γὰρ ἦλθε θαὰς ἐπὶ νῆας Ἀχαιῶν 'this person', viz. Χρύσης. *v.* 20. τὰ δ' ἄποινα δέχεσθαι 'this ransom' (while he points to it). *v.* 29. τὴν δ' ἐγὼ οὐ λύσω for ταύτην. To this class belong also the passages, ποῖον τὸν μῦθον εἶπες *Il. α'*, 552. *δ'*, 25: σ', 361. for τοῦτον τὸν μῦθον, according to §. 266. *Obs.* Comp. *β'*, 16. &c. εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπε *Il. β'*, 80. 'this dream', which has been related. *Il. υ'*, 191. ἐγὼ τὴν πέρσα. *υ'*, 186. σ' εὐλοπα τὸ ῥέξιν.

The article is also used as a demonstrative pronoun, when the proper name to which it refers follows, after one or more words, for the purpose of more exactly defining, and the article serves, as it were, to prepare for it, as *Il. α'*, 409. αἱ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι, Τοὺς δὲ κατὰ πρύμνας τε καὶ

<sup>a</sup> Plutarch. *Qu. Platon.* t. 10. *p.* 99. seq. Heyne ad *I. α'*, 11.  
ed. R. Reiz. de Accent. *Inclin.* *p.* 5

ἀμφ' ἄλλα ἔλσαι Ἀχαιοὺς 'to force them, namely the Greeks, to the sea'. Comp. *ib.* 472 seq. *Il.* δ', 20. αἱ δ' ἐπέμυζαν Ἀθηναίη τε καὶ Ἥρη. *Hes. Theog.* 632. *Il.* ν', 321 seq. τῷ μὲν κατ' ὀφθαλμῶν χέεν ἀχλὺν, Πηλείδῃ Ἀχιλλῆϊ. Comp. §. 288. *Obs.* 5. The apposition in *Od.* λ', 34. is still clearer, τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν, ἐλλισάμεν. So Homer explains the pronouns οἱ, μὲν by subjoining the names. See §. 468, b.

2. The article appears to stand as a demonstr. pron. in many cases where it is explained by a following clause with the relative, as *Il.* ε', 319 seq. οὐδ' ἐλήθετο συνθεσιάων τάων, ἃς ἐπέτελλε Διομήδης. Comp. 331 seq. So perhaps *Il.* κ', 322. τοὺς ἵππους τε καὶ ἄρματα --- δωσέμεν, οἱ φορέουσι. without this addition *ib.* 330. μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος 'with those horses'. τ', 21. τὰ μὲν ὄπλα θεὸς πόρεν, οἳ ἐπικεκῆς ἔργ' ἔμεν ἀθανάτων 'such arms as', &c. ο', 74. τὸ Πηλεΐδαο ἐέλωρ --- --- ὥς οἱ ὑπέστην for ὃ according to §. 485.

So may the following passages be explained: *Il.* α', 167. σοὶ τὸ γέρας πολὺ μείζον 'the well-known present', which the victor commonly receives, not 'a greater present'. γ', 54 seq. κίθαρις, τὰ τε δῶρ' Ἀφροδίτης, ἣ τε κόμη, τό τε εἶδος, supposing Hector to speak pointing to Paris. δ', 399. τὸν υἱὸν γείνατο 'this son'. So also when an adjective follows the substantive with the article, *Il.* α', 340. καὶ πρὸς τοῦ βασιλῆος ἀπηνέος. β', 275. Compare γ', 166. where in other cases the adjective precedes the substantive, τούσδε μὲν ὠκέας ἵππους *Il.* ε', 261. ξ', 250.

3. In other places the article is not indeed used as a demonstrative pronoun, but serves to distinguish the noun, a person not being designated by name but by some quality. So ὁ γέρων, ὁ γεραίος, is commonly said when the name is not mentioned, as *Il.* α', 33. 35. κ', 190. &c. but γέρων ἀγαθὸς Πολύιδος ν', 666. γέρων ἱππηλάτα Φοῖνιξ π', 196. ω', 217. 372. comp. χ', 61. But γέρων is also found without the article λ', 625. &c. and with the name subjoined λ', 637. Νέστωρ ὁ γέρων, &c. As a characteristic designation the article is found with adjectives, especially superlatives, as τὸν ἄριστον *Il.* ε', 414. ρ', 80. σ', 10. φ', 207. ω', 242. comp. κ', 236. Ἀργείων οἱ ἄριστοι δ', 260. &c. οἱ τοὶ γὰρ ἄριστοι χ', 254.

τοῦ δ' ἀγαθοῦ ν', 284. though not rarely also without the article *Il. α'*, 244. ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισα. comp. ver. 412. γ', 19. &c. as κακοί 'the bad' *Il. λ'*, 408. So *Il. κ'*, 237 seq. we find μηδὲ σὺ τὸν μὲν ἀρείω καλλείπειν, σὺ δὲ χεῖρον' ὀπίσσεαι. To this class belongs ὤριστος for ὁ ἄριστος *Il. λ'*, 288. &c. τὸν ὀπίστατον *Il. θ'*, 342. λ', 178. οἱ πρῶτοί τε καὶ ὕστατοι β', 281. ὅγ' ὁ λυσσώδης *Il. ν'*, 53. ὅ τε δειλὸς ἀνὴρ ὅς τ' ἄλκιμος *ib.* 278. ὁ Διογενὴς φ', 17. ὦ', 687. Ἀδρήστου ταχὺν ἵππον --- ἢ τοὺς Λαομέδοντος *Il. ψ'*, 348. as ν', 500. ἄντυγες αἱ περὶ δίφρον αἰετοῦ --- τοῦ θηρητῆρος *Il. φ'*, 252. but ὦ', 315 seq. αἰετόν --- θηρητῆρα, without article θεοὺς τοὺς ὑποταρταρίους *Il. ξ'*, 279. Αἴας δ' ὁ μέγας *Il. π'*, 358. perhaps for distinction from Ajax son of Oileus.

With participles also the article is sometimes inserted, sometimes omitted, *Il. γ'*, 138. ψ', 702. τῷ νικήσαντι. *Il. ψ'*, 656. τῷ δ' ἄρα νικηθέντι. comp. 663. whereas *ib.* 704. it is ἀνδρὶ δὲ νικηθέντι. With numerals the article sometimes is used, and sometimes not. *Il. ι'*, 270. πέντε πτύχας ἤλασε Τὰς δύο χαλκείας, δύο δ' ἔντοθι κασσιτέροιο, Τὴν δὲ μίαν χρυσέην. *Il. β'*, 329. ὦ', 612. τῇ δεκάτῃ (ἡμέρῃ), but α', 425. only δωδεκάτῃ. *Il. π'*, 173. 179. 193. 196. with the article, but 197. without. Comp. α', 54. ψ', 265—270. ὦ', 665. 6. 7. also *Herod.* 1, 98. (§. 8. *Gaisf.*) So ἕτερος sometimes with the article, e. g. *Il. φ'*, 71 seq. σ', 509. ξ', 272. and sometimes without *Il. β'*, 217. ι', 472. &c. sometimes both together, as *Il. φ'*, 164. 166. *Od. ε'*, 266. It is evident from the examples above given how fluctuating the Homeric usage is in the employment of the article; it approaches the Attic, though that usage also is the immediate consequence of the signification of the article as a demonstrative pronoun.

4. On the other hand, passages are not wanting in which the article is neither used as a demonstrative pronoun, nor yet serves for a characteristic designation, as *Il. δ'*, 1. οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι εἰσροῶντο. Comp. η', 443. ὦ', 75. τὸ δ' ἵππῳ *Il. θ'*, 136. Comp. ψ', 392. 500. οἱ δὲ τε θάμνοι *Il. λ'*, 156. τὸ μὲν ἔλκος *ib.* 267. 848. τὸ δὲ οἱ ὅσσε νύξ ἐκάλυψε μέλαινα *Il. ξ'*, 438. comp. σ', 607. ψ', 396. So τὼ δὲ οἱ ὦμῳ κύρτω *Il. β'*, 217. σ', 559, 574. ψ', 229. *ib.* 369. λ', 702. ψ', 465. ψ', 376. αἱ Φερητιάδαο ἵπποι. ζ', 467. ὁ παῖς, where 'that boy'

would be quite unsuitable, since there are not several boys mentioned of whom one may be emphatically distinguished, but only the boy of Hector can be understood. So τ', 331. ὡς ἂν μοι τὸν παῖδα Σκυρόθεν ἐξαγάγοις. Still more remarkable is *Il. ε'*, 654. οἷω τῶγε λεόντε δύω --- ἐτραφέτην 'two lions' indefinitely, not 'the two lions'. *Il. κ'*, 97. τοὺς φύλακας. comp. 408. *ib.* 231. 498. ὁ τλήμων Ὀδυσσεύς, as ν', 320. κ', 536. π', 25. ὁ Τυδείδης κρατερὸς Διομήδης, which η', 163. ψ', 290. 812. is without the article. λ', 614. Μαχάονι --- τῷ Ἀσκληπιάδῃ, as ν', 698. whereas *Il. α'*, 69. ν', 157. 702. &c. the patronymic is subjoined without the article. *Il. ρ'*, 485. τὰ τεῖρεα πάντα τὰ τ' οὐρανὸς ἐστεφάνωται, where the addition τὰ τ' οὐρ. ἐστ. is not a more precise definition of τεῖρεα, as in the examples quoted above. *ib.* 486. τό τε σθένος Ὠρίωνος. *Il. η'*, 84. (τεύχεα συλήσας οἶσω προτὶ Ἴλιον ἱρήν) τὸν δὲ νέκυν ἀπυδῶσω, which according to Attic usage would be τὰ μὲν τεύχεα --- τὸν δὲ νέκυν. but ν. 78 seq. it is τεύχεα συλήσας φερέτω --- σῶμα δ' ἐμὸν φερέτω. On the other hand τὸν νεκρὸν ρ', 635. 713. may mean 'the corpse which lay there', hard by.

The possessive pronouns often take the article, as *Il. η'*, 91. τὸ δ' ἐμὸν κλέος. comp. δ', 42. &c. τὸ σὸν γέρας α', 185. &c. τοὺς μὲν ἑοὺς ἵππους *Il. ε'*, 321. &c. but often are without it; as *Il. ζ'*, 414. πατέρ' ἀμόν. comp. θ', 178. ν', 96. ζ', 11. μετὰ σὸν καὶ ἐμὸν κῆρ *Il. ο'*, 52. comp. ρ', 589. ψ', 646. &c. ᾧ πατρί *Il. θ'*, 406. &c. *Il. ζ'*, 201. πεδίον τὸ Ἀλῆϊον, as κ', 11. π. τὸ Τρωϊκόν. but φ', 558. πεδίον Ἰλῆϊον, as λαὸν Τρωϊκόν π', 369. ρ', 723.

5. The observation of Aristarchus, that Homer knows the article only as a demonstrative pronoun, must be considerably limited according to the above remarks; and we may be warranted in acknowledging the Attic use of the article in the following passages also: *Il. α'*, 11. οὐνεκα τὸν Χρύσην ἡτίμησ' ἄρητῆρα (*Hes. Theog.* 734. we should read with Dindorf Ὀβρι-ἀρεως μεγάλθυμος), which would not be more of a solecism than ὁ Ἄλυσ ποταμός *Herod.* 1, 72. 75. See §. 274. If we were here to give the article the force of a pronoun, 'that priest Chryses', the epic poet would be made to refer expressly to something as known independently of his poem; which is as little suited to the tone of this kind of poetry as to historical

narration. *Il.* φ', 317. τὰ τεύχεα καλά. *Od.* ι', 378. ὁ μόχλος ἐλαϊώας. ρ', 10. τὸν ξεῖνον δύστηνον. To render 'those beautiful arms', 'that unfortunate stranger', would give to the passages an air of modern sentiment, and 'that bar of olive-wood' would be a needless particularity, since every one knows what μόχλος was meant.

Among the Attic writers the tragedians on the whole kept most closely to Homeric usage, as they employ the article frequently as a demonstrative pronoun (see §. 286.), but generally omit it where the noun is in itself sufficiently defined. In the cases mentioned §. 265. they omit and insert it. With adjectives, however, and especially those which are without substantives, as with participles, adverbs, prepositions with their cases (§. 269 seq.), they do not allow its omission. Sometimes they join it even to proper names, as *Soph. Œd. T.* 936. 955. 997.<sup>a</sup> The prose writers, however, and Aristophanes, put the article in all cases where not any one thing indifferently, out of several, is to be designated, but a person or thing conceived of in its relations, properties, or defining circumstances, or a whole class<sup>b</sup>. If the discourse be upon an object which is entirely indefinite, where modern languages use the indefinite article *a*, *an*, the Greeks, since they have no such article, generally either omit the article, e. g. *Herod.* 7, 57. ἵππος ἔτεκε λαγόν 'a horse brought forth a hare'; or add to the noun the pronoun *τις*, in the sense of 'a certain', in order to indicate the indefiniteness more clearly, e. g. γυνή τις εἶχεν ὄρνιν 'a certain woman had a hen'. Thus ἀγαθόν is 'a good, any good thing', τὸ ἀγαθόν, τὰ ἀγαθόν 'good in itself', *honestum*. *Lucian. D. Mort.* 13, 5. ἐπαινῶν ἄρτι μὲν ἐς τὸ κάλλος, ὡς καὶ τοῦτο μέρος ὃν τὰ ἀγαθῶ ('of good', absolutely), ἄρτι δ' ἐς τὰς πράξεις καὶ τὸν πλοῦτον· καὶ γὰρ αὐ καὶ τοῦτ' ἀγαθὸν ἡγεῖτ' εἶναι<sup>c</sup>. τὸ καλὸν and καλόν *Plat. Hipp. Maj.* p. 287 D. E. So σοφὸς ἀνὴρ is 'a wise man' indefinitely; but if a definite person is designated, σοφὸς ὁ ἀνὴρ

<sup>a</sup> Valck. ad Eur. Phœn. p. 50 a. Markl. ad Eur. Suppl. 702. Pors. ad Eur. Phœn. 145. I do not understand why Valckenaer, ad N. T. p. 336. deems the article necessary in such phrases as τὸ τοῦ Διός, though

he quotes such instances as ἐν Ἀρτέμιδος (comp. p. 391.).

<sup>b</sup> Apollon. π. συντ. p. 26. ed. Bekk. p. 53, 25.

<sup>c</sup> Brunck. ad Aristoph. Plut. 985. Fisch. 1. p. 321.

*Plat. Rep.* l. p. 331 E. of Simonides, *Phædr.* p. 267. (ἀνὴρ Bekk.) of Evenus. If in the latter sense οὗτος or ὅδε is joined to it, the article may be omitted, except when ὅδε is in the predicate with an ellipsis of ἔστι, as *Soph. Œd. C.* 32. ὡς ἀνὴρ ὅδε 'for the man, Œdipus, is here'. The case is the same with ἄνθρωπος 'a man', and ὁ ἄνθρωπος, ἄνθρωπος (§. 54, 1.) 'the (definite) man'. Sometimes, however, the expression is indefinite, though a definite person is meant. *Soph. Aj.* 1162. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασύν 'a man', by which Menelaus means Teucer, as Teucer means Menelaus v. 1170.<sup>a</sup> In a similar way Euripides says, *Hipp.* 495. δεῖ σὲ τάνδρως 'the man' Hippolytus, where ἀνδρός would have meant 'any man no matter whom'.

If, however, the name is in itself sufficiently definite, so that no distinction from others of a similar kind is necessary, the article may be omitted, as with the names of arts, sciences, &c. e. g. ἐν φιλοσοφίᾳ ζῶσιν *Plat. Phædon.* p. 68 C. ἐδοκιμάσαμεν ἀνδρὶ καλῶ τε καὶ ἀγαθῶ ἐργασίαν εἶναι καὶ ἐπιστήμην κρατίστην γεωργίαν *Xen. Œc.* 6, 8. comp. 4, 4. ἐπὶ τραγωδίᾳ *Arist. Av.* 1444. κωμωδοδιδασκαλίαν *id. Eq.* 516. the nouns in -ική, -ική, μαντική<sup>b</sup> (with the article *Euthyphr.* p. 13 A. B.), as also the names of the virtues, vices, and passions, δικαιοσύνη, σωφροσύνη, ἀρετή, κακία, ἀκολασία, δέος *Plat. Phædon.* p. 68 D. 69 A. B. though immediately after the article is used. So πόλις, ἀγρός, are often without the article when it is sufficiently evident what city is meant<sup>c</sup>. *Isocr.* π. ἀντιδ. 315 C. οὕτω βεβίωκα, ὥστε μηδένα μοι μήτ' ἐν ὀλιγαρχίᾳ μήτ' ἐν δημοκρατίᾳ --- ἐγκαλέσαι. Comp. p. 357 B. *Lysias*, p. 118, 26. 119, 37. 171, 34. H. St. So τὸ δεῖπνον and δεῖπνον<sup>d</sup>. The article might be omitted, and not in the tragic writers alone, with πατήρ,

<sup>a</sup> In some passages ἀνὴρ, ἄνθρωπος are still found of definite persons, but these may be incorrectly written for ἀνὴρ, ἄνθρωπος. Herm. ad *Soph. Œd. C.* 32. Schæf. App. ad *Demosth.* p. 328. In the oblique cases, ἀνδρός, ἄνδρα will hardly be found for τοῦ ἀνδρός, τὸν ἄνδρα, except in the tragedians, whose language inclines more to the epic, as *Soph. Phil.* 1225.

Comp. Herm. ad *Soph. Phil.* 40. Wytttenb. ad *Plat. Phædon.* p. 237 seq. Heind. ad *Plat. Phædr.* p. 316. Brunck. ad *Soph. Œd. C.* 1486.

<sup>b</sup> Heind. ad *Plat. Soph.* §. 109. Elmsl. ad *Arist. Ach.* 504.

<sup>c</sup> Schæf. ad *Soph. Œd. T.* 630.

<sup>d</sup> Bornem. ad *Xen. Symp.* p. 57. Schneid. ad *Xen. Cyr.* 2, 3, 21.



γυνή, παῖδες, but perhaps only when it was sufficiently evident whose wife and children were meant, e. g. *Xen. Cyr.* 2, 3, 10. εἰργόμενος καὶ ὑπὸ πατρός καὶ ὑπὸ μητρός<sup>c</sup>. ἄνθρωποι and θεοί are often without the article, e. g. *Plat. Euthyphr.* p. 8 D. E. and ἡγεῖσθαι θεούς 'to believe in gods', was the usual phrase; but Euripides says, *Hec.* 800. τοὺς θεοὺς ἡγοῦμεθα, to express that he had just mentioned the gods. Of the Persian king, βασιλεύς was generally used without the article<sup>f</sup>. Even when a proposition with the relative pronoun follows, the article is wanting *Xen. Cyr.* 3, 3, 44. νῦν γὰρ ὑπὲρ ψυχῶν τῶν ὑμετέρων ὁ ἀγὼν, καὶ ὑπὲρ γῆς; ἐν ᾗ ἔφυτε, καὶ ὑπὲρ οἴκων, ἐν οἷς ἐτράφητε, καὶ περὶ γυναικῶν δὲ καὶ τέκνων.

*Obs.* The remark that the article is put with the subject of the proposition<sup>e</sup>, and is omitted in the predicate, when both the subject and predicate are substantives, must be limited according to the principle just laid down. This takes place when the subject of the proposition is to be designated as something determinate, and the predicate substantive merely shows that the subject belongs generally to the class indicated by the predicate, e. g. *Aristoph. Thesm.* 733. δσὸς ἐγένεθ' ἡ κόρη 'the (definite) maiden became a wine-skin'; and as this is mostly the case in such a combination, this remark also generally holds good. So σὸν ἔργον is generally used when it is the predicate of a preceding or subsequent infin. σὸν τὸ ἔργον when the ἔργον is definite or has been already mentioned, e. g. *Æsch. Prom.* 640. σὸν ἔργον, 'Ιοῖ, ταῖσδ' ὑπουργῆσαι χάριν, where σὸν ἔργον is the predicate of ὑπουργ. χ. *Comp. Soph. Phil.* 15. *Plat. Soph.* p. 263 A. σὸν ἔργον δὴ φράζειν, περὶ οὗ ῥ' ἐστὶ καὶ ὄρον. On the other hand νῦν ἡμέτερον τὸ ἔργον *Herod.* 5, 1. *Plat. Euthyd.* p. 275 C. τὰ μετὰ ταῦτα πῶς ἂν καλῶς διηγησαίμην; οὐ σμικρὸν τὸ ἔργον, δύνασθαι ἀναλαβεῖν διεξιόντα σοφίαν ἀμήχανον ὄσσην, where the word δύνασθαι contains an explanation (ἐπεξήγησις) of that to which τὸ ἔργον refers; namely, τὸ καλῶς διηγῆσθαι τὰ μετὰ ταῦτα. Sometimes it is indifferent which mode of speaking is adopted, e. g. *Eur. Hel.* 839. σὸν ἔργον, namely πείσαι Θεονόην, where σὸν τοῦργον might also have been said: in which case τοῦργον would have referred to what preceded, as something known. But if the subject is a general idea, which is used as such, it does not require an article with it, e. g. in the proposition of Protagoras, πάντων χρημάτων μέτρον ἄνθρωπος 'man (ge-

\* Schæf. Melet. p. 45. 116 seq. par. ad Dem. p. 644.  
 Appar. ad Demosth. l. c. † Valck. ad Herod. 1, 180. (p. 85,  
 † Schæf. Melet. p. 4. 65 seq. Ap- 66.) 6, 32. (431, 7.) Fisch. l. p. 319 seq.

nerally, no definite person) is the measure of everything'. *Isocr. ad Demon.* p. 8 B. καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη. *Nicochl.* p. 28 A. λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἰδωλὸν ἐστὶ. In other cases, if the predicate be a definite object, of which it is affirmed that it belongs to the general idea in the subject, then the predicate has the article, e. g. *Eur. El.* 381. τίς δὲ πρὸς λόγῃην βλέπων Μάρτυς γένοιτ' ἂν, ὅστις ἐστὶν ἀγαθός. *Comp. Suppl.* 854. *Plat. Phædon.* p. 78 C. ταῦτα μάλιστα εἶναι τὰ ἀξύνθετα. *Philém. ap. Stob. Floril. Grot.* p. 211. εἰρήνη ἐστὶ τὰγαθόν 'peace (generally, no particular or definite peace) is the absolute good'. *Lucian. D. Mort.* 17, 1. τοῦτ' αὐτὸ ἡ κόλασις ἐστὶν 'this is just the punishment' (of which we speak). 18, 1. τοῦτὶ τὸ κρανίον ἡ Ἑλένη ἐστὶν 'this skull is the Helen' (whom thou seekest).

265. The article is used in Greek where in English it is never (264) found :

1. With the demonstrative pronouns οὗτος, ὃδε, ἐκεῖνος, in order to express the designation more strongly. *Herod.* 6, 45. οὐ γὰρ δὴ πρότερον ἀπανεστή ἐκ τῶν χωρέων τούτων Μαρδόνιος, πρὶν ἢ σφεας ὑποχειρίους ἐποίησατο. Yet here the article is often omitted, at least in the poets, because the noun is sufficiently defined by the pronoun alone, even when the speaker points out an object or person actually present, or conceived to be present, as *Soph. Œd. T.* 815. τίς τοῦδ' ἄνδρός ἐστιν ἀθλιώτερος, i. e. ἐμοῦ, as *Eur. Alc.* 701. So in οὗτος ἀνὴρ 'this man'<sup>a</sup>. In prose writers the article is generally used with the substantive when the pronoun precedes, but is often wanting when it follows, e. g. *Thuc.* 1, 1. κίνησις αὕτη 65. 2, 74. So ἀνὴρ κεῖνος *Soph. Aj.* 991.

2. With πᾶς πᾶσα πᾶν, when this adjective stands with a noun, which would otherwise be taken in a definite sense. πάντες οἱ ἄνθρωποι are, all the men (designated or otherwise defined) ; πάντες ἄνθρωποι, all men (generally)<sup>b</sup>.

3. With the pronouns possessive ἐμός, σός, ἡμέτερος, &c.

<sup>a</sup> Brunck ad Arist Eccl. 367. (where the verse requires οὗτος γὰρ ἀνὴρ.) Wolf. ad Demosth. Leptin. p. 263. Fisch. 1. p. 322 seq. The contrary is

asserted by Dawes Misc. Cr. p. 301. <sup>b</sup> Valck. ad Herod. 7, 56. (p. 537, 35.) Fisch. 1. p. 322.

when the substantive is defined, e. g. ὁ σὸς υἱός 'thy son', but υἱός σου 'a son of thine', one of several.

4. With the interrogative pronouns ποῖος, τίς, &c. but only with reference to something preceding, a more exact definition of which the question is to produce. *Æsch. Prom.* 248. θνητοὺς ἔπανσα μὴ προδέρκεσθαι μόρον. XOP. τὸ ποῖον εὐρὼν τῆσδε φάρμακον νόσον; for that he had found out a φάρμακον is implied in θνητοὺς ἔπανσα. *Eur. Ph.* 718. ἃ δ' ἐμποδῶν μάλιστα, ταῦθ' ἤκω φράσω. 'ET. τὰ ποῖα ταῦτα; *Comp. Soph. Phil.* 78. *Aristoph. Pac.* 696. εὐδαιμονεῖ· πάσχει δὲ θανμαστόν. 'EPM. τὸ τί; *ib.* 693. οἷά μ' ἐκέλευσεν ἀναπυθέσθαι σου. TPYΓ. τὰ τί; where τὰ refers to the preceding οἷα. *Plat. Phædon.* p. 78 B. τῷ ποίῳ τινὶ ἄρα προσήκει τοῦτο τὸ πάθος. *Min.* p. 318 A. οἱ δὲ τοῦ τίνος νόμοι ἄριστοι, with reference to the preceding τοῦ ποιμένου, τοῦ βουκόλου<sup>c</sup>. In τὸ ποῖόν τι (*Boeckh ad Plat. de Leg.* p. 156.) τι does not destroy the defining force of the article, but belongs to ποῖον, as §. 487, 4. The article, however, is frequently omitted in this case, because the reference to what has been said before is not essentially necessary<sup>d</sup>.

*Obs.* Those cases are different where the article follows the interrogative word, and is intended to mark the noun with which it is joined as something known or already mentioned, e. g. *Plat. Phædon.* p. 79 B. ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει. *Gorg.* p. 520 *extr.* ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν θεραπείαν: which may be thus resolved, πότερον οὖν τὸ εἶδος ἐστὶν ᾧ φαιμέν ὁμ. ποτέρα οὖν ἡ θερ. ἐστίν, ἐφ' ἣν με παρακαλεῖς. So also *Soph. Œd. C.* 598. τί γὰρ τὸ μείζον ἢ κατ' ἀνθρώπον νοσεῖς; for τί γὰρ τὸ μείζον ἢ κατ' ἄ. ἐστὶν, ὃ νοσεῖς. *Comp.* 1488. *Eur. Herc. F.* 149. τί δὴ τὸ σεμνὸν σφ' κατείργασται πόσει; which Porson without reason changed into τί δὴτ' α σεμνόν. *Comp.* §. 470.<sup>e</sup>

5. Sometimes with ἕκαστος. *Thuc.* 5, 49. κατὰ τὸν ὁπλίτην ἕκαστον. 6, 63. κατὰ τὴν ἡμέραν ἕκαστην. *Plat. Epist.* 8. p. 163. ἀφ' ἕκαστης τῆς ἀρχῆς<sup>f</sup>. *Xenoph. Anab.* 7, 4, 14. καὶ

<sup>c</sup> Markl. ad Eurip. Iphig. T. 1319. Fisch. 1. p. 340 sq. Herm. ad Vig. p. 705, 25. Wyttenb. ad Plat. Phædon. p. 237.

<sup>d</sup> Heind. ad Plat. Soph. §. 52. p. 356. Stallb. ad Phil. p. 79.

<sup>e</sup> More examples may be found in Elmsl. ad Eurip. Bacch. 492. Blomf.

not. ad Æsch. Agam. 263. (neither of whom, however, appears clearly to have comprehended this construction.) Stallb. ad Plat. Euthyphr. p. 100.

<sup>f</sup> See more examples from Plato Stallb. ad Phil. p. 93.

ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας: especially in Isocrates, e. g. p. 163 B. 197 C. 307 B. &c.

6. With the pronoun *δεῖνα*, which indefinitely expresses a definite person or thing<sup>a</sup>.

7. With *τοιοῦτος*, when a definite person or thing is designated by a quality (κ), e. g. *Xen. Mem. S.* 1, 5, 2. *διάκονον δὲ καὶ ἀγοραστὴν τὸν τοιοῦτον ἐθελήσαμεν ἂν προῖκα λαβεῖν*, 'a certain man who had this quality', comp. 2, 8, 3. but *Il.* ρ', 643. *ἀλλ' οὐ πῃ δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν* 'any such one'<sup>b</sup>.

266. The article often changes the signification of *ἄλλος*, *πολύς*,  
(268) *αὐτός*, &c. *ἄλλοι* means 'others', *οἱ ἄλλοι* 'the others, the rest', even in Homer, e. g. β', 674. κ', 403. ο', 67. τ', 83. although he uses *ἄλλοι* in the sense of *ceteri*, e. g. *Il.* β', 1. κ', 1. ο', 87<sup>c</sup>; and in the sing. *ἡ ἄλλη Ἑλλάς* 'the rest of Greece', *Thuc.* 1, 77 *extr.* *Πολλοί* 'many'; but *οἱ πολλοί* sometimes 'the greater number', and sometimes 'the multitude, the many', *plebs*<sup>d</sup>, except in the cases where the article, as a pronoun, refers to something that has been mentioned. See §. 267. Thus *πλείους* 'several, more', as a comparative; *οἱ πλείους* 'the majority'. *Herod.* 5, 38. *ὥς δὲ καὶ ἄλλοι οἱ πλεῦνες ἀπίεσαν τοὺς τυράννους*, 'most others'. *Αὐτός* 'himself', *ipse*; but *ὁ αὐτός* 'the same', *idem*, even in Homer, *Od.* η', 55. 326.<sup>e</sup> *Πάντες* 'all'; but *οἱ πάντες* 'all together', the definite 'all', *Soph. Phil.* 47. *τοὺς πάντας Ἀργείους*. *Thuc.* 7, 50. *ὁρῶντες τὰ ἐαυτῶν τοῖς πᾶσι χαλεπώτερον ἴσχοντα*, 'in all points' supposed to be previously known. Comp. *Herod.* 3, 43. 44. 9, 58. joined with numerals, in the sense 'all together, in all', *Herod.* 7, 4. *συνήνεικε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα ἔτεα ἑξ τε καὶ τριήκοντα, ἀποθανεῖν*, 'after he had reigned in all thirty-six years'. Comp. 9, 70. *Thuc.* 1, 100. *Ἀθηναῖοι εἶλον τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς διακοσίας*. Comp. 2, 101. 3, 85. 6, 43. *Soph. Trach.* 761. Comp. *Xen. Anab.* 1, 2, 9. *Ὀλίγοι* 'few'; but *οἱ ὀλίγοι* 'the oligarchs, the partizans of oligarchy';

<sup>a</sup> Hoog. ad Vig. p. 23 b. Herm. ad Wolf.

Vig. p. 704, 24.

<sup>d</sup> Schæf. Melet. 1. p. 3.

<sup>b</sup> Schæfer Meletem. in Dion. Hal.

<sup>e</sup> Valck. ad Eurip. Ph. p. 340.

1. p. 32. 97, 43.

Comp. Schæfer. l. c. p. 65.

<sup>c</sup> Reiz. de Acc. Incl. p. 74 sq. et

*Plat. Epist.* 7. p. 351 B. τὴν πόλιν ἢν οὕτω τις εὐεργετῶν τιμᾶται ὑπ' αὐτῆς, τοῖς πολλοῖς τὰ τῶν ὀλίγων ὑπὸ ψηφισμάτων διανέμων.

*Obs.* Sometimes, however, this distinction appears to have been neglected. It has been observed above, that ἄλλοι is used in Homer for οἱ ἄλλοι. *Eurip. Iphig. A.* 122. εἰς τὰς ἄλλας ὥρας γὰρ δὴ παιδὸς δαίσομεν ὑμεναίους means indeed 'to another time' (R); but this other time is immediately conceived of as definite, 'a year hence'. See *Matthiæ ad loc.* οἱ πλείους for πλείους *Soph. Œd. C.* 795. ἐν δὲ τῇ λέγειν κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια. *Phil.* 576. μὴ νῦν μ' ἔρῃ τὰ πλείονα. *Comp. Antig.* 313. with Erfurdt's note in the smaller edition. *Soph. Trach.* 731. σιγᾶν τὸν πλείω λόγον<sup>f</sup>. *Eur. Med.* 614. *Arist. Ran.* 160. Homer uses αὐτός for ὁ αὐτός *Il.* μ', 225. *Od.* θ', 107. κ', 263.<sup>g</sup> but hardly the Attics (as *Buttmann ad Soph. Phil.* 119. and *Hermann ad Soph. Antig.* 920. maintain), since in the neuter and the oblique cases we never find αὐτό, αὐτόν &c. for ταυτό, τὸν αὐτόν, whereas in the nom. the sp. asper in αὐτός might easily be overlooked by transcribers; and αὐτός is now quoted from several MSS., e. g. *Bekker ad Plat. Phædr.* 52, 1. *ad Demosth.* p. 11 note e. p. 299 note b. See *Matthiæ ad Eurip. T.* 7. p. 502 seq. *ad Bacch.* 1219. sup. §. 54, 1. p. 98. Πάντες is used by Homer with numerals for οἱ πάντες, e. g. *Od.* ε', 244. εἴκοσι πάντα 'twenty in all'. So also *Herod.* 1, 163. ἐβίωσε πάντα εἴκοσι καὶ ἑκατόν ἔτεα. πάντα θύειν ἑκατόν 'to sacrifice a hundred victims of each kind' *Herod.* 1, 50. is something different. πάντα δέκα δωρεῖσθαι τινι *Herod.* 9, 80. comp. 3, 74.<sup>h</sup>

The article is used especially, even where otherwise it would not stand, when it is to be expressed that the substantive to which it belongs has been already mentioned, or is something generally known. *Herod.* 8, 46. Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι (νῆας) παρεχόμενοι. *ib.* 82. ἐξεπληροῦτο τὸ ναυτικὸν τοῖσι Ἑλλήσι ἐς τὰς ὀγδώκοντα καὶ τριηκοσίας νῆας, with reference to c. 48. comp. 9, 30. *Thuc.* 1, 49. ἣ δὲ αὐτοὶ ἦσαν οἱ Κορίνθιοι, ἐπὶ τῇ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν --- οὐ παρουνῶν, the twenty ships, of which it was previously said, οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες --- ἐνέπρησαν τὰς σκηνάς. *Id.* 7, 43. Ἀθηναῖοι ἐς τὴν Σικελίαν ἐπεραιοῦντο --- τοξόταις τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακοσίαις, ---

<sup>f</sup> See *Matthiæ ad Eur. Med.* 606. *seling et Valck. ad Herod.* 4, 88.

<sup>g</sup> *Schæfer ad Greg. Cor.* p. 303. p. 322, 6. *Hermann ad Viger.*

<sup>h</sup> *Casaub. ad Athen.* 4, 10. *Wes-* p. 727, 94.

καὶ τούτων Κρήτες οἱ ὀγδοήκοντα ἦσαν. *Soph. Trach.* 476. ταύτης ὁ δεινὸς ἱμερὸς 'the ardent love described by the messenger'. So also in the predicate *Plat. Phædon.* p. 78 E. ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύνθετα --- ταῦτα δὲ εἶναι τὰ ζύνθετα. *Lucian. D. Mort.* 4, 1. Ἀγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν. XAP. πολλοῦ λέγεις. 'EPM. νῆ τὸν Αἰδωνέα, τῶν πέντε ὠνησάμην<sup>a</sup>. Thus also in the personal pronoun in the accusative, *Plat. Lys.* p. 203 B. Δεῦρο δὴ, ἡ δ' ὅς, εὐθὺ ἡμῶν οὐ παραβάλλεις; ἄξιον μέντοι. Ποῖ, ἔφην ἐγὼ, λέγεις; καὶ παρὰ τίνας τοὺς ὑμᾶς; *Id. Phileb.* p. 20 A. δεινὸν μὲν τοῖνυν προσδοκᾶν οὐδὲν δεῖ τὸν ἐμέ, ἐπειδὴ τοῦθ' οὕτως εἶπες, where the article with ἐμέ appears to refer to the preceding ἀλλ' εἰ δρᾶν τοῦθ' ἡμεῖς ἀδυνατούμεν, σοὶ δραστήον· ὑπέσχου γάρ. βουλεύου δὴ &c. 'I, who, as thou sayest, must do all this, can have no longer any fear'. Compare *Sophist.* p. 239 A.<sup>b</sup> In the same case, πολλοί takes the article without signifying 'the majority', §. 266. *Soph. El.* 564. τὰ πολλὰ πνεύματα 'those well known storms'. Comp. *Æd. T.* 838. *Plat. Phædon.* p. 88 A. *Apol. S. init.* ἐν ἐθαύμασα τῶν πολλῶν ὧν ἐψεύσαντο. Comp. *Hipp. Maj.* p. 291 B. *Herod.* 8, 118. In the same manner, when in the form ὅστις ἐστί, *quisquis sit*; the preceding word is repeated, it is accompanied by the article. *Hom. H. in Merc.* 276. μήτε τίν' ἄλλον ὅπως βῶν κλοπὸν ὑμετεράων, αἵτινες αἱ βόες εἰσὶ. *Eurip. Or.* 412. δουλεύομεν θεοῖς, ὃ τι πότ' εἰσὶν οἱ θεοί<sup>c</sup>. The article here answers to the Latin pronoun *ille, iste*. In the same manner in the predicate *Plat. Apol. S.* p. 18 C. οὗτοι, ὧ ἄνδρες Ἀθηναῖοι, οἱ ταύτην τὴν φήμην κατασκεδάσαντες, οἱ δεινοὶ εἰσὶ μου κατήγοροι, *graves illi accusatores*.

In a similar manner the article often stands with a substantive, accompanied by an adjective, which substantive refers to something preceding, where, in English, the indefinite article is used. *Eurip. Iphig. A.* 305. καλὸν γέ μοι τοῦνείδος ἐξωνείδισας, 'you cast against me a reproach which does me honour', for καλὸν τὸ ὕνείδος ἐστίν, ὃ μοι ἐξωνείδισας, with reference to

<sup>a</sup> Wunderl. ad *Æsch.* in *Ctesiph.* p. 56.

<sup>b</sup> These passages are otherwise explained by Heind. ad *Plat. Phædr.* p. 289. where αὐτὸς ἐαυτὸν seems

more correct than τὸν ἐαυτὸν. Comp. Heind. ad *Plat. Soph.* p. 354. Stallbaum ad *Phil.* p. 44.

<sup>c</sup> Pors. ad *Eurip. Or.* l. c.

the preceding, *λίαν γε δεσπόταισι πιστὸς εἶ*. *Lucian. D. Mort.* 12, 3. *ὁ μὲν εἴρηκεν οὐκ ἀγεννῇ τὸν λόγον*. The construction is the same as in interrogative sentences, §. 265.

The article is used of things generally known *Herod.* 5, 35. *συνέπιπτε καὶ τὸν ἐστιγμένον τὴν κεφαλὴν ἀπῆχθαι*. *Plat. Rep.* 1. p. 329 E. *Ἀλλὰ τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σερίφῳ λέγοντι, ὅτι οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκμοῖ, ἀπεκρίνατο, ὅτι οὗτ' ἂν αὐτὸς, Σερίφιος ὦν, ὀνομαστός ἐγένετο, οὗτ' ἐκεῖνος, Ἀθηναῖος*, where *Cicero Cato Maj.* 3. has *Seriphio cuidam*. But the article is used, in this case, because it was a story well known in Athens; 'that celebrated Seriphian'. Thus *Charmid.* p. 155 D. *Κριτίας εἶπεν, ἐπὶ τοῦ καλοῦ λέγων παιδός &c.* 'of that beautiful boy'. *Phædr.* p. 228 B. *ἀπαντήσας δὲ (Φαῖδρος) τῷ νοσοῦντι περὶ λόγων ἀκοήν, --- ἦσθη, 'that passionate lover of speeches', Socrates*<sup>d</sup>.

The article is used with the participle when a person or thing 268. is only designated generally; yet the action expressed by the participle is conceived to be of such a kind as only to belong to definite persons, and to serve to define the persons themselves (*τὸ ἐγνωσμένον κατὰ τὴν ἰδίαν ποιότητα Apoll. π. συντ.* p. 53, 26.), e. g. in the phrase *εἰσὶν οἱ λέγοντες, sunt, qui dicant*, as *Xen. Anab.* 6, 5, 9. for which *Plat. Gorg.* p. 503 A. says *εἰσὶν οἱ λέγουσιν*. *Demosth.* p. 18, 4. *τὸ γὰρ τοὺς πολέμῃσιν Φιλίππῳ γεγενῆσθαι (exstitisse, qui bellare velint) --- δαιμονία τινὶ καὶ θείᾳ παντάπασιν ἔοικεν εὐεργεσίᾳ*. particularly in the oblique cases: *Plat. Menex.* p. 236 B. *ἤκουσε γὰρ, ἅπερ σὺ λέγεις, ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἐροῦντα, qui orationem haberet*, 'one who was to make an oration'. *Xenoph. Hist. Gr.* 7, 5, 24. *μάλα γὰρ χαλεπὸν, εὐρεῖν τοὺς ἐβελήσοντας μένειν, ἐπειδὴν τινὰς φεύγοντας τῶν ἑαυτοῦ ὀρώσι*, 'people who would be willing to remain', *invenire, qui manere velint*. *Id. Anab.* 2, 4, 5. *αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, nemo erit, qui nobis viam monstret*. *Comp. ib.* 22. *Isocr. ad Phil.* p. 104 C. *ἐγὼ δὲ ὀρῶ τόπον --- ποθοῦντα τὸν ἀξίως ἂν δυνθέντα διαλεχθῆναι περὶ αὐτῶν*. *Id. Areop.* p. 144 D. *χαλεπώτερον ἦν ἐν ἐκείνοις τοῖς χρόνοις εὐρεῖν τοὺς*

<sup>d</sup> Wolf. ad Reiz. de Acc. Incl. p. 76. mann Gr. Gr. §. 110. Obs. 2. Heind. ad Plat. Charm. p. 62. Butt-

βουλομένους ἄρχειν, ἢ νῦν τοὺς μηδὲν δεομένους. *Isocr. Panneg.* p. 64 B. The article is wanting *Xen. Anab.* 1, 3, 14. πέμψαι προκαταληφόμενους τὰ ἄκρα, according to §. 270. *Obs. Comp. Cyr.* 3, 1, 2. *Plat. Rep.* 7. p. 524 E. *Lach.* p. 184 D.<sup>a</sup>

A similar case is, when, after verbs signifying 'to call', the predicate substantive is accompanied by the definite article where in English the indefinite article would be used. *Soph. Aj.* 726. τὸν τοῦ μανέντος κάπιβουλευτοῦ στρατοῦ ξύναιμον ἀποκαλοῦντες. *Eur. Or.* 1146. *Comp. Hipp.* 594. *Heracl.* 981 seq. *Herod.* 5, 70. *Plat. Leg.* 5. p. 730 D. ὁ δὲ καὶ ξυγκολάζων εἰς δύναμιν τοῖς ἄρχουσιν, ὁ μέγας ἀνὴρ ἐν πόλει καὶ τέλειος οὗτος ἀναγορευέσθω. *Xenoph. Cyr.* 3, 3, 4. ὁ δὲ Ἀρμένιος συμπερούπεπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. *Id. Anab.* 6, 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. *Æschin. in Ctes.* p. 473. τὸν μόνον ἀδωροδόκητον ὀνομάζοντες τῇ πόλει. According to this analogy, it seems to be said *Thuc.* 3, 81. τῇ μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν, i.e. αἰτιώμενοι αὐτοὺς ἀπεκάλουν τοὺς τὸν δῆμον καταλύοντας. The use of the article implies that there is some one to whom the predicate, supposed actually to exist, applies. On the other hand, ἀνακαλεῖν τινα προδότην implies only that the person named has qualities which lead to the conclusion that a traitor exists in him.

*Obs. 1.* When two substantives, adjectives, or participles, are united in the same case by καὶ—re, if both of them belong to one principal idea, the article, which is used with the first, is generally omitted with the second, e.g. *Plat. Phædon.* p. 78 B. C. ἀρ' οὖν τῷ μὲν συνεθέντι τε καὶ συνθέτῳ ὄντι φύσει προσήκει &c. and thus *Soph. Œd. C.* 1113 seq. κἀναπαύσατον τοῦ πρόσθ' ἐρήμου τοῦ τε δυστήνου πλάνου might also have been καὶ δυστήνου πλ. had the verse allowed it. But if the united nouns refer to different persons or things, or if they are represented as different, which is the case with οὐδέ, μέν—δέ, the article is commonly either used with both or wanting with both. Exceptions to this rule are found, however, especially in the poets. *Soph. Aj.* 649. ἀλίσκεται χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες. *ib.* 1250. οὐ γὰρ οἱ πλερεῖς οὐδ'

<sup>a</sup> Wolf. Heind. Buttm. l. c. Fisch. 1. p. 326.



εὐρύνωτοι φῶτες ἀσφαλέστατοι, where this would be agreeable to the common usage if καί were used instead of οὐδέ. Comp. 848 seq. *Id. CEd. C.* 782. λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά. *Eur. El.* 393. *Phæn.* 509. *Soph. CEd. T.* 626 seq. Still harsher is the omission of the article with the second substantive, *Plat. Hipp. Maj.* p. 302 B. ἡ διὰ τῆς ὀψεως καὶ δι' ἀκοῆς ἡδονὴ οὐ τούτῳ ἂν εἶεν καλαί. The article is also wanting when a genitive supplies the place of a second adjective, *Soph. CEd. C.* 606. καὶ πῶς γένοιτ' ἂν τὰ μὰ κάκεινων πικρά; for καὶ τὰ ἐκείνων. as *Eur. El.* 305. *Phæn.* 487. προῦσκεψάμην τοῦμόν τε καὶ τοῦδ', where, however, τοῦδε may be governed immediately by προῦσκεψάμην, so that it would not be necessary to supply τὸ τοῦδε. So also with participles *Æsch. Theb.* 518. *Eur. Orest.* 913. τῷ τοὺς λόγους λέγοντι καὶ τιμωμένῳ, the speaker and the person invested with a dignity; which also takes place in other connections, e. g. *Eur. Hec.* 984. τί χηρὸν τὸν εὖ πρᾶσσοντα μὴ πρᾶσσουσιν εὖ φίλοις ἐπαρκεῖν. So in Plato to a word with the article is often opposed its contrary with μὴ without the article, e. g. *Euthyphr.* p. 9 C. τὸ ὅσιον καὶ μὴ for καὶ τὸ μὴ. See Stallbaum's note, p. 59 seq. whereas *ib.* p. 12 E. it is τὰ τε εὐσεβῆ καὶ ὅσια καὶ τὰ μὴ. The article is very seldom omitted when the two united words are of different genders, as *Plat. Crat.* p. 405 D. τὸν ὁμοκέλευθον καὶ ὁμόκοιτιν, or with the former word, as *Eurip. El.* 1351. οἷσιν δ' ὅσιον καὶ τὸ δίκαιον φίλον ἐν βίῳ. Plato *Leg.* 10. p. 903 D. says τὸ μὲν ἄμεινον---χείρον δέ, as Homer *Od.* σ', 229. ἐσθλά τε καὶ τὰ χεῖρεια. But *Gorg.* p. 460 E. τὸ ἄρτιον καὶ περιττόν means 'arithmetic', and τὸ δίκαιον καὶ ἄδικον 'the doctrine of justice'. Very different is *Soph. CEd. C.* 808. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια, where τὰ πολλὰ would give a false meaning, and only the position of the τε is remarkable for χωρὶς τὸ πολλὰ τε καὶ τὰ καίρια εἰπεῖν<sup>b</sup>.

*Obs. 2.* If a noun has another with it in an oblique case, either both have the article, or neither. *Plat. Rep.* 1. p. 332 C. ἡ σώμασι φάρμακα ἀποδιδοῦσα τέχνη, and immediately afterwards ἡ τοῖς σώμασι τὰ ἡδύσματα. *ib.* p. 354 A. οὐδέπορ' ἔρα λυσιτελέστερον ἀδικία δικαιοσύνης, and *ibid.* B. λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης<sup>c</sup>. Exceptions, however, are found to this rule also, as *Xen. Cyrop.* 6, 3, 8. συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἄρμάτων τοὺς ἡγεμόνας.

The article is not only used with substantives, but also with 269.  
adjectives and participles by themselves, without a substan- (267)

<sup>b</sup> Erf. ad *Soph. Aj.* 640. Seidl. ad Crit. ad *Soph. CEd. C.* p. 301.

*Eurip. Electr.* 429. Reisig Comm.

<sup>c</sup> Heind. ad *Plat. Phædon.* §. 24.

tive, and with the infinitive ; to all which it gives the sense of substantives :

1. With adjectives without the addition of a substantive. οἱ *θητοί* 'mortals', especially with the neuter in the sing. and plur. e.g. τὸ *ὑπεργήρων*, *senectus decrepita*, *Æschyl. Agam.* 79. τὸ *πρόθυμον* *Eur. Med.* 179. for ἡ *προθυμία*. τὸ *εὐτυχές* for ἡ *εὐτυχία* *Thuc.* 2, 44. in whom the greatest number of instances of this idiom occur : 1, 68. *Eur. Phæn.* 275. τὸ *πιστόν* for ἡ *πίστις* 'confidence'. *Thuc. ib.* 69. τὸ *ἀναίσθητον* for ἡ *ἀναίσθησία* 'carelessness'. *ib.* 78. τὰ *διάφορα* for ἡ *διαφορά* 'dissension'. *Eurip. Phæn.* 473. τὰ *ἔνδικα* for ἡ *δίκη*. In like manner τὸ *ὑμέτερον* for *ὑμεῖς*. τὸ *ἐμόν*, τὰμά *Eur. Troad.* 355. for ἐγώ<sup>a</sup>. In the same manner τὰ *ἀναγκαῖα* 'necessary things', and other such expressions. Similar to this is the union of the article with interrogatives, adjectives, and pronouns, τὸ *τί* 'substance'; τὸ *ποῖον* 'quality'; τὸ *πόσον* 'quantity'. *Aristot. Eth.* 1, 6. *Plat. Epist.* 7. p. 343 B. C. The article may be omitted when an undefined subject, any one to whom the quality denoted by the adjective belongs, is meant, as *Od.* θ', 193. *ἀλαός τοι*, *ξέινε*, *διακρίνει* τὸ *σῆμα* 'a blind man'.

270.  
(269)

2. With participles. a) When the participle with the article signifies the same as the Latin *is*, *qui* and the finite verb. In Homer *Il.* ψ', 325. τὸν *προὔχοντα* *δοκεύει*. *Xen. Cyr.* 2, 2, 20. *αἰσχρόν* (ἐστίν) *ἀντιλέγειν*, *μὴ οὐχὶ τὸν πλείστα καὶ ποιοῦντα καὶ ὠφελοῦντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιούσθαι* 'he who labours the most, and benefits the state'. This usage is very frequent, and must be distinguished from the participle without the article, which adds, in a kind of parenthesis, a definition to a substantive preceding, or a pronoun joined with a verb, a construction which is to be resolved by means of various conjunctions, 'since, if, while, although'. To this belongs the expression, which occurs especially in decrees and laws, ὁ *βουλόμενος* 'any one who will' (but *Xen. Cyrop.* 4, 5, 6. ὥστε τοῦ λοιποῦ οὐδὲ *βουλόμενος* *ἂν εὔρες τὸν νύκτωρ πορευόμενον* 'not even if any one had wished'), ὁ *τυχών* 'the first that offers'; which indicates indeed no definite person, but still

<sup>a</sup> Valck. ad Herod. 8, 140, 1. (p. 687, 52.)

defines the person with respect to the action attributed to it; also participles with the article, §. 268. This participle with the article is often found in the predicate with ἔστι as a more emphatic periphrasis of the verb. *Herod.* 9, 70. *πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες*, 'these it was who plundered the tent'. *Isocr. Nicocl.* p. 27 E. *σχεδὸν ἅπαντα τὰ δι' ἡμῶν μεμηχανημένα λόγος ἡμῖν ἐστὶν ὁ συγκατασκευάσας*, 'it is language which' &c. and in the subject and predicate *Xenoph. Hell.* 2, 3, 43. *οὐχ οἱ ἐχθροὺς κωλύοντες πολλοὺς ποιεῖσθαι, οὗτοι τοὺς πολεμίους ἰσχυροὺς ποιοῦσιν, ἀλλὰ πολλὸν μᾶλλον οἱ ἀδίκως τε χρήματα ἀφαιρούμενοι καὶ τοὺς οὐδὲν ἀδικούντας ἀποκτείνοντες, οὗτοί εἰσιν οἱ καὶ πολλοὺς τοὺς ἐναντίους ποιοῦντες καὶ προδίδόντες, οὐ μόνον τοὺς φίλους, ἀλλὰ καὶ ἐαυτοὺς, δι' αἰσχροκέρδειαν*.

b) Hence with participles instead of substantives, as οἱ κο- 271.  
λακεύοντες for οἱ κόλακες *Isocr. ad Demon.* p. 8 C. οἱ φιλοσοφούντες *id. Nicocl.* p. 26. Thus also οἱ τυραννεύοντες, οἱ ἰδιωτεύοντες, in the same. And in the neuter τὸ τιμώμενον τῆς πόλεως *Thuc.* 2, 63. for ἡ τιμή 'the estimation in which the city stands'. τὸ μέλλον *id.* 1, 84. for ἡ μέλλουσα. τὸ διαλάσσον τῆς γνώμης *id.* 3, 10.<sup>b</sup> Comp. the partic. §. 570.

*Obs.* Sometimes the article is wanting if any person whatever or some thing of several is signified. *Od.* ε', 473. *βοήσας* 'one who cries'. *Hes.* "Εργ. *νοήσας* 'a sensible man', equivalent to *ἀνὴρ βοήσας*, *ἀνὴρ νοήσας*, *ἀνὴρ* being sometimes added, e. g. *Il.* δ', 539. *Eur. Phæen.* 270. *ἅπαντα γὰρ τολμῶσι δεινὰ φαίνεται* 'to persons who venture on a dangerous undertaking'. *Alc.* 125. Comp. *Hec.* 984. quoted §. 268. *Obs.* 1. *Lysias*, p. 104, 28. *ὁμολογῶν μὲν ἀδικεῖν ἀποθνήσκει*, equivalent to *ἐάν τις ὁμολογῇ*. Comp. the passages §. 295. *Plat. Rep.* 10. p. 595 E. *πολλά τοι ὀξύτερον βλέπόντων ἀμβλύτερον ὁρῶντες πρότερον εἶδον*. *Leg.* 7. p. 806 E. *ἀρχουσί τε καὶ ἀρχούσαις*. *ib.* p. 795 B. *διαφέρει δὲ παμπόλῳ μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου*. *Phædon.* p. 78 A. *Gorg.* p. 498 A. *νοῦν ἔχοντα* (οὐπω εἶδες) *λυπούμενον καὶ χαίροντα*, 'a sensible man'. *Soph.* p. 238 C. *μὴ ὄντι* 'anything that is not', as just before *μὴ ὄντα*, *μὴ ὄν*, and p. 244 B. *τί δέ; ὄν καλεῖτέ τι*; but on the contrary, *ibid.* *τὰ μὴ ὄντα ἢ τὸ μὴ ὄν*, where the whole class of being is spoken of, as

<sup>b</sup> Fisch. 1. p. 323. Gregor. p. (58) 140.

p. 241 B. τῷ μὴ ὄντι τὸ ὄν προσάπτειν. Comp. Rep. p. 478 B. C. (Leg. 11. p. 913 B. τὸ μὴ κινεῖν is the subject.) Soph. Œd. T. 515. εἰ---νομίζει πρὸς γ' ἐμοῦ πεπονθέναι---εἰς βλάβην φέρον, 'anything that tends to injury'. Comp. Plat. Menon. p. 97 E. Gorg. p. 504 E. Xen. Cyrop. 7, 5, 73. ὅταν πολεμούντων πόλις ἀλφ. Mem. S. 4, 3, 13. ὁ τὸν κόσμον αἰεὶ μὲν χρωμένοις ἀτριβή---παρέχων. Isocr. Trap. p. 360 C. ἀφικνουῖται ἀπαγγέλλοντες 'persons who announce'. In most of these cases, however, the article might have been used, as the participle contains a definition of the person or the object, and it depends on the pleasure of the speaker, whether he will content himself with the definition which the participle contains, or give an additional and separate definition by means of the article. In Pindar Ol. 13, 24. ἅπαν εὐρόντος ἔργον, a prose writer could hardly have omitted the article; as also Eurip. Bacch. 539. ἐκφύς δράκοντός ποτε Πενθεύς.

3. With the infinitive. See §. 540 seq.

272. 4. The article with a substantive (expressed or to be under-  
(270) stood from the context) is often joined to adverbs and prepositions with their case, to which it gives the signification of adjectives.

a. With adverbs: ἡ ἄνω πόλις 'the upper city'. οἱ τότε ἄνθρωποι Herod. 8, 8. or merely οἱ τότε 'the men of that time', opposed to οἱ νῦν 'those of this day'. οἱ πάλαι σοφοὶ ἄνδρες Xen. Mem. S. 1, 6, 14. 'the wise men of old'. Soph. Œd. T. in. Κάδμου τοῦ πάλαι νέα τροφή 'of ancient Cadmus'. ἡ ἄνω βουλή 'the council on the hill of Areopagus'. Thuc. 8, 1. οἱ πάνυ τῶν στρατιωτῶν 'the best soldiers'. οἱ ἐγγυτάτω γένους 'the nearest relations'<sup>b</sup>.

Obs. The passage Eur. Hec. 891. is remarkable: καλεῖ σ' ἄνασσα δὴ ποτ' Ἰλίου for ἡ ποτ' ἄνασσα, as Soph. Œd. T. 1043. ἡ τοῦ τυράννου τῆςδε γῆς πάλαι ποτέ for τοῦ πάλαι τυράννου<sup>c</sup>.

b. With prepositions and their case: τὰ εἰς τὸν πόλεμον Herod. 5, 49. Xen. Cyr. 6, 4, 5. i. e. τὰ πολεμικά. τὰ κατὰ Πausaniān Thuc. 1, 138. res Pausaniā. οἱ καθ' ἡμᾶς 'our con-

<sup>a</sup> Astad Plat. Rep. p. 430. ad Leg. p. 40. mixes different constructions together.

<sup>b</sup> Taylor ad I.ys. p. 27 R. Fisch. 1. p. 322 sqq. 3 a. p. 226.

<sup>c</sup> What Wyttenbach maintains ad

Plat. Phædon. p. 319. that adverbs with the article often stand for a substantive, is false. See Stallb. ad Phil. p. 204. Of Plat. Phædon. p. 114 B. see §. 634, 1.

temporaries' (to be distinguished from καθ' ἡμᾶς, without the article. *Aristot. Poet.* 2, 1. μιμοῦνται οἱ μιμούμενοι --- --- βελτίονας ἢ καθ' ἡμᾶς, *meliores, quam nos sumus*. See under the comparative, § 449.) ἐν τῷ πρὸ τοῦ χρόνῳ *Demosth.* p. 1250. 'in former times'. *Plat. Gorg.* p. 516 D. Μιλτιάδην δὲ τὸν ἐν Μαραθῶνι εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, 'the Marathonian Miltiades', i. e. who defeated the Persians at Marathon. *Comp. Menex.* p. 241 A. In this case, instead of the preposition ἐν, ἐκ is often used, if a verb is found in the same sentence with which ἐκ can properly be joined, e. g. *Herod.* 6, 46. ἐκ μὲν γε τῶν ἐκ Σκαπτῆς Ὑλῆς τῶν χρυσέων μετάλλων τὸ ἐπίπαν ὀγδώκοντα τάλαντα προσήϊε, for ἐν Σ. Ὑλῃ, but with reference to προσήϊε. See §. 596.

*Obs.* Here too the preposition is found with its case without the article, after the substantive. *Soph. Œd. C.* 55. γῆς ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν, where ξὺν ἀνδράσιν defines the city.

c. The article also stands before several words together, 273. which collectively obtain 'an adjective sense. *Plat. Rep.* I. (272) p. 341 B. διόρισαι, ποτέρως λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα, τὸν ὡς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ, which afterwards is expressed τὸν τῷ ἀκριβεστάτῳ λόγῳ ἄρχοντα ὄντα. *Phileb.* p. 28 D. τόδε τὸ καλούμενον ὄλον ἐπιτροπεύειν φῶμεν τὴν τοῦ ἀλόγου καὶ εἰκῇ δύναμιν καὶ τὰ ὅπη ἔτυχεν, for καὶ τὴν τύχην. (*Comp. Plut. T.* 2. p. 550 E.) *Eur. Hipp.* 942. τὴν μὲν δικαίαν (φώνην) τὴν δ' ὅπως ἐτύγγαυεν, for τὴν δὲ εἰκαίαν or ἄδικον.

*Obs.* This union of the article with an adverb or a preposition is generally explained, by supplying a participle suited to the sense, particularly ὢν, e. g. οἱ νῦν ἄνθρωποι sc. ὄντες, and such a participle is frequently found with it; e. g. instead of the common οἱ τότε (ἄνθρωποι) Herodotus says, 1, 23. οἱ τότε ἔόντες. *Eurip. Ion.* 1349. εἰς τὸν νῦν ὄντα χρόνον. Thus *Xenoph. Hist. Gr.* 2, 4, 11. κατὰ τὴν ἐς τὸν Πειραιᾶ ἀμαξιτὸν ἀναφέρουσιν. *Cebes* c. 10. ὁδὸς ἐπὶ τὴν ἀληθινὴν παιδείαν ἀγούσα, where, in other cases, the participles are wanting. *Thuc.* 7, 58. τὸ πρὸς Λιβύην μέρος τετραμμένον. In *Plato Gorg.* p. 516 D. Μιλτιάδην τὸν ἐν Μαραθῶνι νικήσαντα τοὺς βαρβάρους was to be supplied. Perhaps such an ellipse was the foundation of the idiom at its origin, but it was hardly thought of in common use, an adverb or preposition with the article being considered quite as an adjective.

274. If a word be added to a substantive, without a *copula*, in  
 (273) order to explain or define it more accurately (*Apposition*), the defining word is used with the article, if it is added for the sake of distinction from others of the same name, or to show that the definition applies to none but the person named. A proper name explained by another, stands generally without the article. 'Αστυάγης ὁ Κναζάρω παῖς *Herod.* 1, 107. Κναζάρης ὁ τοῦ 'Αστυάγους παῖς, τῆς δὲ Κύρου μητρὸς ἀδελφός *Xenoph. Cyrop.* 1, 5, 2. 'Εκαταῖος ὁ λογοποιός *Herod.* 5, 36. Βίας ὁ Πριηνεύς, Πιττακὸς ὁ Μυτιληναῖος *id.* 1, 27. 'Ινάρως ὁ τῶν Λιβύων βασιλεύς *Thuc.* 1, 110. 'Ορέστης, ὁ 'Εχεκρατίδου υἱός, τοῦ Θεσσαλῶν βασιλέως *Id. ib.* 111. In this case the substantives υἱός, παῖς, θυγάτηρ, γυνή are very frequently omitted. *Herod.* 7, 204. Λεωνίδης ὁ 'Αναξανδρίδew, τοῦ Λέοντος, τοῦ Εὐρυκρατίδew, &c. (and so *passim*), or, with the apposition before, τὸν 'Αμφιτρύωνος 'Ηρακλέα *Herod.* 2, 44. If no distinction is intended, the article is unnecessary, e. g. 'Ηρόδοτος 'Αλικαρνασσεύς *Herod.* 1 *in.* Θουκυδίδης 'Αθηναῖος *Thuc.* 1 *in.* even with the names of the Demi, with adverbial termination, e. g. 'Ερατοσθένης Οἰθήεν *Lysias* p. 93, 15. We find even ὁ 'Αλυσ ποταμός *Herod.* 1, 72. 75. *Comp.* 5, 179 *extr.* 186. 188. *Thuc.* 6, 50. ἐπὶ τὸν Τηρίαν ποταμόν. *Xen. Anab.* 2, 5, 1. ἐπὶ τὸν Ζάβατον π. Not very different is ὁ θῆρ Κένταυρος *Soph. Trach.* 1162. As, however, this mention of the descent is frequently not so much a precise description of the person in contradistinction to others, as a mere customary addition, the article is often omitted, e. g. Φάλιος 'Ερατοκλείδου *Thuc.* 1, 24. and thus it mostly occurs in the orators, in decrees, and state documents<sup>a</sup>.

275. If a participle or adjective be added for the sake of definition,  
 (274) it has regularly the article, as also the substantive to be defined, if it be not a personal pronoun. This takes place in adverbs and prepositions independently of this cause, for the reason above mentioned. *Herod.* 6, 47. μακρῷ ἢν τῶν μετάλλων θαυμασιώτατα, τὰ οἱ Φοίνικες ἀνεύρον οἱ μετὰ Θάσου κτίσαντες τὴν νῆσον αὐτήν (τὴν Θάσον). *Æsch. Agam.* 181. Ζῆνα δέ τις

<sup>a</sup> Wasse ad *Thuc.* p. 661. ed. Herm. ad Vig. p. 701. 12. Fisch. 1. Amstel. (Add. et Emend. ad p. 1.) p. 266. 338 seq.

προφρόνως ἐπινίκια κλάζων τεύξεται φρενῶν τὸ πᾶν, τὸν φρονεῖν βροτοὺς ὀδώσαντα, τὸν πάθη μάθος θέντα κυρίως ἔχειν, where the addition serves to mark more emphatically the denomination. Thus also after personal pronouns. *Eurip. Hec.* 364. ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται, τὴν Ἑκτορός τε χατέρων πολλῶν κάσιν, 'me, who am Hector's sister'. *Suppl.* 110. σέ, τὸν κατήρη χλανιδίοις, ἀνιστορῶ. *Herod.* 7, 103. εἰ τὸ πολιτικὸν ὑμῖν πᾶν ἐστὶ τοιοῦτον, οἷον σὺ διαιρέεις, σέ γε, τὸν ἐκείνων βασιλῆα, πρέπει πρὸς τὸ διπλήσιον ἀντιτάσσεσθαι, where the apposition marks the ground of the conclusion; and transposed 1, 155. ἐγὼ τὸν μὲν πλεόν τι ἢ πατέρα ἐόντα σέ λαβὼν ἄγω, for σέ τὸν ἐόντα &c. *Comp. Soph. Œd. T.* 1441. Also, where the nominative of the pronoun lies in the verb which is subjoined. *Eur. Andr.* 1072. οἷας ὁ τλήμων ἀγγελῶν ἤκω τύχας! *Soph. Trach.* 1103. νῦν δ' ὦδ' ἀναρθρος καὶ κατερράκωμένος τυφλῆς ὑπ' αἷτης ἐκπεπόρθημαι τάλας, ὁ τῆς ἀρίστης μητρὸς ὀνομασμένος, ὁ τοῦ κατ' ἄστρα Ζηνὸς ἀνδρεῖς γόνος. In all these cases the word in apposition denotes a definition either presumed to be known or previously mentioned, as also *Soph. Œd. T.* 1441. *comp.* 1382. On the other hand *ib.* 1433. πρὸς κάκιστον ἄνδρ' ἐμέ 'an utterly bad man'. So the tragedians sometimes omit the article with τάλας, τλήμων, δύστηνος, as in the passage quoted from *Soph. Trach.* *Comp. Æsch. Prom.* 478. *Blomf.* 677. *Soph. Aj.* 905. *El.* 166. 450. *Troad.* 186. τῷ πρόσκειμαι δούλα τλάμων, whereas 193. it is τῷ δ' ἅ τλάμων;<sup>b</sup>

There is a similar apposition when a noun with the article is more exactly defined by another. *Soph. Œd. T.* 806. τὸν ἐκτρέποντα, τὸν τροχηλάτην. 837. τὸν ἄνδρα, τὸν βοτῆρα. *Comp.* §. 279. *Obs.* 3.

This apposition, not the article, with the pers. pron. and a proper name, often serves to express indignation and sarcasm. (275) *Soph. El.* 300. ξὺν δ' ἐποτρύνει πέλας ὁ κλεινὸς αὐτῇ ταῦτα νυμφίος παρών, ὁ πάντ' ἀναλκίς οὗτος, ἡ πᾶσα βλάβη, ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος. *ib.* 357. σὺ δ' ἡμῖν, ἡ μισοῦσα,

<sup>b</sup> Valck. ad Hipp. 1066. appears to think, and Brunck ad Hipp. 1077. and elsewhere thought, that the ar-

ticle cannot be omitted here. On the other side see Erf. ad Soph. Œd. T. 1266. ed. min.

--- μισαίς μὲν λόγῳ --- ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.  
 Comp. (Ed. C. 992. *Plat. Apol. S. p. 34 A.* εὐρήσετε, ὧ ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἐτοίμους, τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὧς φασὶ Μέλιτος καὶ Ἄνυτος.  
 comp. p. 27 A. *id. Crit. p. 51 A.* σὺ δὲ ἡμᾶς τοὺς νόμους καὶ τὴν πατρίδα, καθ' ὅσον δύνασαι, ἐπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις, ταῦτα ποιῶν, δίκαια πράττειν, ὃ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελούμενος! *Xen. Hell. 7, 5, 12.* ἐπεὶ γὰρ ἡγεῖτο Ἀρχίδαμος οὐδὲ ἑκατὸν ἔχων ἄνδρας, καὶ διαβάς, ὕπερ ἐδόκει τι ἔχειν κώλυμα, ἐπορεύετο ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα δὲ οἱ πῦρ πνέοντες, οἱ νενικηκότες τοὺς Λακεδαιμονίους, οἱ τῷ παντὶ πλέονες, καὶ πρὸς τούτοις ὑπερδέξια χωρία ἔχοντες, οὐκ ἐδέξαντο τοὺς περὶ Ἀρχίδαμον, ἀλλ' ἐγκλίνουσι, where the apposition is united with the subject of the proposition, as in *Soph. El. 300*. In the three last passages the sarcasm consists in the opposition of contrary designations in the principal verb and in the apposition<sup>a</sup>.

277. If a substantive connected with an adjective, adverb, pro-  
 (276) noun or participle, takes the article, its position depends on this circumstance, whether the adjective &c. belong to the substantive as a qualifying word, or as a predicate.

a) If the adjective is a qualifying word, i. e. belongs essentially to the substantive and with it makes up one principal idea, it must either stand between the article and substantive, or, if placed after, take the article repeated. To the first case belong the examples cited above §. 271. οἱ νῦν ἄνθρωποι, οἱ πάλοι σοφοί κ.τ.έ. If there are two designations, the article is sometimes also repeated. *Thuc. 7, 54.* τροπαῖον ἔστησαν τῆς ἄνω τῆς πρὸς τῷ τείχει ἀπολήψεως τῶν ὀπλιτῶν. *Thuc. 1, 126.* ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ for ἐν τῇ τοῦ Δ. ἐ. τῇ μεγ. *Id. 8, 77.* οἱ δὲ ἀπὸ τῶν τετρακοσίων πεμφθέντες ἐς τὴν Σάμον οἱ δέκα πρεσβευταί. *Plat. Rep. 8. p. 565 D.* τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν. The other case occurs in the following examples: *Μιλτιάδην οἱ ἐχθροὶ ὑπὸ δικαστήριον ἀγαγόντες ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ Herod. 6, 104.* τὰς ἡδονὰς θίρειε τὰς μετὰ δόξης *Isocr. ad Demon. p. 5 B.* τὰ ἄλλα τὰ καθ' ἐκάστην ἡμέραν συμ-

<sup>a</sup> Valek. ad Eur. Phœn. 1637. p. 532. Markl. ad Eur. Suppl. p. 110.



πίπτοντα *id. ad Nic. p. 16 D.* πρέπει καὶ συμφέρει τὴν τῶν βασιλέων γνώμην ἀμετακινήτως ἔχειν περὶ τῶν δικαίων, ὥσπερ τοὺς νόμους τοὺς καλῶς κειμένους *ib. p. 18 C.* and two designations with the article doubled *Thuc. 1, 108.* τὰ τεῖχη τὰ ἑαυτῶν τὰ μακρὰ ἀπετέλεσαν. This is seldom done, except when the designation is meant to be emphatically distinguished<sup>b</sup>, as *Herod. 6, 46.* ἐκ τῶν ἐκ Σκαπτῆς Ὑλῆς τῶν χρυσέων μετὰλλων for ἐκ τῶν χρ. μ. τῶν ἐκ Σκ. Ὑ.

b) If, on the other hand, the adjective is the predicate, or by means of the verb is subjoined to the substantive supposed to be already known (τῷ προσεγνωσμένῳ *Apollon.*) as something not included in the idea of the substantive itself, the adjective stands without the article after or before the substantive. *After* the substantive *Soph. Œd. T. 526.* ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, which might thus be inverted, οἱ λόγοι, οὓς ὁ μάντις λέγει, ψευδεῖς εἰσι. *Id. Phil. 352.* ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν, i. e. ὁ λόγος, ὃς προσῆν, καλὸς ἦν. *Eur. Hel. 707.* εἰ καὶ τὰ λοιπὰ τῆς τύχης εὐδαίμονος τύχοιτε, i. e. ἡ τύχη, ἥς τύχοιτε, εὐδαίμων εἴη. *Id. Bacch. 775.* *Thuc. 7, 63.* τὸν κτύπον μέγαν παρέχειν. *Isocr. Panath. p. 245 A.* *Id. π. ἀντ. p. 319 D.* καὶ γὰρ τῇ λέξει ποιητικωτέρα καὶ ποικιλωτέρα τὰς πράξεις δηλοῦσι &c. (ἡ λέξις, ἥ δηλ. τ. πρ., ποιητικωτέρα ἐστίν). *Xen. Mem. S. 2, 1.* τὰς στρωμνὰς μαλακὰς παρασκευάζει, where μαλακία, not στρωμναί, is the object sought. (Hence *Cyrop. 8, 8, 16.* τὰς εὐνὰς μαλακῶς ὑποστόρνυσθαι) 4, 7, 7. τὰ χρώματα μελάντερα ἔχουσιν. More remarkable is the passage *Eur. Phæn. 540.* οὐκ εὖ λέγειν χρὴ μὴ ᾗ τοῖς ἔργοις καλοῖς, but as μὴ belongs to καλοῖς, it appears to be equivalent to εἰ τὰ ἔργα μὴ καλὰ ᾗ, or ἐπὶ τοῖς ἔργοις μὴ καλοῖς οὖσιν. *Before* the substantive, when the adjective is to be emphatically distinguished as the more important; *Soph. Aj. 1121.* οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην (ἡ τέχνη οὐ βάνανσός ἐστι) comp. 1124. 1285. οὐ δραπετὴν τὸν κλῆρον ἐς μέσον τιθείς.

<sup>b</sup> *Apollon. π. ἀντ.* observed this usage (*Mus. Antiq. Stud. p. 278 A.*) ὁ πατήρ ὁ ἐμὸς τουτέστιν οὐκ ἄλλου, ἐν δὲ τῷ ἐτέρῳ (ὁ ἐμὸς πατήρ) οὐκ ἄλλος. The same author (*Bekk. Anecd. p. 536, 7 seq.*) lays down the

rule above given for the place of the article. *Comp. Eust. ad Il. φ', 1326, 5.* among modern authors especially *Valcken. Annot. ad Nov. Test. p. 338 seq. Comp. Schæf. Ind. Greg. Cor. p. 1048.*

*Æd. T.* 93. *Eur. Troad.* 403. *ib.* 473. *Isocr. Areop.* p. 141 B. πυκνοτάτας γὰρ τὰ ἰδιωτικὰ πράγματα λαμβάνει τὰς μεταβολάς. and just after, ἐπειδὴ ἀνυπέρβλητον φήθημεν τὴν δύναμιν ἔχειν. *Comp.* p. 145 B. *Id. π. ἀντιδ.* p. 97. *Orell.* §. 208. *Bekk.* φαίνομαι μεγάλας τὰς ὑποσχέσεις ποιούμενος. *ib.* p. 109. *Or.* In both cases in English we omit the article in the plural, or in the singular use the indefinite article.

The following passages are probably to be explained by a reference to the same principle, *Soph. Æd. C.* 7. ὁ χρόνος ξυνὼν μακρός (as it is in all the MSS. and all the editions before that of Brunck), where ξυνὼν μακρός is subjoined as an explanation of χρόνος, as χρόνος, ὃς μακρὸς ξύνεστι, or as a reason why χρόνος instructs him. *Id. Trach.* 936. κἀνταῦθ' ὁ παῖς δύστηνος οὐτ' ὀδυρμάτων ἐλείπετ' οὐδέν, not 'the unfortunate youth spared not lamentation', but 'the youth in his misfortune spared not lamentation'. *Eur. Cycl.* 174. *ib.* 235. δῆσαντες δέ σε κλώψ τριπλήχει κατὰ τὸν ὀφθαλμὸν μέσον, i. e. τ. ὁ μέσον ὄντα, where μέσος is used as a definition of ὀφθαλμός, not necessarily conceived of: in connection with it κατὰ μέσον τὸν ὀφθαλμόν would have signified 'in the middle of the eye', and κατὰ τὸν μέσον ὀφθαλμόν 'in the eye which was in the middle', suppose of three. Herodotus, however, has 1, 185. διὰ τῆς πόλιος μέσης for διὰ μέσης τῆς πόλ. as 5, 101. διὰ μέσης τῆς ἀγορῆς. and 3, 76. ἐν τῇ ὁδῷ μέσῃ ἐγίνοντο. *Eur. Cycl.* 507. ὑπάγει μ' ὁ χόρτος εὐφρων, the same as εὐφρόνως ὑπάγει. *Herod.* 1, 180. τὸ ἄστυ κατατέμνεται τὰς ὁδοὺς ἰθείας, i. e. ὥστε ἰθείας εἶναι. *Lys. Epitaph.* p. 194, 10. ἃ ὑπὸ τῶν βαρβάρων εὐτυχησάντων τοὺς ὑπεκτεθέντας ἡλπίζον πείσεσθαι, εὐτυχησάντων is equivalent to εἰ εὐτυχῆσειαν, where τῶν εὐτ. would have given a false meaning, as if the barbarians had been at once conceived of as successful. *Plat. Protag.* p. 356 C. for αἱ φωναὶ ἴσαι *Bekker* reads αἱ φωναὶ αἱ ἴσαι.

So πᾶς (ἅπας), ἕκαστος are either placed *after* the substantive and article, or if the adjective is meant to be emphatically distinguished, *before* the substantive with the article, e. g. *Thuc.* 7, 59. ἐλείν τὸ στρατόπεδον ἅπαν. *ib.* 60. τὰς ναῦς ἀπάσας πληρώσαι 'to man the ships entirely, all together'. On the other hand *ib.* ξυνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα

καὶ ἑκατὸν 'in all' §. 266. or 'all that have been mentioned' §. 267. *Plat. Leg.* 2. p. 658 E. τῶν ἐν ταῖς πόλεσιν ἀπάσαις (ὄντων). *Isocr.* π. ἀντιδ. p. 115 *Orell.* εὐρήσομεν τῶν διανοημάτων ἀπάντων ἡγεμόνα λόγον ὄντα. *Eur. Troad.* 996.<sup>a</sup> Both positions are found in the same passage *Arist. Av.* 444. πᾶσι τοῖς κριταῖς καὶ τοῖς θεαταῖς πᾶσι. ἕκαστος is more commonly placed after than before. See §. 265, 5. where it seems to stand as with the nominative of the subject, §. 302. *Obs.* So οὗτος and ἐκεῖνος sometimes stand before, sometimes after the substantive. *Herod.* 6, 45. ἐκ τῶν χωρέων τουτέων. *Soph. Phil.* 365. τῶν ὅπλων κείνων, where the position before the article and substantive is the more common.

In addresses or exclamations with ὦ the adjective is commonly placed between the interjection and the substantive, but sometimes also after the substantive without any perceptible regard to the emphasis. *Soph. Œd. T.* 58. ὦ παῖδες οἰκτροί, where οἰκτροί, not παῖδες, must be regarded as the principal word. So *El.* 1413. ὦ γένεα τάλαινα. On the other hand, *El.* 86. ὦ φάος ἀγνόν, *Eur. Med.* 1268. ὦ φάος διογενές, φάος is certainly the principal word, and ἀγνόν, διογενές, only what are called *epitheta ornantia*, as *Eur. Heracl.* 870. ὦ Ζεῦ τροπαίε. *El.* 675. ὦ Ζεῦ πατρῷε καὶ τροπαῖ ἐμῶν ἐχθρῶν, is equivalent to ὃς τροπαῖος εἷς. ὦ is also repeated, nearly in the same way as the article, *Soph. Phil.* 799. ὦ τέκνον, ὦ γενναῖον, i. e. ὦ τέκνον, ὦ γενναῖον τέκνον, which has the force of a climax. *Eur. Troad.* 1088. ὦ φίλος ὦ πόσι μοι, where μοι belongs to φίλος, and the two invocations ὦ φίλος and ὦ πόσι are combined in one with double ὦ. Sometimes also the interjection stands between the substantive and adjective, as *Il.* δ', 189. φίλος ὦ Μενέλαε. ρ', 716. *Od.* θ', 408. *Soph. Aj.* 395. ἔρεβος ὦ φαεινότατον. *Eurip. Orest.* 1252. *Hel.* 1471, *El.* 167.<sup>b</sup> With supplications also, which are enforced by the mention of the person or thing to whom regard is to be had, with πρὸς, this preposition is inserted with its case between the ὦ and the vocative, as *Plat. Apol. S.* p. 25 C. ἔτι δὲ ἡμῖν εἰπὲ ὦ πρὸς Διὸς Μέλιντε----.

<sup>a</sup> Stallb. ad *Plat. Euthyphr.* p. 36. *Elmsl.* ad *Eurip. Iphig. T.* 123. (*Mus.*

<sup>b</sup> *Comp. Herm.* ad *Hom. H.* in *Cr. Cant.* 6. p. 279.)

*Apoll.* 14. *Schæf. Melet.* p. 114 seq.

278. *Obs.* 1. In like manner genitives are placed either between the noun  
(277) by which they are governed, and the accompanying article, or with the article repeated after the noun. From the former position several articles sometimes stand together. *Plat. Phædr.* p. 269 C. ἀλλὰ δὴ τὴν τοῦ τῷ ὄντι ῥητορικοῦ τε καὶ πιθανοῦ τέχνην πῶς καὶ πόθεν ἂν τις δύναιτο πορίσασθαι. *Sophist.* p. 254 A. τὰ τῆς τῶν πολλῶν ψυχῆς ὅμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα. *Polit.* p. 381 A. τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον. *Æschin. in Tim.* p. 39 R. ἐνοχος ἔστω ὁ γυμνασίαρχος τῷ τῆς τῶν ἐλευθέρων φθορᾷ νόμῳ. The following are instances of the second position: *Herod.* 5, 50. ἀπο θαλάσσης τῆς Ἰώνων. *Plat. Gorg.* p. 481 E. ὁ δῆμος ὁ Ἀθηναίων, according to the conjecture of Fischer *ad Well.* 1. p. 341. and Heindorf p. 115. adopted by Bekker from MSS. *Plat. Epist.* 7. p. 333 D. Δίῳν ἀδελφῷ δύο προσλαμβάνει Ἀθῆνηθεν, οὐκ ἐκ φιλοσοφίας γεγονότε φίλῳ, ἀλλ' ἐκ τῆς περιτρεχούσης ἐταιρείας ταύτης τῆς τῶν πλείστων φίλῳ, ἣν ἐκ τοῦ ξενίζειν τε καὶ μυεῖν καὶ ἐποπτεύειν πραγματεύονται. If the designation added is an adverb or a preposition, with its case, the repetition of the article is peculiarly essential. Such positions, however, are seldom adopted unless when the definition added by the genitive is meant to be emphatically distinguished. In other cases the genitive often stands after the governing word, without the repetition of the article, e. g. *Herod.* 1, 5. τῷ ναυκλήρῳ τῆς νηός. comp. 19. 22. 113. *Thuc.* 1, 12. ἡ ἀναχώρησις τῶν Ἀθηναίων. comp. 15. 2, 78. *Soph. Aj.* 1028. τὴν τύχην δυοῖν βροτοῖν. *Ed. T.* 44 seq. τὰς ξυμφορὰς τῶν βουλευμάτων, &c. The genitive is also frequently used before the article and noun, e. g. *Herod.* 1, 2. τοῦ βασιλῆος τὴν θυγατέρα. 3. Μηδείης τὴν ἀρπαγὴν. comp. 35. 113. 152. 2, 7. 7, 218. *Plat. Apol. S.* p. 22 B. comp. *Prot.* p. 321 D. *Thuc.* 1, 139. *Xen. Cyrop.* 6, 3. 8. συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων τοὺς ἡγεμόνας, καὶ τῶν μηχανῶν δὲ καὶ τῶν σκευοφόρων τοὺς ἄρχοντας καὶ τῶν ἁρμαμαζῶν. This takes place particularly in the participle and article, §. 270 a. when the proper name accompanies them, e. g. *Περσῶν καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες* *Thuc.* 1, 105. See §. 318, 2.

*Obs.* 2. In the common language whatever serves to define is placed after the article. Poets, however, depart from this arrangement. *Soph. Aj.* 1166. βροτοῖς τὸν αἰμνηστον τάφον καθέξει for τὸν βροτοῖς αἰμνηστον. *Antig.* 324. εἰ δὲ ταῦτα μὴ φανεῖτέ μοι τοὺς ἐρῶντας for τοὺς ταῦτα ἐρῶντας. *ib.* 710. *Trach.* 65. *ib.* 872. *Eur. Andr.* 215. Ὁρήκη χιόνι τὴν κατάρρυτον. But *Plat. Amat.* p. 133 E. ἐν τοῖς γυμνασίοις belongs not necessarily to τὴν πολυποντίαν, and *Thuc.* 7, 21. πρὸς ἄνδρας τολμηροὺς is governed by τοὺς ἀντιτολμῶντας<sup>a</sup>.

<sup>a</sup> Erf. ad *Soph. Antig.* 706. Herm. ad *Aj.* 1008. Porson ad *Arist. Equ.* 971.

*Obs. 3.* The article is sometimes found doubled with the same word. 279.  
*Plat. Tim.* p. 37 B. λόγος ὁ κατὰ ταῦτόν ἀληθὴς γιγνόμενος, περὶ τε θάτερον ὦν καὶ περὶ τὸ ταῦτόν, &c. --- ὁ τοῦ θατέρου κύκλος.  
*ib.* p. 44 B. τό τε θάτερον καὶ τὸ ταῦτόν. The intimate union of the article with its noun by *crasis* seems to have led the writer to treat ταῦτόν and θάτερον as words which belong to each other, by which means the idea of 'the same' and 'the other' is made more conspicuous, or τὸ ταῦτόν, τὸ θάτερον means 'what I have just called the same, the other'. *Id. Soph.* p. 254 E. 255. τό τε ταῦτόν καὶ θάτερον the expression 'the same', and 'the other' §. 280. *Id. Leg.* 12. p. 963 C. τὰ δύο τᾶλλα, *et reliqua* (τᾶλλα) *duo illa, quæ commemoravi.* *Plat. Apol. S.* p. 30 B. οὐκ ἐκ χρημάτων ἡ ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τᾶλλα τὰ γαθὰ (Bekker from MSS. τᾶλλα ἀγαθὰ) τοῖς ἀνθρώποις ἀπαντα. *Xen. Apol. S.* §. 33. οὐδὲ πρὸς τᾶλλα τὰ γαθὰ προσάντης ἦν, τὰ γαθὰ seems to be an apposition, as *Thuc.* 6, 23. πρὸς τὸ μάχιμον αὐτῶν, τὸ ὀπλιτικόν. 8, 64. (*ib.* 90. ἐς αὐτὸν τὸν ἐπὶ τῷ στόματι τοῦ λιμένος τὸν ἕτερον πύργον are two defining circumstances of the πύργος, each of which requires the article, ὁ ἐπὶ τῷ στόματι π. and ὁ ἕτερος π. as 7, 54. and 1, 126. §. 277.)<sup>b</sup> *Plat. Apol. p.* 22 D. τᾶλλα τὰ μέγιστα 'in the others, namely, the most important'. *Xen. Apol.* 11. *Hier.* 9, 5. *Æcon.* 19, 16. καὶ περὶ τῶν ἄλλων τῶν τοιούτων, where without the second article it must have been τοιούτων ὄντων. So also *Herod.* 1, 92. τὰ δ' ἐξαπόλωλε τὰ τῶν ἀναθημάτων 'the others, namely, the offerings'. *Plat. Gorg.* p. 474 E. *Theocr.* 4, 21. τοὶ τῷ Λαμπριάδᾳ τοὶ δαμότῃ 'the people of Lampriades, namely, his fellow tribesmen'. *ib.* 53. In *Plat. Phileb.* p. 41 C. Οὐκοῦν τὸ μὲν ἐπιθυμοῦν ἦν ἡ ψυχὴ τῶν τοῦ σώματος ἐναντίων ἕξεων, τὸ δὲ τὴν ἀλγῆδόνᾳ ἢ τινα διὰ πάθος ἡδονὴν τὸ σῶμα ἦν τὸ παραδεχόμενον the repetition of the article is required by the transposition of the words for τὸ δὲ τὴν ἀλγ. ἢ τινα διὰ π. ἢ. παραδεχόμενον τὸ σῶμα ἦν. But *Soph. Trach.* 445. τῷ μὲν τάνδρῃ we should probably read with Hermann τῷ μὲν τ' ἀνδρὶ, where τε—ἢ answer to each other.

*Obs. 4.* Sometimes, in Ionic writers particularly, e. g. Herodotus, (278) the article is separated from its noun by the governing word, or by another, e. g. τῶν τις στρατιωτέων *Herod.* 5, 101. τῶν τινος δορυφόρων *id.* 7, 146. &c. So also *Thuc.* 1, 106. ἐς τοῦ χωρίον ἰδιώτου, where τοῦ is for τινός. *Comp.* 5, 82. *Plat. Gorg.* p. 451 A. B. *Isocr. ad Phil.* p. 97 C. τῶν ἀφ' Ἡρακλέους τινὲ πεφυκότων<sup>c</sup>. This is almost the regular

<sup>b</sup> Poppe ad *Thuc.* P. 1. vol. 1. <sup>c</sup> Gronov. ad *Herod.* p. 35, 7. 357, p. 201. who without reason thinks 12. Heinsierh. ad *Luc.* T. 1. p. 294. the article superfluous.

usage when αὐτός, ἐαυτοῦ, &c. are opposed to each other, and therefore cannot be separated. *Æsch. Ag.* 845. τοῖς αὐτοῖς αὐτοῦ πῆμασιν βαρύνεται. See §. 467, 5.

*Obs.* 5. Sometimes the article is separated from the word to which it belongs, by an incidental proposition. *Xen. R. L.* 1, 6. πρὸς δὲ τοῦτοις καὶ ἀποπαύσας τοῦ, ὅποτε βούλοιντο ἕκαστοι, γυναῖκα ἄγεσθαι, ἔταξεν ἐν ἀκμαῖς τῶν σωματῶν τοὺς γάμους ποιεῖσθαι. *Demosth.* p. 66, 5. εἰς τοῦτο ἤδη προηγμένα τυγχάνει πάντα τὰ πράγματα τῇ πόλει, ὥστε --- τὸ, τί χρὴ ποιεῖν, συμβουλευῆσαι χαλεπώτερον εἶναι, for τὸ συμβουλ. τί χ. π. *Plat. Hipp. Maj.* p. 263 B. σοὶ τοῖνυν δοκεῖ τὸ, θάψαντι τοὺς προγόνους, ταφῆναι ὑπὸ τῶν ἐγγόνων, ἐνίστε καὶ ἐνίοις αἰσχρὸν εἶναι\*.

280. The article often stands in the neuter before entire propositions, which are to be united with the rest of the proposition, or are quotations, if they are determined in the construction by other verbs or prepositions, or are followed by a verb, as a predicate; also before single words which are to be explained. (279) *Plat. Leg.* 6. p. 778 D. καλῶς μὲν καὶ ὁ ποιητικὸς ὑπὲρ αὐτῶν λόγος ὑμνεῖται, τὸ, χαλκᾷ καὶ σιδηρᾷ δεῖν εἶναι τὰ τεῖχη μάλλον ἢ γῆνιν. *Rep.* 1. p. 327 C. Οὐκοῦν, ἣν δ' ἐγὼ, ἐν ἔτι λείπεται, τὸ, ἣν πείσωμεν ὑμᾶς, ὡς χρὴ ἡμᾶς ἀφείναι. *Comp. Phædon.* p. 62 B. A noun also precedes the article: *Plat. Euthyd.* p. 287 C. ἐπεὶ εἶπέ, τί σοι ἄλλο ἐννοεῖ τοῦτο τὸ ῥῆμα, τὸ, οὐκ ἔχω ὃ τι χρήσωμαι τοῖς λόγοις; whence, however, it does not follow that ῥῆμα is always to be supplied. *Sophist.* p. 231 C. ὀρθὴ γὰρ ἡ παροιμία, τὸ, τὰς ἀπάσας μὴ ῥάδιον εἶναι διαφεύγειν. *Comp. Phil.* p. 59 E. *Hipp. Maj. extr. Epist.* 7. p. 339 D. E. καὶ πάλιν ὁ λόγος ἦκεν ὁ αὐτὸς, τὸ, μὴ δεῖν προδοῦναι Δίωνα. *Comp. Phil.* p. 45 D. *Phædon.* p. 88 D. *ib.* p. 92 A. p. 94 A. The nominative of the article even follows the genitive of the substantive as an explanation. *Thuc.* 7, 67. τῆς δοκίσεως προσγενομένης, τὸ κρατίστους εἶναι &c. Sometimes with the article is found the name of the person who has uttered the sentiment, in the genitive: *Apol. S.* p. 34 D. καὶ γὰρ τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων. *Id. Phædon.* p. 72 C. τὸ τοῦ Ἀναξαγόρου. *comp. Gorg.* p. 465 D. *Alcib.* 1. p. 113 C. *Rep.* 1. p. 329 C. E. 4. p. 441 B. *Lach.* p. 180 B. *ap. Bekk.*

\* Fisch. 1. p. 325. Schæf. App. Demosth. p. 457.

κατὰ τὸ τοῦ Σόλωνος. With the article in the genitive: *Herod.* 4, 127 *extr.* ἀντὶ δὲ τοῦ, ὅτι δεσπότης ἔφησας εἶναι ἐμὸς, κλαίειν λέγω. *id.* 7, 79. ἡμέας στασιάζειν χρεὼν ἐστὶ περὶ τοῦ, ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. *Plat. Leg.* 7. p. 811 B. Τοῦ περὶ λέγεις; ΚΛ. τοῦ, πρὸς τί παράδειγμά ποτε ἀποβλέψας ἂν, τὸ μὲν ἐφ' πάντας μανθάνειν τοὺς νέους, τὸ δ' ἀποκωλύει. *Id. Republ.* 4. p. 431 D. E. εἴπερ αὖ ἐν ἄλλῃ πόλει ἢ αὐτὴ δόξα ἔνεστιν τοῖς τε ἄρχουσι καὶ ἀρχομένοις, περὶ τοῦ, οὐστινας δεῖ ἄρχειν, καὶ ἐν ταύτῃ ἂν τοῦτο εἴη ἐνόν. In the dative: *Plat. Phædon.* p. 102 C. οὐδέ γε αὖ ὑπὸ Φαίδωνος ὑπερέχεσθαι (τὸν Σιμμίαν ὁμολογείας) τῷ, ὅτι Φαίδων ὁ Φαίδων ἐστίν, (for τῷ τὸν Φαίδωνα εἶναι) ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίου σμικρότητα, when before it merely was οὐδ' αὖ Σωκράτους ὑπερέχειν, ὅτι Σωκράτης ὁ Σωκράτης ἐστίν. In the accusative: *Thuc.* 7, 75. ἡ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὁμῶς, τὸ μετὰ πολλῶν, κούφισιν, i. e. τὸ μετὰ π. μετασχεῖν τῶν κακῶν. *Plat. Gorg.* p. 461 E. ἀντίθεος τὸ, σοῦ μακρὰ λέγοντος καὶ μὴ ἐθέλοντος τὸ ἐρωτώμενον ἀποκρίνεσθαι, οὐ δεινὰ αὖ ἐγὼ πάθοιμι, εἰ μὴ ἐξέσται μοι ἀπιέναι καὶ μὴ ἀκούειν σου; where *Heindorf* quotes *Demosih. in Aristocr.* p. 693 *extr.* ὑπερβὰς τὸ, καὶ ἐὰν ἀλφὼ φόνου, καὶ τὸ, ἂν δόξῃ ἀπεκτονέσθαι, καὶ τὸ, δίκας ὑπεχέτω τοῦ φόνου, καὶ τὸ, τὰς τιμωρίας εἶναι κατ' αὐτοῦ τὰς αὐτάς, --- καὶ πάνθ', ὅσα ἐστὶ δίκαια, ὑπερβὰς γέγραφε<sup>b</sup>. Instead of the neuter, the gender of the preceding substantive is also used: *Plat. Polit.* p. 304 C. Πότερα δ' αὐτῶν οὐδεμίαν (ἐπιστήμην) ἄρχειν δεῖν ἄλλην ἄλλης (φήσομεν); ἢ ταύτην δεῖν ἐπιτροπεύουσαν ἄρχειν ξυμπασῶν τῶν ἄλλων; ΣΩ. ταύτην ἐκείνων, τὴν, εἰ δεῖ μανθάνειν ἢ μή.—ΞΕΝ. καὶ τὴν, εἰ δεῖ πείθειν ἄρα ἢ μή, τῆς δυναμένης πείθειν. *ibid.* E. Τί δὲ περὶ τῆς τοιαύδ' ἄρα δυνάμεως διανοητέον, τῆς, ὡς πολεμητέον ἐκάστοις, οἷς ἂν προελώμεθα πολεμεῖν; --- Τὴν δ', εἴτε πολεμητέον, εἴτε διὰ φιλίας ἀπαλλακτέον, --- ταύτης ἐτέραν ὑπολάβωμεν, ἢ τὴν αὐτὴν ταύτην; *Comp. Parmen.* p. 128 D. *Xen. Mem.* S. 1, 3, 3. καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Κἀδ δύναμιν ἐρδεῖν.

Thus also in single words, which are explained or quoted.

<sup>b</sup> Stallb. ad *Plat. Euth.* p. 55.

*Demosth. pro Cor. p. 255, 4 R.* ὑμεῖς, ὧ ἄνδρες Ἀθηναῖοι· --- τὸ δ' ὑμεῖς ὅταν εἶπω, τὴν πόλιν λέγω. *Plat. Gorg. p. 496 D.* τὸ διψῶντα. *Id. Soph. p. 252 C.* τῷ τε εἶναι πονεῖν περὶ πάντα ἀναγκάζοντας χρῆσθαι, καὶ τῷ χωρὶς, καὶ τῷ ἄλλων, καὶ τῷ καθ' αὐτὸ, καὶ μυρίοις ἑτέροις. *Comp. p. 257 B. Id. Polit. p. 292 C.* With nouns the article is generally in the gender of the noun, e. g. τὸ ὄνομα ὁ Αἰδης, τὸ ὄνομα τὴν ἀρετὴν, in Plato. Also without the article: *Soph. Antig. 567.* ἀλλ' ἦδε μέντοι μὴ λέγε<sup>a</sup>. When a word is considered merely in a grammatical sense, the article is put by the grammarians and scholiasts in the gender of the noun which belongs to the part of speech, e. g. ἡ διά, because we say ἡ πρόθεσις 'the preposition'. ἡ ἐγώ, on account of ἡ ἀντωνυμία 'the pronoun'. ὁ ἐπεὶ, on account of ὁ σύνδεσμος 'the conjunction'.

281. The article is properly in the gender which the noun belongs-  
(280) ing to it requires; but with feminines in the dual the article is often put in the masculine, e. g. τῷ χεῖρι *Xen. Mem. S. 2, 3, 18.* and *Theocr. 21, 48.* τῷ ἡμέρα *id. Cyrop. 1, 2, 11.* τῷ γυναικε *ib. 5, 5, 2.* τῷ πόλει *Thuc. 5, 23.* τοῖν τορύναι *Plat. Hipp. Maj. p. 291 C.<sup>b</sup> (R.)*

282. The article often stands without a noun belonging to it.  
(281)

1. When a noun which has just preceded is to be repeated, the article belonging to it stands alone: *Isocr. ad Nicocl. p. 15 D.* (οἱ τύραννοι) πεποιήκασιν, ὥστε πολλοὺς ἀμφισβητεῖν, πότερόν ἐστιν ἄξιον ἐλέσθαι τὸν βίον τὸν τῶν ιδιωτευόντων μὲν, ἐπεικῶς δὲ πραττόντων, ἢ τὸν τῶν τυραννεόντων 'that of tyrants'. *Plat. Epist. 8. p. 354 E.* μετρία ἡ θεῷ δουλεία ('the service which we pay to the Deity'), ἄμετρος δὲ ἡ τοῖς ἀνθρώποις. *Thuc. 8, 41.* ἀφείς τὸ ἐς τὴν Χίον (sc. πλεῖν) ἔπλει ἐς τὴν Καῦνον. Sometimes, however, the noun also is repeated. *Xen. Cyrop. 5, 2, 31.* οὐ δύναμαι ἐννοῆσαι ἀσφαλεστέραν οὐδεμίαν πορείαν ἡμῖν τῆς πρὸς αὐτὴν Βαβυλῶνα πορείας ἰέναι (where ἰέναι belongs to ἀσφαλεστέραν 'more safe to travel').

<sup>a</sup> Fisch. 1. p. 328.

<sup>b</sup> Koen ad Greg. p. (304) 631.

Fisch. 1. p. 315. 3 a. p. 308. Brunck

Lex. Soph. p. 741. Markl. ad Eurip.

Suppl. 140.



The article often stands without the noun, and has the genitive of a collective noun following it, as οἱ τοῦ δήμου *Thuc.* 8, 66.

The article is also without the noun when the speaker is doubtful how he shall designate something; the word then sometimes follows in a different case. *Plat. Apol. S. p. 20 E.* τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστι σοφία καὶ οἷα, μάρτυρα ὑμῶν παρέξομαι. *Demosth. pro Coron. p. 231, 21.* ἡ τῶν ἄλλων Ἑλλήνων, εἴτε χρὴ κακίαν, εἴτε ἄγνοιαν, εἴτε καὶ ταῦτα ἀμφοτέρα εἰπεῖν. or when a person is reluctant to utter something, *Soph. Œd. T. 1289.* δηλοῦν τὸν πατροκτόνον, τὸν μητρόος --- αὐδῶν ἀνόςί οὐδὲ ῥητά μοι.

2. In certain phrases, a noun which has not gone before must be understood. The nouns which are to be understood are principally,

Γῆ, εἰς τὴν ἐωῦτων *Herod.* 6, 15. ἡ ἡμετέρα *Isocr. Plataic.*

Γνώμη, in the phrase κατὰ γε τὴν ἐμήν *Plat. Phileb. p. 41 B.*<sup>c</sup> and elsewhere, e. g. ἡ ἐμὴ κατὰ *Plat. Rep.* 3. p. 397 D.

Ἡμέρα, e. g. ἡ αὔριον 'the morrow'.

Ὀδός, e. g. ὡς δὲ θάπτον τὴν παρὰ τὸ τεῖχος ἤειμεν *Æschin. Socr.* 3, 3.

In other cases the article is used in the feminine and accusative with an adjective, adverbially, e. g. τὴν ταχίστην *Xen. Hist. Gr.* 2, 1, 28. for τάχιστα, *celerrime*. Thus also τὴν πρώτην *Xen. M. S.* 3, 6, 10. *Herod.* 3, 134. 'at first', τὴν εὐθείαν 'right on'.

The noun also is omitted when the speaker thinks proper to avoid mentioning it from any cause. *Plat. Epist.* 4. p. 320. ἀναμιμήσκειν δὲ ὅμως δεῖ ἡμᾶς αὐτοὺς, ὅτι προσήκει πλέον ἢ παίδων τῶν ἄλλων ἀνθρώπων διαφέρειν, τοὺς -- οἷσθα δήπου.

To this class belong the phrases μὰ τόν, μὰ τήν, νὴ τόν, when the name of the deity by whom the person means to swear is

<sup>c</sup> Koen ad Greg. p. (11 sq.) 31.

omitted through reverence. *Plat. Gorg. p. 466 E. Aristoph. Ran. 1374.*<sup>a</sup>

283. The article also frequently stands in the accus. neut. with (282) adverbs and prepositions accompanied by their case in the sense of adverbs, e.g. τὸ πάρος *Il. κ', 309.* τὸ πρόσω *Herod. 4, 123.* for the simple πάρος, πρόσω. τὸ πρὶν 'formerly', τὸ πάλαι 'of old', τὸ αὐτίκα 'immediately', τανῦν 'now', τὰ μάλιστα and ἐς τὰ μάλ. *maxime*, τὸ πάμπαν, τὸ παράπαν 'entirely'<sup>b</sup>. In the same manner the article is put with adverbs in the genitive, with a preposition, e.g. ἐκ τοῦ παραχρῆμα 'on the instant', &c. also with an infinitive following, τὸ νῦν εἶναι 'now', *Xen. Anab. 3, 2, 37.* τὸ τήμερον εἶναι 'to-day'.

With prepositions: τὸ ἀπὸ τοῦδε *Soph. Aj. 1376.* 'after this', τὸ πρὸ τούτου 'before this' *Thuc. 2, 15.* τὸ ἐπὶ τούτῳ, τὸ ἐπὶ τῷδε 'hereupon' *Plat. Gorg. p. 512 E. Xenoph. Anab. 6, 6, 23.* τὸ καθ' ἑαυτόν, *privatim*<sup>c</sup>. In like manner the article is redundant in the following phrases: *Plat. Min. p. 320 C.* νομοφύλακι τῷ Παδαμάνθῳ ἐχρήτο ὁ Μίνως κατὰ τὸ ἄστυ, τὰ δὲ κατὰ τὴν ἄλλην Κρήτην τῷ Τάλῳ. *Phil. p. 59 D.* τὸ μὲν δὴ φρονήσεώς τε καὶ ἰδονῆς περὶ πρὸς τὴν ἀλλήλων μίξιν, εἴ τις φαίη, &c. Such phrases must frequently be rendered as if they were parenthetical. τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπὶ σε, 'as far as lies in me, in you', *Eur. Hec. 514.* also 'what concerns me, you', &c.<sup>d</sup> τὸ εἰς ἐμέ 'what concerns me', *Eurip. Iphig. T. 697. Soph. Ant. 889.* τὸ κατ' ἐκείνην τὴν τέχνην *Plat. Phileb. p. 17 C.* 'what concerns that art'. With an infinitive also following: τὸ ἐπὶ σφᾶς εἶναι *Thuc. 4, 28.* τὸ ἐπ' ἐκείνους εἶναι *Id. 8, 48.*<sup>e</sup> τὸ κατὰ τοῦτον εἶναι *Xen. Anab. 1, 6, 9.* 'as far as regards him'. More fully in *Eurip. Or. 1338.* ὥθηθ', ὅσον γε τοῦπ' ἐμέ, and *Plat. Epist. 7. p. 328 extr.* μέρος ὅσον ἐπὶ σοι γέγονε, the same as before was κατὰ τὸ σὸν μέρος.

<sup>a</sup> Koen ad Greg. p. (65) 150. Toup. ad Suid. 2. p. 324 not. Heind. ad Plat. Gorg. p. 68. Reiz de Incl. Acc. p. 14. Schaf. ad Lamb. Bos. p. 184 seq.—On the omission of the article, see Schaf. in Dion. Hal. 1. p. 45. 116.

<sup>b</sup> Fisch. 1. p. 334 sq. 2. p. 122.

<sup>c</sup> Heind. ad Plat. Gorg. p. 228: But Apol. S. p. 27 B. τὸ ἐπὶ τούτῳ ἀποκρίναι, τό appears to be the acc. governed of ἀποκρίναι responde ad illud, quod ex his sequitur.

<sup>d</sup> Pors. ad Eurip. Or. 1338.

<sup>e</sup> Duker ad Thuc. 4, 28.

Thus are to be explained *Soph. Œd. C.* 649. *θάρσει τὸ τοῦδέ γ' ἀνδρός* 'as far as regards this man (on my account) be under no concern'. Yet *τὸ τοῦδε ἀνδρός* may also be a circumlocution for *τόνδε ἄνδρα*. See §. 285.

The article is also put adverbially in the neuter, with adjectives and substantives. *τὸ πρῶτον* and *τὰ πρῶτα* 'at first'. *τὸ πολὺ, ὡς τὸ πολὺ*, 'for the most part'. *τὸ λοιπόν* 'for the future'. *τοῦ λοιποῦ* 'besides, moreover'<sup>f</sup>. It has been before observed, that the article is put in the feminine also, with adjectives, in an adverbial sense. The reason of this usage is unknown. Perhaps the article served to connect the adverb or preposition more closely with the rest of the discourse, as §. 280. Of the phrases *τὸ τοῦ Ὀμήρου, τὸ λεγόμενον, τὸ δὲ μέγιστον*, see §. 432, 5.

*Obs.* In these cases the article is often written as one word with the adverb, adjective, or preposition following, *τοπάλοι, τοπρώτον, &c.*<sup>g</sup> which serves as a distinction between the case in which the article stands with another word as an adverb, and that in which the adjective retains its signification, and the adverbs and prepositions receive the sense of adjectives<sup>h</sup>, e. g. *τοπρίν* 'formerly', in contradistinction to *τὸ πρῖν μένος, ταπρώτα*, 'at first', and *τὰ πρῶτα* 'the first'. In favour of the separation of the article from the word following, however, it must be observed, that the article is frequently separated from its accompanying word by particles, as *μέν, δέ, γε, &c.* e. g. *τὸ μὲν παρανῖκα &c.*

The neuter of the article is often put absolutely with the 284. genitive of a substantive, and in that case signifies:

1. Everything to which the substantive, which is put in the genitive, refers, all that concerns it, that arises from it, that belongs to it. *Eurip. Ph.* 414. *ἼΟ. φίλοι δὲ πατρός καὶ ξένοι σ' οὐκ ὠφέλουν; ΠΟΛ. εὖ πράσσε* ('to be able to reckon upon assistance from them, one must be fortunate'). *τὰ φίλων δ' οὐδὲν, ἣν τις δυστυχῇ* 'the assistance of friends is nothing'. *ib.* 393. *δεῖ φέρειν τὰ τῶν θεῶν* 'the visitation of the gods'.

<sup>f</sup> Herm. ad Vig. p. 706, 26.

ad Pind. Ol. 2, 93.

<sup>g</sup> Duker Præf. ad Thucyd. ed. Amstel. ad Thuc. 2, 13. Wesseling ad Herod. p. 53, 34. (1, 105.) Bæckh

<sup>h</sup> Wolf Præf. ad Iliad. ed. 1804. p. lxii. Schæf. ad Soph. Aj. 719.

*Suppl.* 78. τὰ τῶν φθιτῶν, *honores mortuorum*. *Plat. Gorg.* p. 458 B. C. τὸ τῶν παρόντων, τὸ τούτων 'the interest of those who are present, of these'<sup>a</sup>. Hence the expression τὰ Ἀθηναίων φρονεῖν 'to be on the side of the Athenians'. *Herod.* 8, 75. *Thuc.* 8, 31. &c.

It signifies particularly that which any one has done, is wont to do, or that has befallen him ; in which case the article is in the singular. *Plat. Parmen.* p. 136 E. καίτοι δοκῶ μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι 'I seem to be in the same situation as the horse of Ibycus'. *Phædon.* p. 77 D. ὁμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας---δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος τὴν ψυχὴν ἐκβαίνουσαν ἐκ τοῦ σώματος διαφυσᾶ καὶ διασκεδάννυσιν. *Plat. Rep.* 1. p. 329 C. τὸ τοῦ Σοφοκλέους γίνεται 'what Sophocles has said'. τὸ τοῦ Ἀναξάγορου §. 280. *Xen. Econ.* 16, 7. καὶ γὰρ δὴ ἀνεμνήσθην τὸ τῶν ἀλιέων, ὅτι θαλαττουργοὶ ὄντες---ὁμως οὐκ ὀκνοῦσιν ἀποφαίνεσθαι περὶ τῆς γῆς 'what fishermen are accustomed to do'.

285. 2. It is a periphrasis merely of the substantive in the genitive case. τὰ τῆς ὀργῆς *Thuc.* 2, 60. or τὸ τῆς ὀργῆς *Plutarch. Brut.* 21. for ἡ ὀργή. τὰ τῆς ἐμπειρίας *Thuc.* 7, 49. τὰ θεῶν οὕτω βουλόμεν' ἔσται *Eurip. Iphig. A.* 33. *Id. Hel.* 284. τὰ βαρβάρων πάντα for πάντες οἱ βάρβαροι. *Heracl.* 436. τὰ τοῦδε for ὅδε, as τὸ τῶνδε for οἷδε. *Soph. El.* 1203. τὰμά for ἐγώ. *Eur. Troad.* 359. τοιοῦτόν ἐστι τὸ τῶν θεῶν, ὥστε ὑπὸ δώρων παράγεσθαι *Plat. Alcib.* 2. p. 149 E. τὸ τῶν ἐπιθυμιῶν, οἳαί τε καὶ ὅσαι εἰσὶν, οὐ δοκοῦμέν μοι ἱκανῶς διγρηῆσθαι *Plat. Rep.* 9 in. Instead of which *Plat. Phædon.* in. τὰ περὶ τῆς δίκης for ἡ δίκη. The Greeks add to this periphrasis the adjective and participle, in the gender of the word which is the subject of the periphrasis, and in the case of the article. *Soph. Philoct.* 497. τὰ τῶν διακόνων, τοῦμόν ἐν σμικρῷ μέρει ποιούμενοι, τὸν οἶκαδ' ἥπειγον στόλον. *Plat. Phileb.* p. 45 E. τοὺς μὲν σώφρονάς που καὶ ὁ παροιμαζόμενος ἐπίσχει λόγος ἐκάστοτε, τὸ μὴδὲν ἄγαν παρακελευόμενος, ᾧ πείθονται, τὸ δὲ τῶν ἀφρόνων

<sup>a</sup> Valck. ad Hipp. 48.

τε καὶ ὑβριστῶν μέχρι μανίας ἡ σφοδρὰ ἡδονὴ κατέχουσα περιβοήτους ἀπεργάζεται. *de Leg.* 2. p. 657 D. ἀρ' οὖν οὐχ ἡμῶν οἱ μὲν νέοι αὐτοὶ χορεύειν ἔτοιμοι, τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὖ θεωροῦντες, διάγειν ἡγοούμεθα πρεπόντως, χαίροντες τῇ ἐκείνων παιδιᾷ τε καὶ ἐορτάσει; *Rep.* 8. p. 563 C. τὸ τῶν θηρίων ὅσῳ ἐλευθερώτερα ἔστιν<sup>b</sup>.

In the same manner the possessive pronouns are put with the article instead of the personal pronoun, e. g. τὸ ὑμέτερον for ὑμεῖς *Herod.* 8, 140, 1. τὰμὰ for ἐγώ *Eurip. Androm.* 235. τὸ ἐμόν for ἐμέ *Plat. Theæt.* p. 161 E.<sup>c</sup>

Both senses are united *Eurip. Troad.* 27. νοσεῖ τὰ τῶν θεῶν, οὐδὲ τιμᾶσθαι θέλει, where τὰ τῶν θεῶν joined with νοσεῖ signifies 'the reverence towards the gods', but with οὐ τιμᾶσθαι θέλει stands for οἱ θεοί.

### The Article as a Pronoun.

The Homeric usage, in which the article is employed as a demonstrative pronoun ὅδε, οὗτος §. 264. is preserved along with what is called the Attic usage, chiefly in Herodotus and other Ionic and Doric writers: *Herod.* 4, 9. καὶ τὸν, κομισάμενον, ἐθέλειν ἀπαλλάσσεσθαι<sup>d</sup>. This use of the article is found also in Attic writers, though more rarely. *Soph. El.* 45. ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων, for οὗτος γάρ. *Æsch. S. c. Th.* 17. ἡ γὰρ (γῆ) νέους ἐθρέψατο<sup>e</sup>. In the prose writers οἱ δέ, αἱ δέ are especially used without οἱ μὲν preceding. *Thuc.* 1, 86. τοὺς ξυμμάχους οὐ μελλήσομεν τιμωρεῖν· οἱ δ' οὐκέτι μέλλουσι κακῶς πάσχειν. *comp.* 3, 18. The singular of the article is more frequently used in the oblique cases, and in the neuter, as a demonstrative: *Plat. Epist.* 7. p. 330 A. τὸ δ' εἶχε δὴ (ὧδέ) πως. *Phædon.* p. 87 C. *Soph. Trach.* 1172. *Comp. Isocr. π. ἀντιδ.* §. 142. *Bekk.* and *passim*<sup>f</sup>. *Euthyd.* p. 291 A. ἀλλὰ μὴν τό γε εὖ οἶδα, ὅτι &c.

<sup>b</sup> Duker ad *Thuc.* 4, 54. 8, 77. Markl. ad *Iys.* p. 445. ed. R. Fisch. 1. p. 335 sqq. Heind. ad *Plat. Theæt.* p. 324. Schæf. ad *Dion. Hal.* 1. p. 31 sq. Ast ad *Plat. Leg.* p. 46.

<sup>c</sup> Valck. ad *Herod.* 8, 140, 1. (p. 687, 52.) Heind. ad *Plat. Theæt.* p. 349.

<sup>d</sup> Reiz de Acc. Incl. p. 7 sq. 67.

<sup>e</sup> Blomf. ad *Æsch. S. c. Th.* l. c.

<sup>f</sup> *Bibl. Crit.* 3, 2. p. 11.

*Polit.* p. 305 C. τό γε δὴ κατανοητέον, ἰδόντι ξυμπάσας τὰς εἰρημένους ἐπιστήμας, ὅτι πολιτικὴ τις αὐτῶν οὐδεμία ἐφάνη. *Soph. Œd. T.* 1082. τῆς γὰρ πέφυκα μητρόε. *Comp.* 1466. and with a substantive *Æsch. S. c. Th.* 511. ἐχθρὸς γὰρ ἄνθρωπος ἀνδρὶ τῷ ξυστήσεται<sup>d</sup>. *Xen. R. A.* 2, 8. of the Athenians: ἔπειτα φωνὴν τὴν πᾶσαν ἀκούοντες ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς<sup>b</sup>. *Soph. Œd. Col.* 742. πᾶς σε Καδμείων λεῶς καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ. *Æsch. Ag.* 7. *Thuc.* 1, 81. τοῖς δὲ ἄλλη γῇ ἐστὶ πολλή, ἥς ἄρχουσι. Especially in the accusative after καί. *Xen. Cyrop.* 1, 3, 9. καὶ τὸν κελεύσαι δοῦναι. *Plat. Symp.* p. 174 A. καὶ τὸν εἰπεῖν, ὅτι ἐπὶ δείπνον εἰς Ἀγάθωνος (ἴοι). In the nominative the pronoun ὅς is used, καὶ ὅς, καὶ ἧ, καὶ οἱ (*Thuc.* 4, 33.)<sup>c</sup> See §. 484.

To this also belongs the expression πρὸ τοῦ or προτοῦ for πρὸ τούτου 'heretofore', 'formerly'; moreover the designation of a person or thing, which is not named, because the name may be different, according to circumstances. τὸν καὶ τόν, τὸ καὶ τό 'this and that, the one or the other'. *Plat. Leg.* 6. p. 784 C. ὁμοσάντες, ἧ μὴν ἀδυνατεῖν τὸν καὶ τὸν βελτίῳ ποιεῖν. *Lys. de Cæd. Erat.* p. 94, 3. *pro Arist.* p. 157, 21. *Demosth. pro Cor.* p. 308, 4. εἰ τὸ καὶ τὸ ἐποίησεν, οὐκ ἂν ἀπέθανεν<sup>d</sup>.

*Obs.* Plato often uses τὸ δέ at the beginning of a proposition opposed to what precedes, without its being connected with the proposition itself in construction. *Apol. S.* p. 23 A. οἴονται γὰρ με ἐκαστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφόν, ἃ ἂν ἐξελέγξω· τὸ δὲ κινδυνεύει---τῷ ὄντι ὁ θεὸς σοφὸς εἶναι 'whereas it appears that God is wise'. The article appears to prepare the way for what follows, and makes the opposition more emphatic\*.

287. The Attics moreover use the article for the pronoun in the following cases :

1. Before the relatives ὅσοι, ὅς, and οἷος. Thus it occurs in Homer *Il.* ρ', 171. ἧτ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων, τῶν ὅσοι Λυκίην ἐριβώλακα ναιετάουσι. *Od.* β', 118. ἐπί-

<sup>a</sup> Brunck ad *Œd. T.* l. c.

<sup>d</sup> Reiz p. 11.

<sup>b</sup> Wolf ad Reiz l. c. p. 9. 10. 68.

<sup>c</sup> Heind. ad *Plat. Theæt.* §. 37.

70. Herm. ad Vig. p. 700, 9.

p. 333.

<sup>c</sup> Reiz p. 26, 96. Fisch. 1. p. 339 sq.

στασθαι Κέρδεα, οἳ οὐπω τιν' ἀκούομεν οὐδὲ παλαιῶν, τῶν, αἱ πάρος ἦσαν εὐπλοκαμίδες Ἀχαιοί. It is especially frequent in Plato, e. g. *Critias* p. 115 B. ἡ γῆ ἔφερε τὸν ἡμερον καρπὸν, τὸν τε ξηρὸν, --- καὶ τὸν ὅσος ξύλινος. *Phil.* p. 37 A. καὶ μὴν καὶ τὸ δοξαζόμενον ἐστὶ τι; ΠΡΩ. Πῶς δ' οὐ; ΣΩ. καὶ τό γε, ὃ τὸ ἡδόμενον ἡδεται. *ib.* E. Τί δ', ἂν αὐτὴ λύπην ἢ τινα ἡδονὴν περὶ τὸ, ἐφ' ὃ λυπεῖται, ἢ τούναντίον ἀμαρτάνουσαν ἐφορῶμεν (τὴν δόξαν), ὁρθὴν ἢ χρηστὴν ἢ τι (*leg.* ἢ τί) τῶν καλῶν ὀνομάτων αὐτῇ προσθήσομεν; *Leg.* 9. p. 873 D. εἶτα ἐν τοῖς τῶν δώδεκα ὁρίοις μερῶν τῶν ὅσα ἀργὰ καὶ ἀνώνυμα θάπτειν (χρῆ) ἀκλεεῖς αὐτούς (*leg.* αὐτως. v. *Il.* η', 100.) --- εἰάν δ' ἄρα ὑποζύγιον ἢ ζῶον ἄλλό τι φονεύσῃ τινὰ, πλὴν τῶν ὅσα ἐν ἀγῶνι τῶν δημοσίᾳ τιθεμένων ἀθλεούντά τι τοιοῦτον δράσῃ, &c. *ib.* 10. p. 901 D. πρῶτον μὲν θεοὺς ἀμφοτέροι φατέ γινώσκειν καὶ ὁρᾶν καὶ ἀκούειν πάντα, λαθεῖν δὲ αὐτοὺς οὐδὲν δυνατόν εἶναι τῶν ὁπόσων εἰσὶν [αἱ] αἰσθήσεις καὶ ἐπιστῆμαι; *Epist.* 8. p. 352 E. τῶν δὲ ὅσα γένοιτ' ἂν ἢ πᾶσι συμφέροντα ἐχθροῖς τε καὶ φίλοις, ἢ ὅτι σμικρότατα κακὰ ἀμφοῖν, ταῦτα οὔτε ῥᾶδιον ὁρᾶν, οὔτε ἰδόντα ἐπιτελεῖν. *Demosth. in Androt.* p. 613, 9. σώζειν ὑμῖν τοὺς τοιούτους, ὧς ἄνδρες Ἀθηναῖοι, προσήκει καὶ μισεῖν τοὺς, οἷος περ οὗτος<sup>f</sup>. Yet here the article seems to retain its usual signification, and the proposition with the relative, as one word, appears to receive by means of it an adjective or substantive sense, so that in this kind of attraction no stop is to be put after the article, as τὰ ὅπη ἔτυχεν §. 272.

2. This most frequently takes place in a division, where 288.  
ὁ μὲν—ὁ δέ, οἱ μὲν—οἱ δέ are opposed to each other, 'the one—the other', *hi—illi*, e. g. οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα *Il.* β', 52. and with τις, if ὁ μὲν—ὁ δέ do not refer to determinate nouns which have gone before. *Eurip. Hel.* 1617. οὐκ οὐκ ὁ μὲν τις λοῖσθον αἰρεῖται δόρυ, ὁ δέ, &c. *Comp.* the passage from Plato quoted below, *Obs.* 6. *Arist. Plut.* 162. *Xen. Cyrop.* 6, 1, 1. In *Lucian. D. Mort.* 16, 5. εἰ γὰρ ὁ μὲν τις (*alius nescio quis*) ἐν οὐρανῷ, ὁ δὲ παρ' ἡμῖν, σὺ τὸ εἶδωλον, τὸ δὲ σῶμα ἐν Οἴτῃ κόνις ἤδη γεγέννηται, ὁ μὲν

<sup>f</sup> Reiz p. 15. 73. 78. et ibi W. Heind. ad Plat. Theæt. p. 488.

τις refers to the immortal divine part of Hercules, which is supposed to be in heaven, a notion which Diogenes laughs-at as absurd. The indeterminateness often consists in this, that in the singular the plural is signified 'many a one', as *Eur. Hel.* 1617. *Xen. Cyr.* 6, 1, 1.

*Obs. 1.* If the word thus divided be a noun singular, ὁ μὲν—ὁ δέ are translated 'the one—the other'. *Plat. Phædr.* p. 255 C. τοῦ βεῦματος ἐκείνου πηγή, πολλή φερομένη πρὸς τὸν ἐραστήν, --- ἡ μὲν εἰς αὐτὸν ἔδν, ἡ δὲ ἀπομειστούμενον, ἔξω ἀπορρεῖ. *Id. Leg.* 8. p. 838 A. τέχνην δὴ τιν' αὐτοῦ τοῦ νόμου τῆς θέσεως ἐν τῷ νῦν παρόντι τὴν μὲν ῥαδίαν ἔχω, τὴν δ' αὐτὴν τρόπον παντάπασιν ὡς οἶόν τε χαλεπωτάτην. for which p. 839 B. we have τέχνην κεκτήμεν τῇ μὲν ῥαστὴν ἀπασῶν, τῇ δὲ χαλεπωτάτην. *Demosth. in Phœn.* p. 1040, 25. ὁ δὲ ἀπεκρίνατο, ὅτι ὁ μὲν πεπραμένος εἶη τοῦ σίτου, ὁ δὲ ἔνδον ἀποκείμενος.

*Obs. 2.* When the division or opposition does not take place in the case of a substantive, but an adjective, verb, or an entire proposition, the neuter is used τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, in the sense of 'partly—partly'. *Herod.* 1, 173. νόμοισι δὲ τὰ μὲν Κρητικοῖσι, τὰ δὲ Καρικοῖσι χρέωνται. Sometimes τι &c. is found in this case, when the distribution is only general, without being accurately defined. *Xen. Anab.* 4, 1, 15. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι<sup>a</sup>. *Comp. Thucyd.* 1, 118. 108 (B). Instead of which Herodotus often uses τοῦτο μὲν—τοῦτο δέ<sup>b</sup>. *Isocr. Paneg.* p. 44 D sq. τοῦτο μὲν γὰρ, εἰ δεῖ τούτους ἐφ' ἐκάστῳ τιμᾶσθαι τῶν ἔργων, τοὺς ἐμπειροτάτους ὄντας καὶ μεγίστην δύναμιν ἔχοντας, ἀναμφισβητήτως ἡμῖν προσήκει τὴν ἡγεμονίαν ἀπολαβεῖν, --- --- τοῦτο δέ, εἰ τινες ἀξιούσι τὴν ἡγεμονίαν ἔχειν ἢ τοὺς πρῶτους τυχόντας ταύτης τῆς τιμῆς, ἢ τοὺς πλείστων ἀγαθῶν αἰτίους τοῖς Ἕλλησιν ὄντας, ἡγοῦμαι καὶ τούτους γ' εἶναι μεθ' ἡμῶν. *Demosth. in Lept.* p. 474, 25. τοῦτο μὲν τοῖνυν Θασίους τοὺς μετ' Ἐκφάντου πῶς οὐκ ἀδικήσετε, ἐὰν ἀφέλησθε τὴν ἀτέλειαν, --- --- τοῦτο δὲ Ἀρχέβιον καὶ Ἡρακλείδην; Τοῦτο δέ is wanting *Herod.* 6, 125. 7, 21.<sup>c</sup> or δέ answers to τοῦτο μὲν *Soph. Aj.* 672. (*Brunck ad Æsch. Pers.* 855.) ἔπειτα δὲ *Soph. Antig.* 63. also εἶτα only *id. Phil.* 1346. τοῦτ' ἄλλο *id. CEd. T.* 605. τοῦτ' αὖθις *id. Antig.* 167.

*Obs. 3.* When a preposition governs ὁ μὲν—ὁ δέ, the particles μὲν and δέ often come immediately after the preposition. *Plat. Theæt.*

<sup>a</sup> Hoog. ad Vig. p. 13. Herm. ib. <sup>b</sup> Herm. ad Vig. p. 701, 15. Erf. p. 701. 14. Reiz p. 12. Schæf. ad *ad Soph. Ant.* 61.

Dion. p. 208.

<sup>c</sup> Schæf. App. Demosth. 1. p. 561.



p. 167 E. ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιούτῳ, ὅταν ἐν μὲν τῷ (ἀγωνίζεσθαι) παίζῃ τε καὶ σφάλλῃ, καθόσον ἂν δύνηται, ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ τε καὶ ἐπανορθοῖ τὸν προσδιαλεγόμενον. *Phædr.* p. 263 B. ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ. *Comp. Isocr. Areopag.* p. 141 A.<sup>d</sup> Another transposition is found *Soph. Ant.* 557. καλῶς σὲ μὲν τοῖς, τοῖς δ' ἐγὼ δόκουν φρονεῖν.

*Obs.* 4. One of these is frequently omitted. *Il.* χ', 157. τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὕπισθε διώκων. *Herod.* 6, 105. *Eurip. Iphig. T.* 1361. κοντοῖς δὲ πῶρας εἶχον· οἱ δ' ἐπωτίδων ἀγκύρας ἐξανήπτον. *Plat. Phileb.* p. 36 E. ψευδεῖς, αἱ δ' ἀληθεῖς οὐκ εἰσὶν ἡδοναί; *Comp. Rep.* 5. p. 451 E. particularly 455 E. seq.<sup>e</sup> *Pind. Nem.* 8, 63. is similar, χρυσὸν εὔχονται, πέλιδον δ' ἕτεροι ἀπέραντον. *Comp. Xen. Hell.* 2, 4, 14.

*Obs.* 5. Instead of one or both the name itself also is used: *Herod.* 5, 94. ἐπολέμεον --- --- Μυτιληναῖοι τε καὶ Ἀθηναῖοι, οἱ μὲν ἀπαίτεοντες τὴν χώραν, Ἀθηναῖοι δὲ &c. *Plat. Charm.* p. 161 A. οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς· εἴπερ τὸ μὲν (ἡ σωφροσ.) ἀγαθὸν τυγχάνει ὄν, αἰδώς δὲ μηδὲν μᾶλλον ἀγαθὸν ἢ καὶ κακόν. and with τὸ μὲν: *Thuc.* 1, 84. πολεμικοὶ τε καὶ εὐβουλοὶ διὰ τὸ εὐκοσμον γιγνόμεθα, τὸ μὲν, ὅτι αἰδώς σωφροσύνης πλείστον μετέχει, αἰσχύνης δὲ εὐψυχία, εὐβουλοὶ δὲ, ἀμαθέστεροι --- παιδευόμενοι<sup>f</sup>. Sometimes this is necessary, as *Il.* ω', 721. αἰδοῦς, --- --- οἱ τε στονύεσαν αἰοιδὴν Οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες, since γυναῖκες had not been previously mentioned.

The name also is joined with them. *Il.* π', 317. Νεστορίδαι, ὃ μὲν οὔτασ' Ἀτύμνιον ὀξεί δουρί, Ἀντίλοχος. *Thuc.* 7, 86. ξυνέβαινε δὲ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδεύτατον. 2, 29. ἀλλ' ὃ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν καλουμένης γῆς ὁ Τηρεὺς ἔκει, --- --- Τήρης δὲ &c. *Plat. Gorg.* p. 500 seq. ἡ μὲν τούτου οὐ θεραπεύει καὶ τὴν φύσιν ἔσκεπται καὶ τὴν αἰτίαν ὧν πράττει, καὶ λόγον ἔχει τούτων ἐκάστον δοῦναι, ἡ ἰατρικὴ, ἡ δ' ἑτέρα τῆς ἡδονῆς (οὐ τὴν φύσιν ἔσκεπται). Compare *Sophist.* p. 218 C.<sup>g</sup> See §. 263. *Obs.* 1. So also *Od.* α', 115. ὁσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων, μνηστῆρων τῶν μὲν σκέδασιν κατὰ δώματα θείη --- --- τιμὴν δ' αὐτὸς ἔχοι, where it is to be remarked that the substantive precedes.

<sup>d</sup> Reiz l. c. p. 13. 69. Fisch. 1. p. 331. Herm. ad Viger. p. 699. 6.

<sup>e</sup> Musgr. ad Eurip. Iph. T. 1361. Porson ad Eur. Or. 891. Heusde Spec. Plat. p. 75 seq. Heind. ad Plat. Theat. p. 421. Prot. p. 549.

Schæf. ad Lamb. Bos. p. 329. Elmsl. ad Eur. Med. 137. Ast ad Plat. Leg. p. 18. Stallb. ad Phil. p. 108.

<sup>f</sup> Heind. ad Plat. Charm. p. 77.

<sup>g</sup> Heind. ad Plat. Gorg. p. 185. Prot. p. 611.

*Obs.* 6. ὁ μὲν—ὁ δέ are not always opposed to each other, but instead of one of them another word is often put, e. g. *Thuc.* 7, 73 *extr.* καὶ οἱ μὲν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς τῶν Ἀθηναίων. *Plat. Leg.* 2. p. 658 B. εἰκός που τὸν μὲν τινα ἐπιδεικνύναι, καθάπερ Ὀμηρος, ῥαψῳδίαν, ἄλλον δὲ κιθαρωδίαν, τὸν δὲ τινα τραγωδίαν, τὸν δ' αὖ κωμωδίαν. *Id. Republ.* 2. p. 369 D. ἄλλο τι γεωργὸς μὲν εἶς, ὁ δὲ οἰκοδόμος, ἄλλος δὲ τις ὑφάντης; comp. *Od.* γ', 421 seq. *Politi.* p. 279 D. καὶ τῶν σκεπασμάτων ὑποπετάσματα μὲν ἄλλα, περικαλύμματα δὲ ἕτερα. Thus οἱ μὲν—ἐνιοὶ δὲ or ἐστὶ δ' οἷ, οἱ μὲν—ἄλλοι δέ, οἱ μὲν—ἕτεροι δέ &c. frequently refer to each other. τῶν μὲν—αὐτός *Od.* α', 115. For τὰ μὲν—τὰ δὲ Homer *Od.* γ', 26. has ἄλλα μὲν—ἄλλα δέ. *Soph. Trach.* 952. τάδε μὲν—τάδε δέ. *Pind. Ol.* 2, 132. τὰ μὲν χερσόθεν, ὕδωρ δ' ἄλλα φέρβει. *Nem.* 7, 81. ὁ μὲν τὰ, τὰ δ' ἄλλοι, and in many other combinations\*. To a proposition with ὁ μὲν or ὁ δέ another with the relative often answers. *Xen. Cyr.* 2, 4, 23. with Poppo's note. *Soph. Trach.* 548. ὣν ἀφαρπάζειν φιλεῖ ὀφθαλμοῖς ἄνθος, τῶν δ' ὑπεκτρέπειν πόδα for καὶ τῶν μὲν (τῶν ἤβην ἔρπουσαν πρόσω ἐχουσῶν).

It is natural that in this phrase the article should not always in both instances be in the same case, as it must of course be determined by the governing verb, e. g. *Thuc.* 2, 42. τοὺς μὲν τιμωρεῖσθαι, τῶν δ' ἐφίσσθαι. In *Thuc.* 7, 13. there is a change of construction, τὰ δὲ πληρώματα διὰ τόδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυγῶν τῶν μὲν διὰ φρυγανισμὸν καὶ ἀρπαγὴν μακρὰν καὶ ὑδρεῖαν ὑπὸ τῶν ἱππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες, ἐπειδὴ ἐς ἀντίπαλα καθεστήκαμεν, αὐτομολοῦσι, for τῶν δὲ θεραπευόντων --- αὐτομολούντων. Another change of construction is *Soph. Trach.* 292. τῶν μὲν παρόντων, τὰ δὲ πεπνυμένῃ λόγῳ, i. e. τῶν δὲ οὐ παρόντων ὥστε με λόγῳ μόνον πεπύσθαι.

289. *Obs.* 7. Demosthenes and more especially the later writers use also the relative pronoun οὗς μὲν—οὗς δέ &c. *Demosth. pro Cor.* p. 248. πόλεις Ἑλληνίδας αἷς μὲν ἀναίρων, εἰς αἷς δὲ τοὺς φυγάδας κατάγων. *Comp.* p. 282. 289. In Doric this idiom appears to be more ancient. *Archyl. ap. Gale*, p. 674. ἐπεὶ ὦν τῶν ἀγαθῶν ἃ μὲν ἀντὰ ἐντὶ διὰ ταυτὰ αἰρετά, οὐ μὰν δι' ἄτερον, ἃ δὲ δι' ἄτερον. p. 676. (238.) τῶν ἀγαθῶν ἃ μὲν ἐντὶ ἀνθρώπῳ, ἃ δὲ τῶν μερέων<sup>b</sup>. We find also, not

\* Fisch. 1. p. 330 seq. *Herm.* ad *Vig.* p. 701. 14. Among the passages there quoted I see no reason why *Il.* ζ', 147: τὰ μὲν must be taken as ἃ μὲν.

<sup>b</sup> Hemsterh. ad *Thom. M.* p. 1 seq. *Græv.* ad *Lucian.* *Solœc.* p. 447. *Reiz* l. c. p. 32 seq. *Fisch.* 1. p. 332. *Herm.* ad *Vig.* p. 706, 28.

indeed *ὅς μέν*—*ὅς δέ*, but *ὅς* by itself for *ὁ* or *οὗτος* in *Il. φ'*, 198. *ἀλλὰ καὶ ὅς δειδούκε Διὸς μεγάλῳ κεραυνόν Eur. Iph. T.* 421. In *Theogn.* 207. for *ὅς δέ φίλοισιν*, Bekker reads from two MSS. *οὐδὲ φίλοισιν*. The article and demonstrative pronoun were probably originally the same, and had two forms, of which one was used for the other.

*Obs. 8.* If in *ὁ μέν*—*ὁ δέ* a whole is expressed, it is put either in the genitive, or quite as often in the same case, as *ὁ μέν*—*ὁ δέ*. e. g. *Il. π'*, 317. which passage is quoted before in *Obs. 5.* *Hesiod.* "Erg. 160. *καὶ τοὺς μέν πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ τοὺς μέν ἐφ' ἑπταπύλῳ Θήβῃ Καδμηΐδι γαίῃ ὤλεσε μαρναμένους μῆλων ἔνεκ' Οἰδιπόδαο, τοὺς δέ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης ἐς Τροίην ἀγαγὼν Ἑλένης ἔνεκ' ἠΰκόμοιο. Soph. Antig. 21. οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων τὸν μέν προτίσας, τὸν δ' ἀτιμάσας ἔχει*."

*Obs. 9.* Since in this connection *ὁ δέ* expresses an opposition, it ought properly only to be used of a person or thing different from what went before. But in Homer and Herodotus, rarely in the Attic poets, it refers to the same person if there be an opposition in the actions. *Il. σ'*, 127. of Minerva (τοῦ δ' ἀπὸ μέν κεφαλῆς κύρυθ' εἵλετο --- ἔγχος δ' ἔσθησε) ἡ δ' ἐπέεσσι καθάπτετο θούρον "Αρηα, instead of ἀφείλετο μέν, καθάπτετο δέ. comp. 136. ν', 518. *Il. α'*, 183. comp. 191. *Herod. 1*, 66. οἱ Λακεδαιμόνιοι Ἀρκάδων μέν τῶν ἄλλων ἀπείχοντο, οἱ δέ --- ἐπὶ Τεγεάτας ἐστρατεύοντο. comp. 17. 107, 171. 5, 35. So 7, 208. comp. *ibid.* 6. (§. 7.) 218 *extr.* 6, 30. 9, 52.<sup>4</sup> Similar to this is *Eur. Bacch.* 761. τὰς (αἰ. τῶν) μέν γὰρ οὐχ ἤμασσε λογχωτὸν βέλος, κείναι δ' --- ἐτραύματιζον. This, however, is the only passage of an Attic poet in which this use is found, for *Or.* 35. is suspicious, there being no opposition at all.

Both constructions are united *Herod. 6*, 111. τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατοπέδῳ τὸ μέν αὐτοῦ μέσον ἐγίνετο ἐπὶ τάξις ὀλίγας, τὸ δέ κέρας, ἐκότερον ἐβόρωτο πλήθει. Thus the second *οἱ δέ* is again divided, *Thuc. 7*, 13. καὶ οἱ ξένοι, οἱ μέν ἀναγκαστοὶ ἐσβάντες εὐθὺς κατὰ τὰς πόλεις ἀποχωροῦσιν, οἱ δέ ὑπὸ μεγάλου μισθοῦ τὸ πρῶτον ἐπαρθέντες, --- ἐπειδὴ παρὰ γνώμην ναυτικόν τε δὴ καὶ τᾶλλα ἀπὸ τῶν πολεμίων ἀνθεστώτα ὕρωσιν, οἱ μέν ἐπὶ λιθολογίας προφάσει ἀπέρχονται, οἱ δέ, ὥς ἔκαστοι δύνανται, εἰσὶ δ' οἱ καὶ --- ἀφῆρηται. Properly speaking, the nominative here is not put for the genitive, but the definitions annexed with *οἱ μέν*—*οἱ δέ* constitute an apposition fre-

<sup>3</sup> Valck. ad *Eur. Ph.* 1295. (p. 436.) <sup>4</sup> Matthiæ Animadv. ad H. Hom. Brunck ad *Soph. Antig.* 21. Duker p. 400. ad *Thucyd.* 4, 71. Hoog. ad *Vig.* p. 5.

quently used in Homer, in which the whole is followed by the part in the same case. See Apposition.

*Obs.* 10. Similar to this is the use of the formula  $\acute{o}$  μὲν δὴ or  $\acute{o}$  μὲν νυν in Herodotus, followed by δέ, which repeats the substance of what was mentioned before, in order to make a transition to something new, e. g. *Herod.* 8, 74. οἱ μὲν δὴ ἐν τῷ Ἰσθμῷ τοιοῦτῃ πόνῃ συνέσταναν --- οἱ δὲ ἐν Σαλαμῖνι --- ἀρρώδεον. *Xen. Cyrop.* 2, 2, 10. οἱ μὲν δὴ ἄλλοι, ὡς εἰκὸς, ἐγέλων ἐπὶ τῇ δορυφορίᾳ τῆς ἐπιστολῆς· ὁ δὲ Κῦρος εἶπεν. Also μὲν alone *Thuc.* 1, 36. τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐτοὺς τοιάδε. Or else it is in the sense of the Latin *cum*—*tum*. *Herod.* 7, 204. τοῦτοις ἦσαν μὲν νυν καὶ ἄλλοι στρατηγοὶ κατὰ πόλιν ἐκίστων· ὁ δὲ θωῦμαζόμενος μάλιστα --- Λακεδαιμόνιος ἦν, Λεωνίδης: and in the beginning of the narrative after an introduction *Xen. Cyrop.* 1, 2 *in*.

In a narration,  $\acute{o}$  δέ without a noun refers to what has been mentioned before, although not always preceded by  $\acute{o}$  μὲν.

290. 3. The article seems also to be used as a pronoun in the  
(289) phrase ἐν τοῖς, which mostly stands with superlatives either in the masculine, feminine, or neuter, in later writers also with σφόδρα, μάλα, πάνν. The superlative does not stand in the case of τοῖς, but in the case of the noun to which it properly belongs. Amongst the old writers it is used only by Herodotus, Thucydides, and Plato; by the two last most frequently. *Herod.* 7, 137. τοῦτό μοι ἐν τοῖσι θεϊότατον φαίνεται γίγνεσθαι. *Thuc.* 1, 6. ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο. 3, 17. ἐν τοῖς πλείστοι δὴ νῆες αἱ αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο. *ib.* 81. οὕτως ὡμὴ στάσις προὐχώρησε· καὶ ἔδοξε μάλλον, διότι ἐν τοῖς πρώτη ἐγένετο. 7, 24. μέγιστον δὲ καὶ ἐν τοῖς πρώτον ἐκάκωσε τὸ στράτευμα τῶν Ἀθηναίων ἢ τοῦ Πλημυρίου λῆψις. *ib.* 71. ἐν τοῖς χαλεπώτατα διῆγον. 8, 90. ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστον ἐναντίος τῷ δήμῳ. *Plat. Criton.* p. 43 C. (ἀφίγμαι) ἀγγελίαν φέρων χαλεπὴν, --- ἦν ἐγὼ, ὡς μοι δοκῶ, ἐν τοῖς βαρύτερα ἂν ἐνέγκαιμι. *ib.* p. 52 A. ἐν τοῖς μάλιστα. *Theat.* p. 186 A. καὶ τούτων μοι δοκεῖ ἐν τοῖς μάλιστα πρὸς ἄλλα σκοπεῖσθαι τὴν οὐσίαν (ἢ ψυχὴ). *Sympos.* p. 173 B. Ἀριστόδημος ἦν τις, Κυδαθηνεὺς --- παραγεγόνει δ' ἐν τῇ συνουσίᾳ, Σωκράτους ἐραστῆς ὢν ἐν τοῖς μάλιστα τῶν τότε. *Epist.* 10. p. 358 C. Ἀκούω Δίωνος ἐν τοῖς μάλιστα ἐταῖρον εἶναι σέ, and with the comparative for the superl.

*Euthyd.* p. 303 C. πολλὰ μὲν ὄν καὶ ἄλλα οἱ λόγοι ὑμῶν καλὰ ἔχουσιν, ὧ Εὐθύδημέ τε καὶ Διονυσόδωρε, ἐν δὲ τοῖς καὶ τοῦτο μεγαλοπρεπέστερον, ὅτι τῶν πολλῶν ἀνθρώπων καὶ τῶν σεμνῶν δὴ καὶ δοκοῦντων τὶ εἶναι οὐδὲν ὑμῖν μέλει, where Heindorf (p. 407.) adduces *Ælian V. H.* 14, 38. From these combinations it is clear, 1. that the formula ἐν τοῖς stands by itself, and is not to be joined with the superlative following, since the combination ἐν τοῖς πρῶτοι, ἐν τοῖς πλείσται is at variance with this explanation; 2. that τοῖς is neuter, because the superlative in the feminine also is used with it. Hardly any explanation of this phrase can be given to suit all passages, since usage apparently has given to it by degrees a greater extension than it originally had. Thus, originally, in ἐν τοῖς it appears either to be necessary to supply the adjective or participle in the same case, and in the neuter, as *Plat. Cratyl.* p. 427 extr. ὁ δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι, or that ἐν τοῖς should be the same as ἐν τούτοις, when it seems to be used after several things previously mentioned, the most important of which is to be thus distinguished; in which sense Herodotus commonly uses ἐν δὲ δὴ, e. g. 3, 39. συνεχὰς μὲν δὴ τῶν νήσων αἰρήκεε, πολλὰ δὲ καὶ τῆς ἡπείρου ἄστα· ἐν δὲ δὴ καὶ Λεσβίους --- εἶλε. This explanation suits particularly the passage in Plato *Euthyd.* p. 303 C. and *Herod.* 7, 137. In time it became merely a phrase, which served to strengthen the superlative. A different origin, though it has a similar signification, may be assigned to ὅμοια τοῖς μεγίστοις *Herod.* 3, 8. σέβονται δὲ Ἀράβιοι πίστις ἀνθρώπων ὅμοια τοῖσι μάλιστα (sc. σεβομένοις) 7, 141. Τίμων ὁ Ἀνδροβούλου, τῶν Δελφῶν ἀνὴρ δόκιμος ὅμοια τῷ μάλιστα (sc. δοκίμῳ), instead of which also ὁμοίως is used *Herod.* 3, 68. *Demosth. Epist.* p. 1473, 12. εὐρήσετέ με εὖνουν τῷ πλήθει τῷ ὑμετέρῳ τοῖς μάλισθ' ὁμοίως. *Thucyd.* 1, 25. χρημάτων δυνάμει ὄντες κατ' ἐκείνον τὸν χρόνον ὅμοια τοῖς Ἑλλήνων πλουσιωτάτοις. This answers to the Latin *ut qui maxime*<sup>a</sup>.

<sup>a</sup> Hemsterh. ad Luc. T. 1. p. 170 seq. couples ἐν τοῖς with the superlative, and supplies to them the dative of that word, which stands in the superlative and nominative, e. g. ἐν

τοῖς μάλιστα ταύταις ταῖς αἰτίαις ἐνεχομένοις. Reiz de Incl. Acc. p. 17. seq. Herm. ad Viger. p. 765, 250. ἐν τοῖς τοιούτοις μάλιστα, e. g. ἐν δόκιμος. Comp. Wolf ad Reiz. p. 91.

291. 4. The oblique cases of the article are often used absolutely,  
(290) as demonstrative pronouns.

a) The dative τῷ 'for this reason', *idcirco*. *Il. β'*, 250. τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν, ἥσαι ὀνειδίζων. *Plat. Theat. p.* 129 D. τῷ τοι, ὦ φίλε Θεόδωρε, μάλλον σκεπτέον ἐξ ἀρχῆς, ὥσπερ αὐτοὶ ὑποτείνονται<sup>a</sup>.

'Then, in that case', when this expression may be resolved into a conditional proposition. *Il. δ'*, 290. τῷ (i. e. εἰ τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο) κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος. comp. *Il. ο*, 51. π', 723. ψ', 527. *Od. γ'*, 224. σ', 375. 379.

b) τῇ 'here, or there', for which τῇδε is put elsewhere. *Xen. R. A.* 2, 12. ὅπου λῖνόν ἐστι πλείστον, λεῖα χώρα καὶ ἄξυλος· οὐδὲ χαλκὸς καὶ σίδηρος ἐκ τῆς αὐτῆς πόλεως, οὐδὲ τᾶλλα δύο ἢ τρία μᾶ πόλει, ἀλλὰ τὸ μὲν τῇ, τὸ δὲ τῇ. comp. *Xen. Anab.* 4, 8, 10. and with motion *Hesiod. Ἔργ.* 206. τῇ δ' εἰς, ἣ σ' ἂν ἐγὼ περ ἄγω.

τῇ μὲν—τῇ δέ 'on the one hand'—'on the other'. *Eurip. Or.* 350. ὦ δῶμα, τῇ μὲν σ' ἡδέως προσδέρομαι, Τροίαθεν ἐλθὼν, τῇ δ' ἰδὼν καταστένω.

c) τό 'on this account', only in Homer *Il. ρ'*, 404. τό μιν οὔποτε ἔλπετο θυμῷ τεθνάμεν. *Pind. Pyth.* 5, 51.

### *The Article for the Relative Pronoun.*

292. The article is very often used in Ionic and Doric writers for  
(291) the relative pronoun ὅς, ἣ, ὅ. *Il. α'*, 125. ἀλλὰ τὰ μὲν (ἃ μὲν) πολίων ἐξεπράθομεν, τὰ (ταῦτα) δέδασται. &c. *Herod.* 5, 37. Ἀρισταγόρης καὶ ἐν τῇ ἄλλῃ Ἰωνίῃ τῷτὸ τοῦτο ἐποίησε, τοὺς μὲν ἐξελαύνων τῶν τυράννων, τοὺς (οὗς) δ' ἔλαβε τυράννους --- τούτους δὲ ἐξεδίδου. Of Attic writers, the tragedians

who shows that τοῖς is neuter. Fisch. ad Well. 2. p. 122. compares it with ἐς τὰ μάλιστα, so that τοῖς is the neuter, and the whole a circumlocution of the simple superlative; which however does not apply to the

passages where another superlative, πρῶτοι, βαρυτάτα, &c. follows.

<sup>a</sup> Valck. ad Phoen. 157. p. 53. ad Callim. Fr. p. 89. Herm. ad Viger. p. 706, 27.

only use it in this sense, not the comic and prose authors; and these only in the neuter and the oblique cases, and to avoid hiatus, or to lengthen a short final syllable. *Æschyl. Agam.* 535. ἀλλ' εὖ νῦν ἀσπάσασθε --- Τροίαν κατασκάψαντα τοῦ δικηφόρου Διὸς μακέλλῃ, τῇ κατείργασται πέδον. *Soph. Œd. T.* 1379. δαιμόνων ἀγάλαθ' ἱερὰ, τῶν ὁ παντλήμων ἐγὼ --- ἀπεστέρησ' ἐμαντόν. comp. 1427. &c. *Antig.* 1035. *Trach.* 47. *Eur. Andr.* 811. κατθάνῃ κτείνασα τοὺς οὐ χρῆν κτανεῖν. *Eur. Bacch.* 712. It is found without either of the above reasons *Soph. Œd. C.* 35. σκοπὸς προσήκεις τῶν ἀδελοῦμεν φράσαι<sup>b</sup>.

## Of the Noun.

In the Noun we have to consider, first, the use of what are 293. called the Numbers, and next the use of the Cases. Of the (292) Numbers, the singular has nothing which distinguishes its use from that of other languages. Instead of the dual the plural is often used, and both are interchanged. Of the dual for the plural see §. 301. In the use of the plural the Greek language mostly agrees with other languages, even the modern. Thus in Greek the plural is often used instead of the singular. *Æsch. Prom.* 67. σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὑπερστένεις; where only Prometheus is meant. *Eurip. Hec.* 403. χάλα τοκεῦσιν εἰκότως θυμουμένοις instead of 'the mother'. *Soph. Œd. T.* 1184. ὅστις πέφασμαι φύς τ' ἀφ' ᾧ οὐ χρῆν, ξὺν οἷς τ' οὐ χρῆν μ', ὁμιλῶν (i. e. ξὺν μητρὶ), οὗς τ' ἐμ οὐκ ἔδει (i. e. τὸν πατέρα), κτανῶν<sup>c</sup>. The general expression in the plural gives greater emphasis to the speech<sup>d</sup>. To this also belongs the expression τὰ φίλτατα, which in the tragedians

<sup>b</sup> This usage is denied to the tragedians by Koen ad Gregor. p. (111, 79.) 239. Piers. Veris. p. 74. Valck. ad Eurip. Hippol. 525. but asserted by Brunck ad *Æsch.* S. c. Th. 37. *Soph. Œd. C.* 1259. Schæf. ad Greg. l. c. Monk ad Hipp. 527. Blomf. ad *Æsch.* S. c. Th. 37. Comp. Reiz de Incl. Acc. p. 26. 95. et Wolf Fisch. 1. p. 345.

<sup>c</sup> Brunck ad Eurip. *Bacch.* 543. *Soph. Œd. T.* 366. Fisch. 3 a. p. 302.

<sup>d</sup> Aristot. *Rhet.* 3, 6. Longin. 23. See Gatak. adv. Misc. 2, 15. p. 352. The expression of contempt, however, which Valck. ad *Phœn.* 978. thinks to be contained in μάντεων l. c. lies not in this word, but in the sense generally.

often signifies only one person, mother, wife, &c. and ἡμεῖς for ἐγώ very frequent in prose. In other cases the plural is often put for the singular, without having any particular pre-eminence in view, especially in the poets, e. g. δώματα, κάρηνα Ὀλύμπου, perhaps because an object was considered with reference to its several parts<sup>a</sup>; and even in prose writers the names of illustrious men are used in the plural, when several of the same kind are meant, as *Plat. Theat.* p. 169 B. οἱ Ἑρακλέες τε καὶ Θησέες. Substantives also are frequently put in the plural, when as a predicate, or an apposition, they signify a person or thing, although the person or thing be in the singular. *Eur. Hipp.* 11. Ἰππόλυτος, ἀγνοῦ Πιθθέως παιδεύματα<sup>b</sup>. See §. 431. *Vice versâ*, the names of nations are sometimes in the singular instead of the plural<sup>c</sup>, as *Herod.* 1, 69. τὸν Ἑλληνα. comp. 1, 195. and sometimes the sing. for the plur. *Soph. Antig.* 106. τὸν φῶτα for τοὺς φῶτας<sup>d</sup>.

In this, however, the Greek language goes further than any other, that it passes from the plur. to the sing. and *vice versâ*, and can even add definitions in the sing. to the plur. when it is used for the sing. So *Il.* ν', 257. ἔγχος --- γὰρ κατεάξαμεν, ὁ πρὶν ἔχεσκον. *Eur. Iph. A.* 933. καὶ τοῖς Ἀτρεΐδαϊς, ἦν μὲν ἡγῶνται καλῶς, πεισομέθ', ὅταν δὲ μὴ καλῶς, οὐ πείσομαι. *Troad.* 910. Comp. *ib.* 478. *Iph. T.* 349. *Ion.* 403. 429. even where the plur. stands in its proper sense, e. g. *Hes. Sc.* 252. ὃν δὲ πρῶτον μεμάποιεν (αἱ Κῆρες) --- ἀμφὶ μὲν αὐτῷ βάλλ' ὄνυχας μεγάλους. i. e. each individually. *Herod.* 1, 195. ἐσθῆτι δὲ τοιῇδε χρέωνται (οἱ Βαβυλώνιοι), κιθῶνι ποδιηκεῖ λίνέῳ· καὶ ἐπὶ τοῦτον ἄλλον εἰρίνεον κιθῶνα ἐπενδύει. See *Wessel. not.* Comp. 2, 38.

Hence a verb sing. also sometimes refers to a preceding plur. *Od.* δ', 691 seq. ἥτ' ἐστὶ δίκη θείων βασιλῶν, ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ. *Eur. Suppl.* 437. ἔστιν δ' ἐνισπεῖν τοῖσιν ἀσθενεστέροις τὸν εὐτυχοῦντα ταῦθ', ὅταν κλύη κακῶς (ὁ ἀσθενέστερος). Comp. 455. *Plat. Protag.* p. 324 A. οὐδεὶς γὰρ κολάζει τοὺς ἀδικούντας, πρὸς τούτῳ τὸν νοῦν ἔχων

<sup>a</sup> Fisch. 3 a. p. 301.

3 a. p. 300.

<sup>b</sup> Pors. ad Eurip. Or. 1051.<sup>d</sup> Musgr. ad Eur. Hipp. 1148.<sup>c</sup> Gregor. p. (52) 126. et K. Fisch. 1268.



καὶ τούτων ἕνεκα ὅτι ἠδίκησεν<sup>c</sup>. On the other hand, Plato passes from the sing. to the plur. *Phileb.* p. 14 B. τὴν τοίνυν διαφορότητα τοῦ ἀγαθοῦ τοῦ τ' ἐμοῦ καὶ τοῦ σου μὴ ἀποκρυπτόμενοι---τολμῶμεν, ἂν πῃ ἐλεγχόμεναι μηνύσωσι &c. where instead of διαφορότης the plur. διαφορότητες is present to the mind, the difference being between two things, τὸ ἀγαθὸν τὸ τ' ἐμὸν καὶ τὸ σόν. *Xen. Mem.* S. 2, 3, 2. θαυμαστὸν δὲ τοῦτο, εἴ τις τοὺς ἀδελφοὺς ζημίαν ἡγεῖται---ἀλλ' ἐνταῦθα μὲν δύναται λογίζεσθαι---ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσιν. *Comp.* §. 434. 475.

Hence sometimes a participle sing. is found with a verb plural. *Eur. Iph. T.* 349. οἷσιν ἡγριώμεθα, δοκοῦς Ὀρέστην μηκέθ' ἥλιον βλέπειν. *Herc. F.* 860. Ἥλιον μαρτυρόμεσθα δρῶς ἃ δρᾶν οὐ βούλομαι. *Comp. Ion.* 1269. Hence also *Eur. Iph. A.* 991. οἰκτρὰ γὰρ πεπόνθαμεν, ἥ---κατέσχον. This also takes place even where the plur. is not used for the sing. namely, when the participle refers only to one of the plurals implied in the verb, nearly as §. 562. not. 2. *Soph. Phil.* 645. χωρῶμεν, ἐνδοθεν λαβῶν<sup>f</sup>. So ἐμός is used with a verb plur. *Eur. Ion.* 108. τόξοισιν ἐμοῖς φυγάδας θήσομεν. *Helen.* 657. πόσιν ἐμὸν ἔχομεν, ὃν ἔμενον. *comp. El.* 608. So *Eurip. Hipp.* 246. αἰδοῦμεθα γὰρ τὰ λελεγμένα μοι.

The sing. is often used in the tragic writers for the plur. with genitives plural, e. g. *Eur. Med.* 1117. σῶμά τ' ἐς ἥβην ἤλυθε τέκνων for σώματά τε τέκνων. *id. Cycl.* 223. and *vice versa*, gen. sing. with the governing substantive in the plur. *Troad.* 381. οὐ παῖδας εἶδον, οὐ δάμαρτος ἐν χεροῖν πέπλοις συνεστάλησαν, i. e. the wife of each individual. The sing. is also used when the verb is in the plur. *Herc. F.* 704. χρόνος γὰρ ἤδη δαρός, ἐξ ὅτου πέπλοις κοσμεῖσθε σῶμα. *Comp. Phæn.* 1397. *Troad.* 396. σὺν δάμαρτι καὶ τέκνοις ὥκουν, for the form δάμαρσι, which is not in use. So Achilles is said to be ταχύπορος πόδα *El.* 454.<sup>g</sup> and so the substantive, which

<sup>c</sup> Markl. ad *Eur. Suppl.* 453.  
Heind. ad *Plat. Gorg.* §. 75. p. 105.  
ad *Prot.* §. 28. p. 499.

<sup>f</sup> Pors. *Præf. Hec.* p. 38. ed. Lond.

Lob. ad *Soph. Aj.* 191. p. 248.

<sup>g</sup> Elmsl. ad *Eur. Med.* 1077.  
Bacch. 729.

